

looks, gnashing with the teeth, Acts vii. 54. foaming with the mouth, and such like, wherewith even our blessed Lord and his servants have been followed; and as there may be adultery in looks, so there is also murder in them; such looks had Cain, Gen. iv. 5.

4. It is broken in deeds, even when death followeth not, as in wounding, smiting, oppressing, cruel withdrawing of the means of life, extortion, exaction, biting, usury, litigious wrangling, violent compulsion, raising and racking of land or house-rents beyond the just value, and squeezing and exacting upon poor labourers and tenants, without any due regard to them or their labours; which last is a frequent sin, but little regarded, a crying sin, but little cared for. Next, it is broken by withholding what might be useful and refreshful, as by neglecting the sick and distressed, want of hospitality, especially to the poor: All these are sinful breaches, whether directly or indirectly incurred, neither is it sufficient that we abstain simply from committing some of these, but we must also make conscience to practise all contrary duties.

The last thing proposed to be spoken to, was the person *thou*; where, in a word, we are to distinguish private men from public men, who are magistrates and bear the sword, whom this command doth not restrain from executing of justice; yet these may also sin in their passions; and unjustly put forth their authority, and be carnal in punishing and passing sentence, even when there is ground in justice; and thus magistrates may become guilty, though in the executing of justice, not simply, but by reason of other concurring circumstances. Thus much shortly on this command.



THE SEVENTH COMMANDMENT.

EXODUS xx. Verse 14.

Thou shalt not commit adultery.

THE Lord having spoken of such sins as do more respect mans being, simply in the former command, he cometh now to direct in those things that concern a man
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in his life, in the ordering of his conversation : And as it will be found one way or other, that by our passion, hatred, and anger, in one degree or other, the former command is broken often, so this sin (that in the very name of it is abominable) is not so unfrequent, even amongst Christians, as might in all reason be supposed and suspected.

The vile sin of inordinate concupiscence and lust entred into mankind exceeding early after Adam's fall, and in nothing the bitter fruit of original sin, and that pravity of our nature sooner kyeths, and did kyeth, then in it. Hence is it that Adam's and Eve's nakedness, and their being ashamed, is spoken of in scripture, which implieth a sinfulness and inordinateness in them, which formerly they were not tainted with ; as also a shame or plague following upon it : and this corrupt nature being still in man, it is hard to speak of, or to hear these things holily ; and therefore there is a necessity both of holiness and of wisdom here, lest we break this command, even when speaking of it, and hearing it spoke of ; yet the breach of it being a sin so rife, and the spirit in scripture thinking it needful to speak of it, yea, it being put in a particular and distinct command by itself ; and our most holy and blessed Lord Jesus having himself commented on it, Matth. v. there is a necessity of saying somewhat of it, but so as to contain within the bounds of scripture expressions : O ! be therefore afraid of sinning in hearing ; remember and consider that the Lord seeth and in a special manner abhorreth such vile imaginations as shall be irritated and excited even from his holy command enjoining the contrary, which is indeed both an evidence and a part of the *sinfulness of sin*, as the apostle speaketh, Rom. vii.

To take therefore a view of it, let us consider the scope of the command, which we conceive is in a special manner, and obviously holden forth in these few places of scripture, commending holiness in respect of a mans person, and condemning *uncleanness* in all its branches, 1 Thess. iv. 3, 4, 5. *For this is the will of God, even your sanctification, that ye should abstain from fornication, that every one of you should know to possess his vessel in sanctification and honour, not in the lust of concupiscence, even as the Gentiles which knew not God* — *for God hath not called us unto uncleanness, but unto holiness*, Ephes. v. 3, 4, 5. *But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints : Neither filthiness, nor foolish talking, nor jesting, which are not convenient : But rather giving of thanks For this ye know, that no whoremonger, nor unclean person,*

nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God. Gal. v. 19. Now the work of the flesh are manifest, which are these, adultery, fornication uncleanness, lasciviousness. Rom. xiii. 13. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. Col. iii. 5. Mortify therefore your members, which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. In which places, as we see the sin forbidden in this command, held out under the most odious designations, viz. a work of the flesh, fornication, adultery, uncleanness, lasciviousness, inordinate affection, evil concupiscence, &c. branches of this sin, and a decent walk commanded, as contrary to the same; so we may see from them the scope of this seventh command to be an honest decent, shame-faced, chaste, temperate and holy life; which being well considered, doth much illustrate the meaning and consent of it.

