

makes both the creature and true Christians to groan, to see God's good creatures abused, to the dishonour of their Creator.

II. I am now to make some improvement; and all I propose here, is an exhortation—not to be deaf to the groans of the creation under man's sin, but to be suitably affected with them. God has not only made them groan with their ordinary, but with an extraordinary groan; and if you do not from hence see what an ill thing sin is, what a just God the Lord is, and how severely he punishes, and so set forwards to reformation of life, you may assure yourselves you will see these things more to your cost, when you yourselves shall be made to groan under the heavy hand of the Lord.

Alas! for the security and impenitency of Scotland; nothing of all we have yet met with will rouse us out of it. Take heed that God do not create a new thing amongst us, which whoso shall hear of, their ears shall tingle, and thus groans of another sort from houses and fields shall be heard.

O that we were showing ourselves serious Christians, by our being deeply affected by the groans of the creation under sin! If we were so, we would be,

(1.) Groaning under a sense of our own sin, and the sins of the land: mourning for the dishonour done to God by ourselves and others, by which we have grieved the Spirit of God, and burdened the very earth that bears us.

(2.) We would be weaned from, and in a holy manner wearying of the world, which is a compound of sin, misery, and vanity.

Lastly, We would be longing for the glorious day of the great change abiding the world, when our Lord's kingdom shall be fully come,—the mystery of God finished,—sin and misery swept out of the world,—and the saints and the creatures perfectly delivered. Amen.

FAITHFULNESS TOWARDS GOD EXEMPLIFIED AND REWARDED.*

SERMON XXIX.

NUMB. xiv. 24,

But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went, and his seed shall possess it.

THE Lord being provoked with the murmuring of the people, in consequence of the ill report of the land brought by the spies, though he

* Delivered after the dispensation of the Lord's supper, July, 1712.

did not destroy the people all at once; yet, justly displeased, he threatened to cut off the whole generation of murmurers, so that not one of them should come to Canaan. His anger at the rebels, however, did not make him forget his faithful servant Caleb, who had acted a totally different part from the rest of the spies, together with Joshua, who is not named here, because now he was not numbered with the people, being for the present the attendant of Moses, and afterwards his successor, as captain to lead the children of Israel into Canaan. This intimates to us, that God's own people may get special intimations of his love in a time when God is angry with the generation. However great the darkness may be, some select ones will always have a Goshen, a land of light to dwell in. Joys may be their portion, while God is distributing sorrows to others.

There were twelve spies, all of them noblemen or gentlemen, heads of the children of Israel, Num. xiii. 3. There were two, and but two of them, faithful to God and their country. Ten of them brought up an ill report of the land, dishonoured God, and ruined both their countrymen and themselves. They that are false to God, will never be true friends to their country. Hence we see, though not many noble are called, yet some are. Greatness and goodness met in Caleb.—Goodness, that he would not desert the cause of God, notwithstanding of all the ill company with which he was associated. They have little religion, that will not endure the shock of ill company, be they never so great.—In the text there is,

1. Caleb's character.—More generally, God owned him as his servant. This honour God put upon him. It is an honour to the greatest to be God's servants; though the greater part will rather be the devil's slaves, and count that their honour. But blackness is beauty among black men.—More particularly, Caleb was a man of a truly gallant and generous spirit. His name signifies all heart, and his disposition corresponded with his name. He had another spirit than that of the world, another than his own, another than the rest of the spies. He possessed a spirit from heaven, calculated for the work to which he was appointed; and that Spirit inspired him with courage, with undaunted resolution, while the rest were misled by a base, mean, sneaking spirit. He was truly courageous in his actions; his other spirit made him behave himself otherwise than the rest. He followed the Lord fully; he walked with the Lord, kept close by his duty, in opposition to all difficulties and discouragements. He was not afraid of the Anakims, nor did his undaunted heart shrink at the sight of their high walls. He knew that towns, walls, armies, and giants, must fall before the

Lord, when his promise was engaged for it. His companions deserted and contradicted him in his good report. The people threatened him with stoning, but he was all heart, would not yield, but followed the Lord fully. (Hebrew, fulfilled after the Lord.) Whatever way the Lord led, he followed.—In the text there is,

2. The gracious recompense which God promised to his steadiness and faithfulness; that is, the possession of that good land, while the carcasses of the rest fell. Piety is the best policy. They who are careful of God's honour, he will see to their interest. Caleb was to fight for the land, but God says, I will bring him into it. The praise of the success of our endeavours is due to the Lord only; this promise secured his through-bearing over all difficulties.—From this subject, we may draw the following doctrines, which we shall attend to in their order, viz.

DOCT. I. That the honest servants of Jesus Christ must distinguish themselves from others, by following the Lord fully.

DOCT. II. That they who would follow the Lord fully must have another spirit, another than the spirit of the world, another than their own spirit naturally is.

DOCT. III. That those who, by following the Lord fully in the time of great declining, distinguish themselves from others, God will distinguish them, by special marks of favour in a time of great calamity.—The scripture affords many instances in proof of this, as Noah, Lot, Jeremiah, &c.—We begin with

DOCT. I. That the honest servants of Jesus Christ must distinguish themselves from others, by following the Lord fully.—For illustrating this doctrine, it is intended,

I. To shew what it is to follow the Lord fully.

II. To give the reasons of the point. And then,

III. To improve the subject.—We are then,

I. To shew what it is to follow the Lord fully.

1. It is to follow the Lord *only* as our great guide and leader: Heb. xii. 2, "Let us run the race set before us, looking unto Jesus, the author and finisher of our faith." They that follow not the Lord only, do not follow him fully: Hos. x. 2, "Their heart is divided." Their heart was going, one part after the Lord, another after their idols. He must have the whole man. Now, this implies two things,

(1.) The soul's ceasing to follow all others who do not lead in subordination, but in contradiction to him. We have eaten our gospel-passover, and must now set forward on our journey. We stand as in a place where two ways meet, and at the entrance to

these ways there are false guides, who cry, Follow us; the Lord says, as in Song iv. 8, "Come with me from Lebanon, my spouse."—We must not follow false guides.—We must not follow our own spirits: Prov. xxviii. 26, "He that trusteth in his own heart is a fool." Most men's spirits are quite blind: "Ye were sometimes darkness," Eph. v. 8. The best of them are but in their spiritual childhood, not to be trusted to themselves, but standing in need of a governor. They are naturally biassed guides, having a bent the wrong way. There are many snares which our spirits perceive not, till they are caught in them as a bird; they often grasp delusions instead of light; and men's thoughts in religion, not regulated by the word, prove as false lights on the sea, that occasion the ship's dashing on a rock. Let us look above us, rather than within us, for our way.—Again, we must not follow our own lusts: Rom. viii. 1, "Who walk not after the flesh." Lusts are followed by many unto their own perdition; when they lead, the devil drives, because they lead the highway from God. Wind and tide from hell go with the stream of corrupt lusts, while the soul follows as an ox to the slaughter. Much of the spiritual warfare here lies in striving against this stream.—Neither must we follow the world; the world would have the leading of all, and it gets the leading of its own.—We must not follow the men of the world: 1 Cor. vii. 23, "Ye are bought with a price, be not ye the servants of men." No man must be followed farther than he follows Christ. The dictates and commandments of men, be they ever so great, are no rule for conscience and practice: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." It was the sin of Ephraim, Hos. v. 11, that "he willingly walked after the commandment." They have little faith, or truth either, that will pin their faith to the sleeve of any.—Farther, Follow not the course and way of the world: Rom. xii. 2, "Be not conformed to the world." To be neighbour-like is not the plain way to heaven, but a plausible way to hell, for the most part of people's neighbours are going the broad way. There will none seek to heaven, but a peculiar people, a singular sort of persons, true separatists from the multitude, who must resolve to be men wondered at. They that will follow the multitude must perish with the multitude, and it will be cold comfort to us, that we go to hell with a company.—Finally, Follow not the smiles of the world. If we will follow the Lord fully, we must lift our process, and leave off to make our court to a bewitching world, which treats its followers like the false irregular lights that are sometimes seen in the night, which pleases the eye of the traveller, but lead him off his way into some quagmire,

obliging him to retire with shame and sorrow. How often does the world repay our love with frowns, and kills when it flatters.—This implies,

(2.) The soul's following the Lord in opposition to all these. The souls of men are ruined by an exchange of the living God for idols; Jer. ii. 13, "For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." And their salvation is begun by an exchange of idols for the true God. The devil, the world, and the flesh, make many offers; God makes one, "I will be thy God," which, in a day of power, downweighs all the offers of the world and of hell. Hence, when the man is brought to follow the Lord fully, then farewell all others, and the Lord is welcome for all. There the eye of the soul is fixed. You may take this in three things:—

[1.] The Lord points out to his people the place of eternal rest, a city where they may abide. This they follow after as their grand prospect in the world: Heb. xi. 14—16 "For they that say such things, declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." There they must be, there they are resolved to be, cost what it will: Matth. xi. 12, "The kingdom of heaven suffereth violence, and the violent take it by force." Their great question is, "What shall we do to be saved?" While others are following what is about them, they follow what is above them for their happiness; they will not have their portion in this world, nor can such small things satisfy them. They are inspired with holy ambition to have a place among them that stand before the throne of God and the Lamb. Their other spirit so ennobles them, as that they cannot rest in these little views, which the serpent's seed have before their eyes. It is a holy flame which natively ascends, and carries the soul upward: Phil. iii. 20, "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ."

[2.] The Lord points out the way leading to eternal rest; and they following the Lord fully, their heart follows him, making choice of it. He points out Christ the personal way, John xiv. 6. Then the soul that was knocking at, and working to win in at Adam's bolted door, the covenant of works, gives it over, and comes in by the door of the sheep, renouncing the way of the law, that old dead, killing way, and choosing to enter by the new and living way

Heb. x. 20. The Lord points to the real way of holiness, Isa. xxxv. 8. That way they choose : Psalm cxix. 30, "I have chosen the way of truth." This is their choice, that they may not be either among the faithless workers, or the idle, indolent believers, neither of whom follow the Lord fully. True, it is a difficult way ; both the way of believing, and the way of holiness, lie up-hill, but they halt no more. Their feet follow him, walking in it. He sets them to the strait gate, and they enter on the narrow way, and they walk in it. Better a narrow way to heaven, than a broad way to hell. Their choice is followed with action, their purposes issue in sincere endeavours, and their resolutions are crowned with practice : Psalm cxix. 106, "I have sworn, and I will perform it, that I will keep thy righteous judgments." Like Naphtali, they give goodly words, and, like Joseph, are as a fruitful bough.

[3.] The Lord goes before them, and they follow his steps. He is glorious in holiness, and their design is to be like him, holy as he is holy. They labour to imitate him in his imitable perfections. They are "followers of God, as dear children." There is a likeness betwixt a man and his God, and therefore the heathens, when they could not be like God in holiness, they made their gods like themselves in filthiness ; and God, to shew men how they should walk, sent his own Son in manhood, both to die for sinners, and also to leave them an example, that men might see with their eyes how God walked, and so learn how he would have them to walk. Thus we must write after his copy, 1 John ii. 6, "He that saith he abideth in him, ought himself so to walk, even as he walked." And no less pattern do they propose to themselves who follow the Lord fully.

2. To follow the Lord fully, is to follow him *universally* : Psalm cxix. 6, "Then shall I not be ashamed, when I have respect unto all thy commandments." Whosoever says he will come after me, they must follow me "in all things, in all times, in all places, with all their souls." No exceptions can be admitted in following the Lord : but as the resignation at first was absolute, if honest, so must the following be. This is to follow him fully, to fulfil all the will of God.—More particularly,

They that would follow the Lord fully, must follow the Spirit of the Lord, and not follow their own spirit. It is an ordinary character of a Christian in Paul's epistles, that he walks after the Spirit. It is the work of the Spirit to bring in light, to discover sin and duty ; we must entertain it, and comply with it, we must answer the call : Psalm xxvii. 8, "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek." To incline and fit the soul for following, we must beware of quenching the

Spirit, but rather, when the wind blows, spread out our sails, that they may be filled by it. We must be spiritual in our hearts, lips, and lives.

They must follow the word of the Lord, Psalm cxix. 30. The Lord's written word is the Christian's directory for heaven, the compass by which he is guided on the sea of this world, and by which he is to steer his course. It is the map of the country to which, and through which, he is travelling. Thence must he take his way-marks. What the Bible says, should seldom be out of the Christian's heart. Those who study the Bible, have the advantage above all others, they get their directors away to heaven with them. "It is written," will be enough to them that follow the Lord fully. They will make the word of the Lord overcome their prejudices. Isa. xi. 6, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fat-tling together: and a little child shall lead them."

They must follow the providential will of the Lord: "Thy will be done in earth, as it is in heaven." If we have said, I am the Lord's, then we must have said, Our will is the Lord's. It remains that our will should follow the Lord's, as the shadow doth the body. If it be God's will that we should be poor, sick, crossed, &c., that should also be our will; if not, we do not follow the Lord fully. It is a sad matter we should give up ourselves to be servants, and yet still aim at being masters, to cut and carve for ourselves. There will be a crook in every lot of ours under the sun. Eccl. i. 15, "That which is crooked cannot be made straight." That which is crooked, in respect of our will, is straight enough with God's, which is the true rule, so that if we follow the Lord fully, our will should be bended to the crook, and not the crook straightened to our will.

Again, we must follow the cause and interest of the Lord in the world. There is always war in the heaven of the church, between Michael and the dragon, though it does not always come to blood. The armies are always in the field, though they are not always actually engaged in a furious battle. Ye must be on the Lord's side, whether it be the highest, or the lowest in the world. There is no lying neutral here; if we be not for God and his cause, then we are against him. This is a day wherein the enemy has displayed his banners; and we also have a banner to be displayed because of truth: "Who is on the Lord's side?—Who?" It is time God's people were taking courage to them, and cleaving to the Lord, his way and work, in this covenanted land, in spite of all opposition.

In the next place, we must follow the ordinances and institutions of the Lord, that doctrine, worship, discipline, and government, which has the Lord's stamp on it, the preaching of his word, and the

sacraments, &c. It is lamentable to think how that spirit is gone, which some time ago was among people, for following the ordinances of the Lord. We are even gluttoned and surfeited with them. Opportunities of communion with God are undervalued. People will deprive themselves of them, from reasons which, if they were to lose a sixpence by, they would quickly come over. It was the commendation of the Levites, and godly people through the ten tribes in Jeroboam's time, that "they followed the ordinances of the Lord." All these came to Jerusalem, to sacrifice to the Lord God of their fathers.

We must also follow the worship of the Lord.—The secret worship of the Lord by ourselves alone: Matth. vi. 6, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father which seeth in secret, shall reward thee openly." Secret prayer is a duty which they who are exercised unto godliness cannot live without, a duty in which communion with God is as readily to be had as in any other: and though there may be prayers in your family, yet, if you know your duty, you will also pray in your closet.—Family prayer: "Pour out," says the prophet, "thy fury upon the heathen, and upon the families that call not upon thy name." What do prayerless families but expose themselves to the wrath of God? Every house should be a church. We receive family mercies, and are chargeable with many family sins; why not then family worship? And do they follow the Lord fully that have their family worship? They will worship God at night, but not in the morning. Complain not of want of time, others in your circumstances get time when they have a heart to it.—Next, internal worship, without which all your external worship will be to no purpose. There is no following of the Lord fully, if that be wanting: Phil. xiii. 3, "We are the circumcision, that worship God in the spirit;" that is, in the exercise of grace with external worship; fear, reverence, faith, hope, love, and other holy affections, which are the life and soul of worship.

Finally, they must follow the Lord so as that one thing be not wanting: Mark x. 21, "One thing thou lackest." There is one thing usually that is the great thing which stands betwixt every one and heaven: it is as it were the *Shibboleth* they cannot frame to pronounce. They can comply with any duty, part with every sin, bear any cross, but such a duty, such a sin, such a cross. And therein they say, as Naaman, 2 Kings v. 18, "In this thing the Lord pardon thy servant. When I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." But this is not to follow the Lord fully. People must either come over that

also, or they cannot prove their sincerity. The only course to take here is that in Matth. v. 29, 30, "And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee." Herein lies the great evidence of sincerity; and the victory over predominant lusts is like that over the Ananims, which will cost many a severe struggle.

3. To follow the Lord fully, is to follow him uprightly. A hypocrite does but walk in a vain show. His feet only, not his heart, do follow the Lord. God, who is the maker and the searcher of the heart, will never reckon himself followed fully in a carcase of duties; but notices the manner, motive, principle, and end of actions, which, if they be not right, all is wrong.—Then, to follow the Lord fully, is to follow him honestly in respect of our principle, not with a carnal selfish principle, which can only set us agoing, but with a spiritual, principle; not as a mercenary soldier follows his captain, but as a child follows his father: John vi. 26, "Ye follow me," said Jesus, "not because ye saw the miracles, but because ye did eat of the loaves, and were filled." There is a selfish religion, where self is the chief wheel that sets all agoing.—We must follow him singly, in respect of our end; following the Lord with a design and desire to please him, and not for carnal selfish ends. What is not done for the Lord, as the chief end, he will never reward. Want of singleness in the end, maims the action: as when a wife adorns herself to please an adulterer, her aim would make her action abominable.—We must follow the Lord evangelically, in respect of the manner; following the Lord, leaning on his, and not on our own strength. This is the life of faith in obedience, by which the soul goes out of itself to the Lord for all strength, saying, as in Psalm lxxi. 16, "I will go in the strength of the Lord."

4. To follow the Lord fully, is to follow him constantly: John viii. 31, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed." It is a small matter to begin well, but it is the continuing to follow the Lord which is true following of him. It is a following the Lord *habitually* and *evenly*, so that our souls are fixed on this as their ordinary bend. It is not to take up our religion by fits and starts. We must delight ourselves in the Lord, and call always upon our God. This must be our daily business, not our by-hand work. It was the fault of Rehoboam, 2 Chron. xii. 14, "He did evil, because he prepared not his heart to seek the Lord." And it is the fault of many, that they are unstable as water in matters of religion; many

people's religion is like a tree-leg, which they can lay by and put to as their convenience requires. We must follow the Lord, so as to end our journey without defection and apostacy: "Be thou faithful unto death, and I will give thee a crown of life." We must not follow the Lord as ordinary servants, who have their term day, at which they give up with their masters. But our course of obedience must have its perfect work; we must go through with the work of Christ to the end. Apostates are not fit for heaven: "No man," said Jesus, "having put his hand to the plough, and looking back, is fit for the kingdom of heaven," Luke ix. 62. But fearful is their doom, if they apostatise: "If any man," says God, "draw back, my soul shall have no pleasure in him," Heb. x. 38.