If we might be particular, we could shew how there is no command more pressed, more fully explained, and sorer plagued in the breach of it than this, and set forth with more aggravating expressions, to make it so much more abominable. It wrongeth God, and the society of men; it wrongeth others; in particular, our children and ourselves, both in body, estate and name; it bringeth a blot on the soul here and hereafter, Job xxxi. 12. Prov. vi. 33. It taketh away wit and courage, yea and even the very heart, besotting men, Hos. iv. 11. compared with Prov. vi. 32. So did it in Solomon, and therefore, the man given to it is compared to an *ox* and a *fool*, Prov. vii. 22, 23. &c. It is compared also to the *neighing of horses*, Jer. v. 8. and the *hire of a whore*, and the *price of a dog*, are put together, Deut. xxxiii. 18. The madness, folly, yea and, to say so, devilry and bewitching power of it are set out in Jezabel. It is said to be, Eph. v. 6. *A work of darkness, that bringeth God's wrath on the children of disobedience*, as it did bring it on Sodom the old world, and the Canaanites most signally; and seldom is there a remarkable plague and punishment brought on a person or land, but this sin of vileness hath a main hand in the procuring of it; and where it reigneth, it is usually, if not always, accompanied with many gross sins, which are occasioned by it, and given way to for its sake, as drunkenness, murder, idolatry, &c.

For further clearing of this command, consider 1. The species or kinds of faults condemned in it, and the virtues or graces commended. 2. The manner of being guilty of the

the breach of it, which because this command will be found to be spiritual, as the other commands are) reacheth to the heart and affections as they do. 3. Consider the sin here forbidden in its incitements, fomenters, and other sins more implicitly comprehended under it; as idleness, gluttony, drunkenness, impudency, gaudiness and unchastity in apparel or nakedness, dancing, singing of bawdy songs, loose company or fellowship, and every appearance of this ill, and what may lead to it, and dispose for it, or is an evidence of it. 4. See its opposite virtues, and the means useful for the subduing of it, as chastity, modesty, shamefacedness, temperance, lawful marriage, the remedy thereof, &c. which are required in this command, and are very useful for a holy life.

That these things ought to be spoken of, none will deny; that they belong to one of the commands, the perfection of the law requireth it; and that they come in here under this command, the nature of them, and their conjunction with, or influence upon the sin condemned, or duty commanded here, will make it evident; the sin of adultery being a prime branch of the carnalness of our nature, under it the rest of that kind are comprehended for making of them the more odious.

Now in considering the act of vileness forbidden, we may 1. Look to these ills, that are simply unnatural, of which these that be guilty are called in the scripture, Rev. xxi. 8. *the abominable*, such are these, 1. Who prostitute themselves to the abomination of *filthy fellowship with devils*, as they suppose and imagine. 2. These who commit beastiality, a vileness most detestable in reasonable creatures, it is called confusion, Lev. xviii. 23. 3. These who abuse themselves with mankind spoken of, 1 Tim. i. 10. Rom. i. 26. 27. called also in the scripture *sodomy, going after strange flesh*, having been the abominable practice of these miscreants, whom God set forth *for an example suffering the vengeance of eternal fire* when he rained, as it were, something of hell from heaven on them burning them quick, and frying them in a manner to death in their own skins, because of the lusts wherewith they burned. These are abominations against nature, against which the laws, both of God and men do severely animadvert, see Lev. xvii. and 20. Deut. xxii.

2. The act of vileness inhibited taketh in these ills of uncleanness, that are some respect against nature also, though not so obviously, nor so gross, such as are betwixt persons within degrees of consanguinity and affinity; This uncleanness is called incest, such are reckoned up, Lev. xviii. 20. Deut. xxii. for this the Canaanites were cast out, and it was

abominable even to heathens, 1 Cor. v. 1. &c. the evil of incest flows from the unnaturalness of mens confounding the relations and degrees, that nature hath set men distinctly in; as for instance, nature hath made the father's wife a mother, to join therefore with her, destroyeth that relation, and is unbecoming that reverence and respect we owe to parents; Hence this incest is always either in a direct or oblique line, but not in the collateral, beyond the relations of brother and sister, which are indeed the very beginnings the collateral lines, and as it were, almost one in their common parents; thus conjunction with one of the farthest and most remote of a line that is direct, is incest, which yet is not so with the very first after these excepted, of the line that is collateral; a man might not marry his fore-grand-fathers wife; nor his sister, but may marry his cousin-german, and because man and wife become one flesh, it is incest which is within the degrees to the wife, as well as if it were within the husband himself, and is so called confusion, Lev. xx. 12, 14.