Finally, it is to follow the Lord resolutely, as Ruth did Naomi, in opposition to all discouragements and impediments in the way. There is the river of the evil example of the world, but they must strive against the stream; there are corrupt strong lusts of the heart, but they must cut off right hands, and pluck out right eyes; and there is the cross that will be laid on their backs, which they must go through with, and not turn their backs on the Lord in a stormy day, but trample on all which they have in the world to follow the Lord. They must not be as those who go to sea for pleasure, but like hardy mariners, who ride out the storm.—We now proceed,

II. To give the reasons of the point.

Among others, we shall mention the following:—

1. Because the change made in regeneration is a real change though not perfect. Believers are God's "workmanship, created in Christ Jesus unto good works." The new creature, from the time of its birth, is perfect in its parts, though not in degrees. There is something wanting in every part of the new man, but no part is altogether wanting. Each gracious person has all the graces of the Spirit, though some of them are more eminent than the rest, and are as top-branches. This cannot but produce a following the Lord in a gospel sense.

2. In closing with Christ there is an universal resignation. They give themselves up wholly to the Lord. No exception can be made, but the most difficult duty is undertaken, the dearest lust is given up with. It remains that people's sincerity in closing with Christ be evidenced by their walk, in an unlimited respect to all his commandments, in following the Lord whithersoever he goes.

3. The fruit of the Spirit is in all goodness, and righteousness, and truth, Eph. v. 9. When there is not something of all goodness, there the Spirit dwelleth not. Where the garden is only watered by man's hands, there some plants thrive, others go back for lack

of moisture; but where the shower comes from heaven, it brings all forward together. So where there is an artificial religion taken up by men, there may be some partial or external appearance of good fruits: but where the Spirit is at work in the soul, real goodness, and righteousness, and truth, will at once be brought forth in the life and practice.

4. True mortification is universal. Where death comes, it takes the life out of the whole body, the soul departs from every part. So, Gal. v. 24, "They that are Christ's have crucified the flesh, with the affections and lusts." Sin keeps its dominion by one lust, as well as by many: therefore where any lust remains unsubdued, there is no genuine mortification there. But where genuine mortification to sin is, the soul will follow the Lord fully.

5. Hypocrites may follow the Lord, but none can fully follow him, but those that are sincere. Judas may be in Christ's company, but the bag was always dearer to him than his master. Demas, because he loved the present world, apostatized; so that, unless we follow the Lord fully, we go not beyond the line of hypocrites.—I now go on,

III. To make some improvement.—And this,

1. In an use of warning.

This may serve to warn one and all of us, to take heed to our ways, and examine well our walk, whether we follow the Lord fully or not. Much depends upon it. None follow the Lord fully in a strict sense, while out of heaven, but all honest Christians follow him in a gospel sense. Therefore ye may well suspect your states, if you do not follow the Lord fully. This may strike a damp upon the spirits,

(1.) Of the more gross sort of professors, whose religion appears plainly to be but half religion, who, even in the externals of religion, take some parts, and leave others which they know to be duty; like these, Zeph. i. 5, "who worship the host of heaven upon the house-tops, and that swear by the Lord, and that swear by Malcham;" that will sometimes be praying, and sometimes cursing, taking parts of religion only here and there.—It may strike a damp on the spirits,

(2.) Of the more cleanly sort of professors, who go a great length, only lack one thing. There is one thing that is the great makebate betwixt God and them; and they go through all the rest of religion, but there they are mired, there they stick. That is the great gulf fixed between heaven and them, through which they can by no means pass. But pass it we must, or we follow not the Lord fully. Some do not see it, then it is the more dangerous; but seen it must be, and also overcome, or men may bid farewell to heaven: Rev. iii. 21, "To him that overcometh, will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."—Here some may state an

OBJECTION, If following the Lord fully take in all these things, who does it? In ANSWER, These follow the Lord fully in a gospel sense, who,

(1.) Observe the Lord daily, and bear up after him in every step, yet, like the weak child following its mother, their eye follows him, their desire goes out after him, they would be at him, and with him, wherever he goes.—This implies two things.—(1.) Their observing all the prints of his feet, they love all his footsteps, they love all the duties of religion for his sake, and desire to perform all his commandments: Psalm cxix. 5, “O that my ways were directed to keep thy statutes!” Their heart is in some measure reconciled to every known duty, and at variance with every known sin. The spirit is willing, though the flesh be weak. Some sins lie nearer their hearts than others; some are as right eyes, others only but as left toes; but O! a right eye plucked out is good in their sight, the contrary grace is beautiful and glorious, and the desire of their souls: Rom. vii. 12, “Wherefore the law is holy, and the commandment holy, and just, and good,”—(2.) Their observing himself as the centre of all their desires. All goodness, holiness, and perfection, centre in him. That which is scattered here and there in his word, ordinances, and people, they take a view of, as concentrated in himself, and so see in him at one view the whole of what they should be; they are pleased with it, and sincerely desire to be like him.—These follow the Lord fully,

(2.) Who aim after the Lord fully; though they cannot follow him precisely in every point, they aim at, they endeavour it, as the child following its mother, weeping, and making what way it can after her. This implies two things.—(1.) They aim at the performance of all duties, and warring against every sin. They do not give goodly words, and so fold their hands together, wishing they were better; but they even put their hands to roll up the stone, which yet perhaps may come down and down, over and over again, upon them. They aim at being holy in all manner of conversation, 1 Pet. i. 15. Grace infuses a principle in the heart, that turns the man towards every thing to which God calls.—(2.) They aim at the all of every duty, to get it right as to the manner, as well as to the matter: Phil. iii. 3, “They worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.”—I come now,

2. To an use of exhortation.

I exhort you to distinguish yourselves from others, by your following the Lord fully. Sirs! have ye a desire for heaven or not? If ye have no desire, you may sit still at ease, time will carry you down the stream to an eternity of woe! If ye have a desire for

heaven, then up, follow the Lord, follow him fully. Set your affections that way. You follow duties; that is not enough, follow the Lord in these fully, or you will never see heaven. I hope you are not for bidding farewell to, and taking your last sight of heaven. If then you be in earnest to get to heaven, set yourselves to follow the Lord fully. Before I press this upon you by motives, I exhort you to take a solemn, grave, and serious consideration of what is lacking in your conversation, that you may fill it up by following the Lord. We must see our defects before we can fill them up. To assist you in this, consider what is wanting,

(1.) In your mortification of sin, what right eye remains to be plucked out, lest there may be some one leak or other that may sink the ship: Psalm lxvi. 18, "If I regard iniquity in my heart, the Lord will not hear me." Self-love prevails much, and hence beloved lusts find harbour, and escape the axe.—Consider,

(2.) What is wanting as to your compliance with known duties, whether ye make conscience of all ye know or not. Do you find that you pray, but do not meditate nor examine yourselves? then fill up that want. Do you pray, but neglect to watch? then fill up this want also; and so on.—Consider,

(3.) What is wanting in the duties ye perform? For many times these are but the half of duties, the outward part only, wanting that faith, love, zeal, and liveliness, that should be in all our duties.—Consider,

(4.) What is wanting in your bearing the cross. Every one has his daily cross. Consider how ye bear it, with what meekness and patience ye walk under it.

(5.) Consider what is wanting in your graces, if you have any; and unto what you have you should be still adding: 2 Pet. i. 5, "Add to your faith virtue, to virtue knowledge, to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly love and charity."—Consider,

(6.) What is wanting in your relative conversation. A man is really what he is relatively. Consider how thou answerest the duties of a husband, wife, parent, child, master, or servant.—Having carefully observed all these wants and defects, be conscientious in filling them up; follow the Lord *only, universally, uprightly, constantly, and resolutely*. Follow him fully.—To constrain you to this, I would mention the following motives:—

1. All is full which is set before you in the way of following the Lord. God deals not by halves.

(1.) We have a full law for our rule to walk by: Psalm cxix. 96, "Thy commandment is exceeding broad." It is extended to all the

parts of our walk ; it reaches heart, lip, and life ; requires not only duty to be done, but done aright. And unless we have respect to all God's commandments, our obedience is not acceptable.

(2.) We have a full word for our light in our walk, by which we may take up what is sin, and what is duty, see how to steer our course in times of the greatest darkness: Psalm cxix. 105, "Thy word is a lamp unto my feet, and a light unto my path." It is the star that is given to guide us through this world, and we should be much conversant with it.

(3.) We have a full covenant for provision in our way. It is an everlasting covenant, ordered in all things, and sure," 2 Sam. xxiii. 5. Whatever be our case, there is suitable provision in the covenant for it. There are in it precious promises to the saints in all conditions of life. Whatever storms and tempests may blow in the world, the saints may find something in the covenant to shelter them.

(4.) We have a full Christ to lean to. He is mighty to save. In him there is both righteousness and strength.

(5.) There is a full weight of glory for reward ; such as will fill soul and body even those of the most enlarged capacities. Shall we not then follow him fully ?

2. The Lord Christ, our leader, did not do the work of our salvation by halves, but fully. He obeyed the law fully, none of its commandments wanted their full due of him. He suffered and paid the debt fully, its threats and curses fell on him in full measure. And what would have become of us, if Christ had halved the work of our salvation ? Who would have done the rest ? Who would have satisfied for any of our sins, or made up for any deficiencies in our services ?

3. Our not following the Lord fully, makes the following him in any instance so difficult ; and to follow him fully would be the high way to make religion easy. When the Christian has one foot fixed to the earth, it is no wonder than that he with difficulty mount upward. One lust unmortified is enough to mar all our duties, and make our progress in religion very irregular, and therefore difficult ; whereas it would be a great ease if all came away together, Luke ix. 59.

4. If we do not follow him fully, we will lose the reward of following him at all, in respect of eternal salvation, 2 John 8. Look to yourselves, that we lose not these things which we have wrought, but that we receive a full reward : otherwise we will lose all the pains we have been at in religion. That in which we follow him not, will draw a black stroke through all in which we have followed him.

Lastly, Another motive is, if we follow him not fully, we will share with them that have not followed him at all, in a fulness of wrath : Psalm cxxv. 5, " As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity." God will fill them with the wine of his wrath. He will " cut them in sunder, and appoint them their portion with unbelievers," Luke xii. 46, as those who divided themselves betwixt the Lord and their own lusts.

THE SAME SUBJECT CONTINUED.

SERMON XXX.

NUMB. xiv. 24,

But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went, and his seed shall possess it.

I now proceed to the consideration of

DOCT. II. That they who would follow the Lord fully, must have another spirit ; another than the spirit of the world, another than their own spirit naturally is.

In attending to which, I shall,

I. Shortly point out, that it is another spirit.

II. Shew what that spirit is, which they who follow the Lord fully have, and must possess.—Illustrating, at the same time, the nature and necessity of such a spirit.

III. Make some practical improvement.

I. I am shortly to point out, that it is another spirit which such possess.

This other spirit, which is so necessary to following the Lord fully, is understood, either of the Holy Spirit of God, who dwells in all the saints, Rom. viii. 9, or rather of a spirit sanctified by the Holy Spirit, and raised above its natural spirit by the power of grace. Thus it seems here to be understood, though both amount to the same thing. Such a spirit may well be called another spirit. For,

1. It is another spirit than that which the world is possessed of, which is a mean and base spirit, influencing them to grovel on this earth. The world has what it calls a fine spirit. But even that does

but grasp at shadows, while the most excellent things are out of its view. But this is a spirit truly noble.

2. It is another spirit than the most refined hypocrites have. By the common operations of the Spirit, the spirit of hypocrites may be raised to act more nobly than before, but these change not the nature of a man's spirit, but only help it to act in a natural way to a better purpose; whereas this spirit raises it to gracious actings.

3. It is another spirit than what the saints had before they were sanctified. Another, not in substance, but in qualities. How does this other spirit make a man differ from himself? How doth it advance him to a higher sphere? It made a preaching Paul of a persecuting Saul. It endows a man with quite new principles, motions, ends, and aims, and elevates him to new measures for attaining the same.

II. I go on to show what that other spirit is which these who follow the Lord fully have and must possess.—Illustrating, at the same time, its nature and necessity.—This spirit is,

1. A noble elevated spirit, aiming at high things, and is not satisfied with these with which the common herd of mankind are satisfied. Thus Caleb aimed at Canaan, Numb. xiii. 30, while the rest were for Egypt again, chap. xiv. 4. Such another spirit have the saints, Phil. iii. 14, "They press forward toward the mark, for the prize of the high calling of God in Christ Jesus." Were a beggar's child adopted by a prince, he would change his spirit with his lot, and aim at things suitable to his new quality. Thus the children of God rise in their aims and designs, will not be content with the creatures, but with God himself; not with earth, but heaven, not the favour of men, but of God, not with gold, but grace; for they have another spirit, which can be content with nothing less. They have high projects, not bounded within the limits of this narrow world, but aiming at a greater conquest. Now, such a spirit they must have that would follow the Lord fully.—For, if less can satisfy, they will be content to take their portion on this side Jordan; they will exchange heaven for earth, and keep their grand prospect within the bounds of this world: Phil. iii. 19, "Their God is their belly, and they mind earthly things;" and so will never follow the Lord fully, nay, they will leave him where they cannot get their carnal interest along with them, as Demas did.—Again, if they have not such a spirit, they will continue creeping on the earth, to get their food, as the beasts among their feet, and never follow the Lord in the way to true happiness. They will fall down before these three that are in the world: "The lust of the flesh, the lust of the eye, and the pride of life," 1 John ii. 16. They will wrap themselves up in

the world's profits, or drench themselves in its pleasures, and, like beggars, take care of their cottages, having no eye to a palace. Finally, if they have not such a spirit, they will never use means and endeavours suitable to such high aims. Noble spirits will proportion their endeavours to their high designs, while the mean spirit will go heartlessly about them. Gold is not got, like stones, beside every brook; nor is grace and glory got, but in the way of hearty exertions: Prov. ii. 3—5, "Yea, if thou criest after knowledge, and liftest up thy voice for understanding, if thou seekest for her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God."

2. It is a spirit of faith, as the apostle speaks, 2 Cor. iv. 13, "We having the same spirit of faith." Such a spirit had Caleb, another than that of the rest, who could not enter because of unbelief. Such another spirit have the saints, while the rest of the world remain under the power of unbelief, and if they had it not, could never follow the Lord fully; for unbelief will soon trip up a man's heels in following the Lord: Heb. iii. 12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Now, Caleb's other spirit of faith thus discovered itself

(1.) It took part with the promise, and hung by it, while the unbelieving spirits of the rest sided with sense in opposition to it. Thus, while the unbelieving world, whatever they pretend, do never solidly venture their happiness on the promise, but seek it rather among those things which are the objects of sense—the saints have another spirit, which rejects these, and by faith rolls the weight of its eternal happiness on the promise; which spirit of faith realises to them the things which are not seen, Heb. xi. 1, affords a view of them, as matters of the greatest realities, and of the word of promise as sufficient security. Without this, none will ever follow the Lord fully;—for, if that which is held out in the promise be not realised unto men, it will never make sensible things, the reality of which men certainly know, to yield and give place to it; for men will not quit certainty for hope. Were men as much persuaded of the reality of the things contained in the promise, as they are of gold, and other metals in the earth, think ye they would slight the promise and take up with the objects of their senses as their happiness? No. The truth is, all the glorious promises are to the world but fair words about fancies.—Again, if men cannot trust the promise as sufficient security, they will never venture their all upon it, but our all must be ventured upon it if we follow the Lord fully: 2 Sam. xxiii. 5, "This is all my salvation, and all my desire." We must glorify him by faith, hanging by his bare word. All for

another world must be laid upon it, and often it comes to this, that all for this world must also be laid upon it.

(2.) This spirit of faith took up the land of promise, as a land well worth all the pains, toil, and hardships, which the conquering it would incur: Numb. xiv. 7, "It is an exceeding good land." Thus, while unbelievers cannot see heaven worth the pains and toil that must be at the work, like the false spies, chap. xiii. 32, "they bring up an evil report of it." But the saints have another spirit of faith, which makes them see the glory of that land to be such as to deserve their utmost efforts and endeavours. "Let us therefore labour," say they, Heb. iv. 11, "to enter into that rest, lest any man fall after the same example of unbelief." Now, without such a spirit, men can never follow the Lord fully; because to work for nothing makes us extremely averse to engage. If the recompense of reward be not seen as sufficient to counterbalance all the pains, persons will never strive to enter into God's rest, nor take heaven by force, Heb. xi. 26. Whence do we see, that men will strain every nerve for a little of the world, which they think worth the pains, who will not bow a knee to God for heaven? They will work eagerly, who pray very heavily and carelessly, because they think the one worth their pains, the other not.—Again, men are naturally very averse to spiritual endeavours, and if they see not something that will provoke the sluggard to run, they will not follow the Lord fully. There must be a glory seen by an eye of faith, to overcome this aversion. Thus Christ proposed the treasure to the man, Mark x. 21, but he saw it not, therefore he went away.—Further, no man can reach heaven with ease, the way to it lies up-hill. It will cost striving, wrestling, using violence, and the like. There are right eyes to be plucked out, that is hard; there are giant-like lusts to be mortified, who will adventure upon that? there is a combat, a fight to be maintained, in which the person must be a conqueror. Will ever men, then, follow the Lord fully, without such a spirit as by faith discerns heaven as worth all that pains? Most men see it not: they think less may serve, for they want that other spirit, which accounts nothing too much here; and so, with Judas, they say, Why all this waste?