3. Consider it as it is against a tie or bond, called the covenant of God, Prov. ii. 17. and this may be three ways considered, 1. When both persons are married, as David and Bathsheda were, this is most abominable, and that which we call double adultery. 2. When the man is married, and the woman solute or free. 3. When the woman is married and the man free, these two last are both gross, yet the latter is accounted grosser, as having these aggravations, of disturbing the peace of our neighbour family, the corrupting his seed and off-spring, and the alienating of his inheritance added unto it, therefore not only the first, but even the third hath been ordinarily punished by death amongst men; and certainly the guilt of the second, is little inferior, if not equal, to either of them: for 1. It hath the same wickedness of adultery, with the other two, as being contrary to the covenant of God. 2. It is in like manner peccant against the remedy of uncleanness and disorder, for which the Lord did appoint marriage. 3. It doth no less disturb the quiet and prosperity of families, provoking jealousy in the wife, the more impotent, because the weaker vessel, alienating affections, and often hindering a lawful propagation, but continually marring the education of the children lawfully begotten, and the parents care of their provision: Neither are these things to be restricted to the man, as if he were only therein criminal; the free woman the adulteress, by her manifest accession, doth evidently involve herself in the same guilt; if a free man ly with his neighbours wife, the aggravations, flowing from her married

ed state, are all charged upon the man, and by the law of God he is therefore condemned as the adulterer. Doth not then the parity of reason, in the case of a married man with a free woman, equally transfer on her the guilt of his consequences? Neither is it any excuse for the women, that the man is ordinarily the temptor; because not only hath nature put the woman's greater weakness, under the security of a far greater measure of modesty, but the Lord's righteous law is also binding both upon without distinction: so that I think, we may well understand all the three sorts of adultery, to be forbidden by the same laws, and under the same pains; and therefore conclude with Job xxxi. 9. 11. that adultery, without restriction, *is an iniquity to be punished by the judge* upon the man, as well as upon the woman.

Of this sort is also bigamy, the marrying of two wives together; and polygamy, the marrying of many wives, and keeping concubines with wives: For God made but two at the beginning, one male, and the other female; and hath appointed every man to have his own wife, and every woman to have her own husband. And although many holy men have failed in this, yet can we not exempt them from sin; neither will we ascribe it to God's particular dispensation to them, which we dare not make so common as that practice was, considering especially what abuse it came to, as may be instanced in Solomon, and from whom it had its rise, viz. Lamech, and what bitter fruits and sad effects it hath had following on it in families and posterity, as may be seen on Abraham, Jacob's, Samuel's father Helkanah, which made mens marriage a vexation to them, contrary to its ends: But now our Lord, by reducing marriage to its first institution, hath very expressly abolished it in the New Testament.

4. Consider it in free and unmarried persons, and thus it is fornication; if it be constrained or forced, its death by God's law, Deut. xxii. 23, &c. only to the man; the other is free, and it is called a rape, if it be continued in, its whoredom and filthiness; if with one woman, it is concubitus, an unwarrantable abusing the ordinance of marriage, and despising of it: if with sundry parties, it is prostitution, and most abominable; and whatever way it be, it is abominable, *bringing on the wrath of God*, Ephes. v. 6. Col. iii. 6. *Not once to be named* amongst the saints: and whether marriage follow or not, yet it is still sinful.

It may have several aggravations: As, 1. If it be in times of light; 2. If with persons unsuitable to be conversed with; 3. If in families professing godliness; especially, in the the fourth place, if the person be a great professor; 4. If
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it be in a time when God is quarrelling and contending with a whole society or land, and threatening his judgments against all: Now altho' this be at this time aggravated from all these considerations, yet, oh! how much doth it abound, and how frequent is it!

5. Consider this act of vileness inhibited, as it may be amongst and betwixt persons married and living in conjugal society; for the use of the marriage-bed is not left arbitrary more than the use of meat and drink; but is bounded by the Lord, both in the contracting and in the enjoyment; and when these bounds which are set, are transgressed, the transgressors are guilty. Thus men and women may begin their marriage carnally, by wooing carnally, which will make them guilty, altho' there be no more: Marrying with persons of a different religion, or with other unsuitable disparities, maketh guilty of the breach of this command, that sort of marriage not being the lawful remedy of fornication, or when we are swayed more with temporal ends, and with respect to the satisfying of fleshly lusts, then with conscientious respect to what God allows, and right reason requires, referring all to God's glory; for this thwarteth with the end of marriage and doth transchange marriage into a cloak for covering covetousness or filthiness; and so before marriage there may be guilt.