(3.) This faith penetrates through all the difficulties which the unfaithful spies could not see through. Caleb's other spirit took the glass of the word of promise, and saw thereby how their numerous armies might be beaten, their high walls thrown down, the Anakims laid as low as ever they were high: Numb. xiv. 9, "Only rebel ye not against the Lord, neither fear ye the people of the land, for they are bread for us; their defence is departed from them, and

the Lord is with us ; fear them not." Such another spirit have all the saints in a greater or less measure. The carnal professor, like the sluggard, cries, "There is a lion in the way, I shall be slain in the streets." There is no meddling with such a duty, no mortifying such a lust ; thus he gives over the attempt. But the saints have another spirit, which by faith discovers how impossibilities may be surmounted, how hills may be made to skip like lambs : and therefore falls a-blowing his ram's horns, in hopes that the walls of Jericho shall fall down ; and, like another David, with his sling, he sets upon Goliath, and attacks even the children of Anak. I do not say but this faith sometimes may be very weak, it may be very low ; but it is such as makes them venture on duty and difficulty, though trembling. Now, without such a spirit none will follow the Lord full.—For the want of it cuts the sinews of resolute endeavours after universal holiness. It is the hope of victory that makes the soldier to fight ; and when he loses, he turns his back : 1 Thess. v. 8, "But let us, who are of the day, be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation." Faith must go before and see through difficulties, ere a person can come up and break through them.—Again, the want of it makes men, like Issachar, to couch under the burden, or as one who is upon an unruly horse, and finding there is no mastering of him, he lays the reins on his neck. This is the reason why people, after some struggle against sin, turn worse than ever. They find difficulties in the way of duty, they have no hope to surmount these, and therefore give it over. But how can any reach the promised land, without the promise in their eye ? How shall they go through in the spiritual battle, while they throw away the sword of the Spirit, the word of God, the word of promise, and leave themselves destitute of the shield of faith ? Without this they cannot go out in the name of the Lord against their enemies, and so must turn their back as foiled.

(4.) Caleb's spirit of faith looked to the Lord, as sufficient to bear him over all difficulties. He saw the Anakims as well as the rest, and had as little confidence in himself as they had ; but he had confidence in the Lord, and so would go against them in the strength of the Lord. Such a spirit have all the saints : Psalm lxxi. 16, "I will go in the strength of the Lord." Isa. xlv. 24, "Surely shall one say, In the Lord have I righteousness and strength." This carries them to the Lord as the fountain of strength ; while as to the rest of the world, their spirit is as a pipe laid short of the fountain, by which no water can be conveyed. Without such a spirit, none can follow the Lord fully.—For, there are difficulties in

the way to heaven, which none can overcome, but by divine strength : 2 Cor. xii. 9, "My grace is sufficient for thee, for my strength is made perfect in weakness." Unmortified corruptions will be as heavy as a giant upon a child, till God himself take part with the soul, and give the victory. They may lie under them and groan, but who shall roll away the stone, if the angel come not from heaven for that purpose? Wo to him that is alone when he falleth ! without the Lord, the least work of religion is above us. "Without me," saith he, John xv. 5, "ye can do nothing." The slenderest temptation will be found a wind from hell sufficient to blow over the man that is not supported; the least duty, a task which they cannot perform acceptably. Where the Spirit of the Lord does not draw, we never will follow. Thus that spirit of dependence upon the Lord is necessary.

3. This spirit is a spirit of holy courage and resolution, Numb. xiv. 9. Such a spirit, in some measure, have all the saints : Prov. xxviii. 1, "The wicked flee when no man pursueth, but the righteous is bold as a lion." Their spirit is peremptory and resolute for following the Lord whithersoever he goeth, not to be diverted by any means from their great interest. And though the godly may be naturally fearful and unsteady, yet this spirit in the things of God will prevail, seeing that their all lies at the stake; without such a spirit, none can follow the Lord fully, for the following, among other reasons.—Because,

(1.) The work of religion is a great work, for which we had need of courage and resolution. The outward work of religion is great work, the inward work is still greater : Prov xvi. 32, "He that is slow to anger is better than the mighty: and he that ruleth his spirit, than he that taketh a city." The labour of the hand is hard, the labour of the head is harder, but the labour of the heart hardest of all; and religion is work of that sort. To work out our own salvation, to serve our generation, to get heart, lip, and life cleansed, is work sufficient to fear cowards who have not another spirit.—Again, consider,

(2.) That our own strength is small. O how weak is man at best for the work ! What a vast disproportion there is betwixt our strength and the least duty, if done aright ! 2 Cor. iii. 5, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." When we view our work, how far it is above us, we may say, "Who is sufficient for these things?" 2 Cor. ii. 16. Here is need of another spirit to influence men, in attempting to roll away the stone, that is so far above their strength. But holy courage, through faith in Christ, will do it: Phil iv. 13,

"I can do all things through Christ that strengtheneth me."—Consider,

(3.) That our opposition is great. If ye have a desire for the heavenly Canaan, ye must fight your way thither over much opposition, and so have need of another spirit. He that overcometh shall be crowned. If you have a desire to follow the Lord fully, you must follow him over much opposition.

1. From the devil: Eph. vi. 12, "For we wrestle not against flesh and blood, but against principalities and powers, against spiritual wickednesses in high places." No sooner was man set up in the world, than the devil attacked and overcame him: and as soon as a soul begins to set heaven-ward again, the devil then will be on his top. O it is much to stand, when hell is in arms against us, when the black bands of temptations make an attack! Satan is a powerful and subtle enemy. He will be sure to attack you on your weak side, and suit his temptations to your circumstances. Thus he did with our Saviour; for when he had fasted forty days, the devil said to him, If thou be the Son of God, command that these stones may be made bread," Matth. iv. 3. He has his temptations for the poor and for the rich. He tempts the poor to steal, and the rich to deny God. Hence said Agur, "Give me neither poverty nor riches, feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain," Prov. xxx. 8, 9. He has temptations for youth and for age, for the joyful and for the mournful Christian. Sometimes he appears as a fox transforming himself into a lamb. Sometimes he roars as a lion. There is thus need of a spirit of courage to oppose him.

2. We have great opposition from the world.

(1.) From the things of the world. They collect their bands to encounter those who would follow the Lord, to turn them back.—There is the white band of the world's smiles, stained already with the blood of thousands. Many have been wounded, and many slain by these: Prov. i. 32, "For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Many a soul has died by the embraces of a smiling world, for it does with men as the panther with other beasts, who draws them after him with the sweet smell of his breath, hiding his head, while he afterwards devours them. Its profits and pleasures are syren songs, which end in bitter lamentations. They are silken cords, which afterwards grow as iron fetters, which may cost a flood of tears to get them off. Here is a trial for true courage of spirit. O it is a great spirit that rises above the world when it courts us! while our own spirit naturally loves it, even when it gives us gall to drink.—

There is next the black band of the world's frowns. The world often puts on the lion's skin, and brings a train of crosses against the followers of the Lord: Acts xiv. 22, "We must through much tribulation enter into the kingdom of God." The world often turns stepmother to the godly, who may have enough ado to get their bread, while plenty flows to its own darlings. We see how the world's sun went down at noon with Job. There is need of another spirit to carry a man above these, to give him another joy when that of the world fails, and to make him sing as the nightingale when the very storm is at his back. Thus did Habakkuk when the world failed: chap. iii. 18, "Yet I will rejoice in the Lord, and joy in the God of my salvation." Again, there is the mixed band of the world's cares. These are the world's thorn-hedge, which the Christian must break through, or else they will choke the seed of the word in his heart, Matth. xiii. 22. This is the thorny crown it sets upon our heads so soon as we set out into the world. How hard is it to keep our ground here! The care of a family, the care of the body, is that which has rendered many careless of eternity. Yea, and care we must: our meat will not be found among our feet, as that of the beasts, nor will it drop into our mouths without care. But O what need of another spirit to use these things as if we used them not! But,

(2.) We have great opposition from the men of the world. The devil has his agents in the world, factors for hell, that will give much ado to those who would follow the Lord fully. And people may lay their account to be attacked with their tongues. They are not for heaven who cannot digest the mockings of a graceless generation; nor are they meet for it that will pass over their duty, only for the virulent reproaches they may meet with in their way. These sting severely, but there must be a resoluteness against them, to please God. Let a generation of imbittered spirits say what they will; let Christians strive to have the testimony of God and their own conscience, which will be a secret support, condemn them who will.—They will attack them with their feet. The example of an unholy life: Matth. xviii. 7, "Woe unto the world, because of offences! for it must be that offences come; but woe to that man by whom the offence cometh." The world lieth in wickedness; it is hard to bear out against the stream of example set before us. To be righteous as Noah in his generation, to keep clean garments in Sardis, is not easy: Matth. xxiv. 12, "Because iniquity shall abound, the love of many shall wax cold." Example ruins many, who like sheep, when one gets into the water, the rest readily follow.—They will attack them with their hands. The hands of persecutors are

sometimes bound up; the Lord seems now to be loosing them; and some are already finding the smart of that. And it is like it will not be so easy to follow the Lord as it has been for some time past. But they who will follow the Lord fully, must have another spirit, which may urge them on to lose all, rather than lose their soul by leaving off to follow the Lord.

Finally, The Christian has great opposition from his own lusts. He will not only find a war without, but also a war within him: Gal. v. 17, "For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would." Our greatest enemies are within our own bosoms.—First, there is the general of this army, indwelling sin, the corrupt nature, the old man, flesh, called sin by way of eminence: Rom. vi. 12, "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lust thereof." The plague of the heart: 1 Kings viii. 38. This is the cursed ground, bringing forth briars and thorns. There must be another spirit to draw this to the cross: Gal. v. 24, "And they that are Christ's have crucified the flesh, with the affections and lusts."—Next, there is a swarm of hellish soldiers under him, particular lusts, as pride, covetousness, envy, malice, and the like, that dog the man wherever he goes, and will give him enough ado to resist: Rom. vii. 21, "I find then a law, that when I would do good, evil is present with me." If you ask their name, it may be Legion, for they are many: Titus iii. 3, "Serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." All sins are radically even in the best. Look through the world, and see what appears there; these swine, who are running on others, show that corruption which is within the whole. Who are their allies? These are the devil, John viii. 44; the world, Tit. ii. 12. All the snares and temptations in the world are allied to some one or other lusts within us, that suits them as tinder to fire.—There is, their quarters, the heart. "Out of the heart proceed evil thoughts, murders," &c.; and the nearer to us, the more dangerous. The heart is as a common inn, so often thronged with these, that the master is kept out.—There is, their qualities. They are deceitful: Eph. iv. 22, "The old man, which is corrupt according to the deceitful lusts." Hurtful: 1 Tim. vi. 9, "But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

III. I now proceed to make some improvement of the subject.—And this,

1. In the use of information.—From this we see,

(1.) The great spring of defection and apostacy from the good ways of the Lord. How is it that so many make such a bad account of religion? They have not another spirit. Many, at their first taking up of religion, have great vigour and briskness of spirit; but it is only like a blaze of straw, their oil fails, and their lamps go out. Such appearances denote only awakening, and not changing grace, which they have got; therefore it lasts not. There is no spring of grace in the soul, only some showers from the clouds, watering the old ground of their natural spirits, which is soon dried up. They who thus drink, shall soon thirst again, John iv. 13; it decays by little and little, as the light after sunset, till it be quite dark. Again, because they have not another spirit, that frame of their souls is not fed by nourishment from Christ, as the sincere soul is, who receives out of the fulness of Christ. Hence, for want of nourishment, it dies, and they wither as branches cut off from the trunk, John xv. 6. A branch newly cut off from its stock, and ingrafted into another, may keep a short time green; but if it do not take with the stock, it will wither. Now, they cannot take with the stock, because they have not another spirit: John i. 12, 13, "He came to his own, and his own received him not. But as many as received him to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Farther, it is the newness of the thing, not the newness of their nature, that makes that stir among their affections. Hence, when they have a little accustomed themselves to religion, and the duties of it, the newness is gone, and so their delight is gone, their affections settle, for they have not another spirit, to which religion would be its element: John v. 35, "He was a burning and a shining light, and ye were willing for a season to rejoice in his light." Hence old truths turn stale with many, and nothing relishes with them but some new thing. They are sprightly for a while, but at length their metal is gone, their hearts are deadened, their affections withered, and their consciences seared. Hence, a spirit of reigning sloth, which was only covered, not subdued, rises again, as weeds in the spring, which, though nipped with winter frosts, yet were not plucked up by the roots: Psalm lxxviii. 37, "For their heart was not right with him, neither were they stedfast in his covenant." They are awakened as with noise a little while, but, because they have not another spirit they fall asleep again.—Finally, hence a spirit of profanity succeeds in many: 2 Pet. ii. 22, "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing

in the mire." Their lusts, which were forcibly restrained before, break out again with greater violence than ever. The devil returns with seven spirits worse than the first; and not being able to follow the Lord fully, they turn back with the greater violence.

(2.) This instructs us as to the great spring of a divided religion, where there is still one thing or more lacking, Mark x. 21. They have not another spirit: the old spirit may follow the Lord in many steps, but it will never carry a man through with it. There are difficulties in the way to heaven, which it is impossible to pass without another spirit. These are such as,

It is a difficult step to advance into the heart and life of duties, spiritual worship, and the like. Bodily exercise is the farthest the old spirit can carry a man. A bird may as soon fly without wings, or a beast reason, as one that has not another spirit can worship God in spirit.

Another difficult step is, to be denied to duties: Matth. v. 3, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The old spirit is a selfish spirit, that does all from and for self. It knows not to strip itself of its own robes, spun out of its own bowels, and to go naked to Christ for a covering. A man shall as soon rend out his own bowels, pluck out his own heart, and cast it from him, as one without another spirit will lay the stress of his salvation on Christ alone, counting as if he had done nothing, when he has done all he can.

A third difficult step is, to give up with bosom idols. Jesus laid the treasure in heaven, on the other side, to that man, Mark x. 21, and directed him to step over his idols, and he should have it; but he was sad, and went away grieved, for he had great possessions. Fire, sword, and gibbet, will not affright some people from following the Lord, who will yet start back, when Christ offers them the knife of mortification, to cut off the offending right hand: 1 Cor. xiii. 3, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Thou hast a hand, it is a right hand, it must be cut off, it must be done with thy own consent, nay, thou must put thy own hand to the knife, and thou must labour to carry it through. This is language that will never go down with a man that hath not another spirit.—Hence, men have a heart aversion to encounter heart difficulties in religion. Few see heaven, Why? Heaven's gate is strait, ease is sweet. They are like the rich man in hell, see heaven afar off, but there is a great gulf fixed between them and it. Their base spirit from within, when the man is looking over the gulf, cries, Man, spare thyself, and then the heart starts back. They

love the gold but they do not dig for it. And they have not another spirit, a new spirit, as Caleb had, to put them forward.—Hence any attempts they make that way are faint, and therefore fruitless : Luke xiii. 24, “ Strive to enter in at the strait gate : For many, I say unto you, will seek to enter in, and shall not be able.” Like a cowardly man, offering to cut off his own hand, which threatens the ruin of his whole body, he takes up the knife, lays it to the skin, but always the heart misgives, and he pulls it back. Whereas a man of another spirit, will do it resolutely, because he is resolved not to die. Hence such tampering with idols, in the way of mortification. Then finding the fruitlessness of these faint attempts, they even give over, losing all courage. They see it will not do that way, and they despair of getting any more power over them : Jer. ii. 25, “ Withhold thy foot from being unshod, and thy throat from thirst, but thou saidst, There is no hope ; no ; for I have loved strangers, and after them will I go.” Lusts are like an unmanageable horse, which therefore gets the reins on his own neck. They have tried to roll the stone away, but it comes down on them again, and therefore they even let it die, and leave it.—Finally, their endeavours then are turned to the soothing of conscience for peace. For this cause the man pretends he can do nothing, but Christ must do all. What is left is but an infirmity, from which the best cannot be freed on this side of the grave ; he will look for pardon, and so makes the blood of Christ a defence for his bosom lust. For as great an enmity as the natural man has to Christ, the devil will preach Christ to serve a turn ; and thus the grace of God is turned into lasciviousness.

(3.) This subject points out to us, that the righteous is more excellent than his neighbour. He has another spirit. O what a glorious difference does this other spirit make between one man and another ! I will instance this in a few things.

How is it that one man contemns the world, with all that is in it, the lust of the eyes, the lust of the flesh, and the pride of life, while another man adores the world, and drives after it as his chief good and happiness ? He drives a trade with another world, looking beyond others. What is it but that he has another spirit, a finer spirit, a spirit of a greater elevation and compass than others, which cannot take up with the little views of time.

How is it that a serious holy Christian, appearing in his own colours, strikes a damp upon the profane, and even on the formal hypocrite ? Is it not that another spirit shines out of him, which compels them to fear him, though they hate him, to give him a secret testimony, though openly they reproach him ? Is it not because

greater is that spirit which is in the saints, than that which is in the world?

How is it that when many are carried away with the strong tide of an evil time, keeping but one principle, which is to save themselves on any terms, others do resolutely row against the stream, keeping one principle, which is to please God, to follow the Lord, from which they will not be diverted, whatever they meet with in the way? No worldly advantage, the preventing of no worldly loss, do they think worth their going out of their way to attain it. O! is it not another spirit?

How is it that one man enjoys such serenity and tranquillity of mind, amongst the swelling waves of outward trouble, which carry others quite off their feet? That one stands as an unmoveable rock, before the temptations which carry others hither and thither, as the chaff before the whirlwind? Is it anything but another spirit, fixed on the Lord, his word, his promise, which are better things than what the world has, and the tempter offers.

(4.) Hence we may see, the ground and rise of the spiritual combat which is in the saints. They have another spirit. They have a spirit in them, naturally as the rest of the world, which ordinarily takes the first word; but then they have another spirit, that contradicts and corrects it: Gal. v. 17, "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other." The natural man has one spirit, which is corrupt, and not another; therefore he is wholly corrupt, in heart, lip, and life. The saints in glory have one spirit, which is holy, and not another; therefore they are perfectly holy. But the saints on earth have one spirit that is corrupt; but they have another spirit also; and therefore their heart becomes a field of battle.—Hence we see how it comes to pass that the saints are at war with these lusts, with which the natural man cannot but be at peace. He has another spirit, which is contrary to them, while the natural man's lusts and his spirit are of the same nature, and he has not another spirit contrary to them. If a man have a father, a brother, or son, in the opposite army, how can he find in his heart to lift up a sword against him? The natural man's spirit, in the faint mortification which he makes, says to him, as David said to his three generals, "Deal gently for my sake with the young man, even with Absalom." The man that has a wooden leg can take it off, and cast it from him, but how can one do so with his limbs? A man that has meat on his stomach, which loathes and disorders it, can vomit it up, but how can a man do this with a dainty morsel which he loves.—Hence we see also how there comes to be such difficulty in dealing with these lusts;

there is a made resistance by one spirit, which is opposed to another. Lusts have a friend within the bosom of the saints, which takes part with them, and gives that other spirit so much work. You will see in them, as it were, the company of two armies,—twins struggling within them.

(5.) Hence we may see the ground of that enmity that is betwixt the seed of the woman and the seed of the serpent. There is a holy amity among the saints as people of one spirit, which is a most close knitting thing. They cleave to one Christ: they pursue one object; they point towards one place; because they have all one spirit. And what jars are among them, flow from their own spirits not being sufficiently subdued by that other spirit. But betwixt the godly and the wicked, how can there be but great enmity, seeing the godly have another spirit than they? Those of different spirits and tempers are ill-yoked. This makes that enmity.—It is,

(1.) A spiritual enmity, it breeds a natural antipathy betwixt them, for they have not only other actions, but another spirit. Hence the man whom the world caressed, and embraced, while of the same spirit with itself, when once he becomes truly serious, and gets another spirit, he is quickly turned out of the world's favour, he loathes them, and they loathe him.

(2.) It is a most diffusive enmity; the spirit of the world is carried out after these things which savour of the flesh, that other spirit is carried out after the things which savour of the spirit. The spirit of the world has things which it loves, and hates these which the other spirit loves. Hence such an enmity against holiness of life, against divine ordinances, preaching the word, and other duties of religion; but trace all these to their fountain, they will be found to meet in that of their other spirit.

(3.) It is a most violent enmity; for the two spirits strike like two flints against one another, to raise the fire. No enmity like that which obtains on account of religion; it breaks over all bounds of humanity, while no other reason can be given for it but religion. It sets the daughter against the mother, the son against the father, &c.

(4.) It is a most rooted and fixed enmity. This quarrel began sooner than any in the world; Cain and Abel were thus enemies. Many other quarrels have begun since this one, which have been long since rooted out. But no length of time can root out this; the wicked children continue the quarrel, though they have seen the fathers fall in it.

(6.) This subject directs us to the great object towards which such as would follow the Lord fully are to look, it is to their spirits. If

our spirit be right, we will be carried through; if not, we will fall off. The great work of religion lies inward. Take heed, therefore, to your spirits; see that these be of the right kind, that your hearts be right with God, and sound in his statutes.—I shall have done with,

2. An use of exhortation. Labour then to get another spirit, earnestly seek it, aim at, and pursue after it. To obtain your compliance with this exhortation, I would lay before you the following motives,

(1.) The prevailing spirit among us is a spirit which is our plague, and therefore we have great need to labour for another spirit: Luke xix. 55, "Ye know not what manner of spirit ye are of." This is among the rest of our plagues. Men are little at home, weigh not their spirits in the balance of the sanctuary; but their spirit of self-love makes all of high importance, and to appear well, which is their own. There is a sixfold spirit that is our plague this day.—There is,

(1.) A carnal worldly spirit: Phil. iii. 19, "They mind earthly things." Our spirits are sunk in the thick clay of a present world, and have got into an earthly constitution, as if, with our bodies, they were only sprung of earth. From communion and converse with God, our spirits are greatly estranged, but the world gets our first, middle, and last thoughts; so that there seems need of some terrible alarm to make us lift up our heads off that pillow.—There is,

(2.) A private narrow spirit: Phil. ii. 21, "For all seek their own, not the things which are Jesus Christ's." O what a rare thing is a public spirit among us this day, a kindly concern for the kingdom and interest of Christ in the world, men naturally caring for these things as their father's concerns. Sirs, our wide mouths will not absolve us from the crime of a narrow spirit in God's matters, more than Jehu's bravado, "Come, see my zeal:" Prov. xxvi. 23, "Burning lips and a wicked heart, are like a potsherd covered with silver dross." The Protestant religion is in hazard abroad and at home; is there any thing of the care of the churches lying upon you? This church is in hazard of falling into the enemy's hands; are your hearts, like good old Eli's, "trembling for the ark?" 1 Sam. iv. 13. Nay, do not many look upon our present privileges with such a despising eye, that it is all one to them whether they sink or swim. Have the attempts of our enemies ever made you go alone to wrestle with God against them? You profess you would have ministers to keep honest; but are we obliged to your wrestlings with God for us on that account? Have we any larger share in your prayers than

we were wont to have? Will the loss of our honesty be to you the loss of many prayers for us in a difficult time? Psalm cxxxii. 9, "Let thy priests be clothed with righteousness, and let thy saints shout aloud for joy." It is a time of much sinning; are you sighing and crying for all the abominations that are in the midst of the land? Ezek. ix. 4. Are you putting to your hand, as you have access, to stop the stream of abounding sin?—There is,

(3.) A stont, sturdy, fearless spirit. I fear, if God look to none but to those who are poor, of a contrite spirit, and who tremble at his word, Isa. lxvi. 2, there will be few amongst us that will get a look of him. How little are we affected with the word, the dispensations of the day, and the signs of the times! Is not the word like a ball thrown against a wall? The custom of hearing it has lessened the value of it. Who is hearkening for the time to come? Does that question lie near your heart, How shall I be carried through in the evil day? Are you putting matters in order between God and you, and preparing an ark for your safety?—There is,

(4.) A proud fiery spirit, while the humble, meek, and lowly spirit does rarely appear. People are so puffed up with conceit of themselves, there is no dealing with them. If they make themselves vile, they will rather be more vile than submit to admonition or reproof. And if they be in the least ruffled, they are ready to cast all ordinances behind their backs. If the whole be not exactly according to their mind, they will contemptuously reject all. Witness the contempt poured by some upon the last fast. Humiliation of heart, and self-denial would cure us of this irreligious heart, which is the bane and ruin of religion among us, and would kindle in us a more kindly warmth of heart towards God and the things that bear his stamp.—There is,

(5.) A formal spirit: 2 Tim. iii. 5, "Having a form of godliness, but denying the power thereof." The bodily exercise of religion is much amongst many of us, but for exercise unto godliness among us, it appears to be very rare, 1 Tim. iv. 7, 8. And many proclaim themselves utter strangers to it. In the eyes of any discerning Christian, they have so little sense of the vitals of practical godliness, that these things are an absolute mystery to them. It would fare the better with many of us, that we would begin again and lay the foundation of our religion, and follow it out in the great mysteries of the Christian life, mortification of heart corruptions, the life of faith, and communion with God.—There is,

(6.) A profane spirit, where the works of the flesh are manifest. There is a lying spirit, which so possesseth many, that they make no conscience of speaking truth, but lend their tongues for lies.

There is a bitter spirit of cursing and swearing, railing and reproaching, amongst us, so that sober persons may say, as in Psalm lvii. 4, "My soul is among lions; and I lie even among them that are set on fire, even the sons of men whose teeth are spears and arrows, and their tongue a sharp sword." See also Psalm lxiv. 3—7. A base, sneaking, dishonest spirit, lodges in the breast of many, whose covetous, unrighteous ways, in undermining, deceiving, and wronging their neighbours, will bring a vengeance from heaven on their heads.

(2.) The case of our day requires another spirit than we have. God seems to be speaking to the carnal worldly generation this day, as in Haggai i. 4; Jer. xlv. 4, 5. To the formal and profane, as in Matth. iii. 10. To the private-spirited, as in Amos vi. 1. And to all, as in Amos iv. 12. But O how unsuitable are our spirits to the case of the day! How unmeet are our spirits to act for God! They are too mean to do any thing great and honourable for God and his glory. And doubtless, if we get not another spirit, we will never be honoured of God to perform any thing that is great for him. Our work as Christians is at all times difficult, but we are likely to have a special difficulty in our time. Is the mean and base spirit wherewith we are plagued, meet to set us to oppose the stream and tide of sin that is going through the generation? Is our careless carnal spirit meet to wrestle with God, to keep him still in our land?—Again, how unmeet are our spirits for suffering? The soft and carnal spirit which prevails, suits very ill with a time in which the Lord seems to be about to pluck up and destroy. That spirit of formality and profanity answers very ill with a time in which people's religion may be put to the utmost trial: Isa. xxxiii. 14, "The sinners in Zion are afraid, fearfulness hath surprised the hypocrites." Verily, if we get not another spirit, a time of trial will make a dreadful discovery among the professed followers of the Lord.

(3.) Does not our own particular case, with respect to eternity, require another spirit? Eternity is no dream, the wrath to come is no scare-crow; these are the greatest of realities, and certainly require our utmost efforts. Does the prevailing temper of our spirits look like the eternal weight of glory that is abiding those who strive, run, wrestle, and fight the good fight of faith? Alas! our spirits are as unlike the attaining it, as the sluggard, who will not plow his field, is like to attain a good crop. They who look for a treasure, dig for it; and they who wish for the prize, run for it; but it is a loitering not a labouring spirit with which most of us are possessed, who have small probability of seeing heaven, unless it will drop down into our mouths.—Again, does our spirit look like flying from the wrath to come, that infinite load of wrath which is abiding a perishing gene-

ration? We seem to be creeping from it rather than fleeing; and therefore it is ready to overtake us. O how would our spirits stir within us, if we were duly affected with eternity, and the danger that our souls are in of the wrath to come!—But farther, how unlike is our spirit to the subduing of strong corruptions within our own breasts! How soft are our spirits against these our deadliest enemies! We must have another spirit, or our spirits will soon be devoured by them.—*Lastly*, There is no following of the Lord fully, and so no heaven, without another spirit; and therefore, as ever we would be found Christians indeed, and safe through eternity, let us labour for that other spirit: “Create in us, O Lord, a clean heart, and renew a right spirit within us.”—I shall now very briefly attend to

DOCTRINE III. That those who, by following the Lord fully in the time of general declining, distinguish themselves, God will distinguish them from others, by special marks of favour in the time of general calamity.—The scriptures afford many instances in proof of this, as Noah, Lot, Jeremiah, and many others.

For illustrating this doctrine, we shall,

I. Shew how those must distinguish themselves from others in the time of general declining, who would have the Lord to distinguish them from others in the time of general calamity.—We shall point out,

II. The marks of favour by which, in times of great calamity, God uses to distinguish such.

III. We shall subjoin some reasons of the point, to confirm it.—And,

IV. Make some improvement.

We are then,

I. To shew how those must distinguish themselves from others in the time of general declining, who would have the Lord to distinguish them from others in time of general calamity.—Here we observe,

1. That they must be best, when others are worst: Gen. vi. 9, “Noah was a just man, and perfect in his generation; and Noah walked with God.” Their candle must shine brightest, when that of others is dying out. It is the property of holy zeal for God and his way, to become more vehement by opposition; so that the declining of others is as oil to their flame. It was better with Lot when he dwelt among the Sodomites, than when with his own children in the cave: 2 Pet. ii. 7—10, “And delivered just Lot, vexed with the filthy conversation of the wicked, (for that righteous man dwelling

among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)." The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment, to be punished." "It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold, yea, above fine gold." If religion be dying out among others, this will the more kindle an holy fire of zeal, and increase it in their own breasts.—We observe,

2. That they must cleave to God, especially in that article in which others are leaving him, as in Caleb's case; that is to say, they must be careful that they be not led away with the sins of the time, that they do not enter into the general conspiracy of the generation against the Lord and his way, whether it be against truth or holiness. Thus the promise was to those who kept the life and power of godliness in Sardis, where there was a great general declining, a deadness and formality, and the bare carcase of religion: Rev. iii. 4, "Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy."—We observe,

3. That they must witness against every declining, according to their stations, and as they have access, for the exoneration of their own consciences, and the honour of God. Thus did Noah, that preacher of righteousness, to that unrighteous world. These must give a real testimony by their contrary practice, and, as they may have access, labour to withdraw others from sinful courses.—Thus did Caleb.—We observe,

4. That they must be mourners over the sins of others, lamenting them before the Lord; sighing and crying for all the abominations which are done in the midst of the land, Ezek. ix. 4. They must mourn for those who cannot mourn for themselves. When the glory of God is impaired by the sins of an apostatizing generation, their love to the persons of the sinners, and hatred of their sins, must draw tears of godly sorrow from their eyes.

Let us now,

II. Point out the marks of favour by which, in times of general calamity, God useth to distinguish such.—There is,

1. Liberal furniture for duty, in a large communication of the spirit, when the Spirit is withdrawn from others: Matth. x. 19, "But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." The Lord calls not his people to serve him for nought; he even rewards the will to his work, with strength for it. If they be resolute to bear his burden, God will strengthen the back for it.

Hence it comes to pass, that God's people never make better speed, than when rowing against the stream of opposition.—There is,

2. Intimations of his special love to their souls. Thus had Caleb in the text, the saints of God have often golden days in the dregs of time upon this account. When the deluge of public calamity carries incorrigible sinners before it, with their burden of guilt upon their back, the saints are then made to rest in the evil day, by virtue of that peace which they have with God and their own conscience, Hab. iii. 16.—There is,

3. Special provision in a time of calamity: Psalm xxxvii. 19, "They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied." God riseth often to see well to the provision of those whose work it is to cleave to their duty, and rely on the Lord for their provision: Psalm xxxvii. 3, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." So that their faces are fatter and fairer than those who eat of the defiled meat.—There is,

4. Special protection in an evil day. God sets a mark on their foreheads: Ezek. ix. 4. "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry for all the abominations that be done in the midst thereof." They are always protected from the evil of trouble; but God sometimes, besides this, affords them special protection from trouble, by some surprising providence removing them out of the way of it; sometimes by making them find favour in the eyes of their enemies: Jer. xv. 11, "The Lord said, verily, it shall be well with thy remnant; verily, I will cause the enemy to intreat thee well in the time of evil, and in the time of affliction." And sometimes by hiding them in the grave before the calamity come on: Isa. lvii. 1, 2, "The righteous man perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace, they shall rest in their beds, each one walking in his uprightness."

Lastly, He gives them the crown of glory: Rev. ii. 10, "Fear none of these things which thou shalt suffer; behold, the devil shall cast some of you into prison, that you may be tried; and ye shall have tribulation ten days: Be thou faithful unto the death, and I will give thee a crown of life." He brings them into Canaan above, and crowns them, while others, who forsook God, are for ever forsaken of him; and they who sinned with the multitude, suffer with them for ever: Luke xxii. 28, 29, 30, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom,

as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."—We now proceed very shortly,

III. To subjoin the reasons of the point, to confirm it.—Here we offer the following, viz.

1. It is hard work to follow fully in a declining time, to strive against the stream which is so ready to carry people away: Matth. xxiv. 12, "And because iniquity shall abound, the love of many shall wax cold." Hard to keep warm in cold Sardis, Rev. iii. 4. To keep up the flame of religion, when a deluge of sin comes on, is very hard work. But hard work has always the greatest reward from the Lord.

2. It is a piece of special honour to God; and those who honour him he will honour. It is not so much to follow Christ when he hath a great backing, as to cleave to him when many are dropping off from him on every hand.

3. The Lord orders it so for the encouragement of his people, to follow him fully. He gives them the view of the recompense of reward, to encourage and animate them in pressing forward towards the mark for the prize of the high calling of God in Christ Jesus.

IV. We are now to make some brief improvement of the whole; and,

I. In an use of information.—We see,

(1.) That none shall be losers at God's hand. They that cleave to him, when others leave him, God will cleave to them when he forsakes others. Our errand will come in his way, and he will shew himself mindful of any respect and love shewn him by them that walk uprightly.—We see,

(2.) That he who walketh uprightly walks surely, come what will come. Whoso wanders from God's way, and follows the multitude to do evil, their feet will slide. But the best preparation and security for a time of general calamity, is to walk with God in a declining time.—We shall only add,

2. An use of exhortation,

We exhort you, then, to follow the Lord fully now. Our time is a declining time. There is a declining from the purity of gospel doctrine and gospel ordinances. There is a horrid declining in practice; the veil is falling off many faces, and the mask of religion. There is a general declining from holiness, and the power of godliness, on the spirits of professors in our day. It is a day of approaching calamity. Would you be safe? Return now, and set your face against the stream; and the more you see others going off from God, cleave the more to him. If you do so, you will be distin-

gnished by special marks of favour in a day of public calamity ; but if you also go away, your sin will afterwards find you out.

Remember, now you have heard your duty ; it is the duty of communicants, and also of others. Remember that it is not enough to set fair off. It is only he that follows fully who will be brought safely to the promised land. It is only he that endureth to the end who will be saved. Be not, therefore, “weary in this well-doing, for in due time ye shall reap, if ye faint not.”

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THE CHRISTIAN DESCRIBED, THE HYPOCRITE DETECTED.\*

### SERMON XXXI.

Rom. ii. 28, 29,

*For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.*

THESE words are a reason why no man ought to value himself on the externals of religion, for they will go but short way. However they please men, they will never please God. The scope of them is, to show who are the people of God. The Jews of old were the people of God ; the Christians are so now, being come in their room. The apostle here distinguishes the people of God into nominal and real ones, calling them Jews, because he was speaking to Jews ; the case is the same as to Christians.—In these words, he shews two things.

1. Who are not true Jews, real Christians, or saints indeed, ver. 28 ; for these are they whom he means by Jews, saying, “He is not a Jew.” Not those who are Jews outwardly, Christians and saints by profession, that is, who are only so, and no more ; for God requires externals of religion as well as internals, though the former, separate from the latter, avail nothing. But those who have no more religion than what is outward, viz. what men see or may see, they have nothing of the reality of it.

The Jews valued themselves on circumcision, as Christians on

\* Delivered in March and April, 1719.