Thus also married persons may break this command, if they do not possess and enjoy one another in *holiness and honour*, 1 Thess. iv. 4, 5. and do to give to one another all *due benevolence*: Thus men do sin in the defect, by not cohabiting, by withdrawing without consent one from another, and by proving a snare one to another: The apostle calleth it, 1 Cor. vii. 5. *defrauding* of one another: And many pieces of unkindliness amongst married persons, unbecoming the honour and respect that the one should have to the other, may be here comprehended. But men sin more and oftener in the excess, *viz.* by carnal living with their own lawful married wives, and using marriage for lust, living in the lust of *concupiscence*, as the apostle calleth it; and that as the Gentiles did even in their marriage-statements, 1 Thess. iv. 5. And he calleth it, Col. iii. 5. *inordinate affection*; an affection which a man hath to his wife as to an whore, rather than what becometh a wife: These things, when reprov'd, must not be offended at; but the Lord looked unto for the purging of this corrupt nature, of such filthiness, as is shameful even to mention.

This inordinateness may be in respect of frequency, unreasonableness, carnalness in the manner; and what need is there to say more? It may also have place among married persons, when their conjugal fellowship hindreth them from

setting a-part any time for extraordinary devotions, which yet they ought to do, as may be drawn from what the apostle saith; 1 Cor. vii. 5. Though excess in this also is to be guarded against, but when there are times of trouble, and of private or public calamity, wherein the bridegroom is called to come out of his chamber; in such times as these, married persons may be readily guilty of inordinateness:

And it is known that there were, upon some occasions, restraints under the law when a man might not touch a woman though his own wife, to shew that in conjugal society men should observe a purity, and that they have not unlimited liberty in this, more than in other things, as eating, drinking, &c. For although all pleasure in meat and drink be not unlawful, yet carnal sensuality is: So what is natural, suitable, and seasonable, here is allowed, and ordinacy forbidden. Thus during the marriage state, guilt may be contracted.

Again, men may thus sin by unjust dissolving of marriages, by deserting, divorcing without the just cause of it, extruding, and such like acts, contrary to the nature of that strictest bond and covenant. I grant it is not always necessary to make divorce even where there is adultery; the Lord is not offended with reconciliation, where the punishment of the sin is not executed by the magistrate.

But if the divorce be made, and the woman afterward married to another, her return to her first husband, even after lawful dissolution of her second marriage, is an abomination and exceeding defiling, Jer. iii. 1. Thus in dissolving marriages there may be guilt.

Lastly, this uncleanness may be considered as it is in a solitary person, when alone, in their actions of darkness and abominable imaginations, which are to be loathed rather than named; yet these things which are done in secret are seen of God, though it be a shame to speak of them: see Ephes. v. 11, 12. This secret uncleanness, again, may be by a person, either waking, or sleeping, mentioned, Lev. xv. which confessedly becometh men or women's guilt, according as they have drawn it on, or by unsuitable imaginations disposed themselves for it; yea, when it hath not *ingrata recordatio*, an unsavory and displeasing remembrance, and a holy horror following thereupon, there is guilt: Of this we spoke somewhat in the preface to the commands.

These abominations then are not restricted to the outward act, but are extended further, and many ways men commit this wickedness: as 1. In heart, Christ calleth the *lusting of man after a woman a committing of adultery in his heart*, Mat.

v. 28. This indeed hath degrees according to the length it cometh, and entertainment it getteth, and other such like circumstances, but it is still accounted by God to be heart adultery, and it is called *burning*, 1 Cor. vii. 9. and Rom. i. 27. and is exceeding loathsome to the Lord, and hurtful to the inner man, even when men neither resolve nor intend acting, yet by not abhorring these imaginations, but suffering them to roll in their thoughts (O! beware of carnalness upon the thoughts of this) they become guilty, and that inward fire being suffered to burn, often breaketh out into a visible flame. How that 1 Cor. vii. 9. differeth from the burning mentioned, Rom. i. 27. we shall now forbear to mention. 2. Men are guilty of this wickedness, when they license their outward senses in the sinful pursuit of their objects: Thus *eyes full of adultery* are spoken of, 2 Pet. ii. 14. thus Matth. v. 28. *A lustful look is adultery*: and Job ix. 31. saith, he will not *look upon a maid*. Thus also obscene pictures, delight in them, or other spectacles of that sort, cannot but defile the man: The ears are defiled by hearing of, and listening to obscene and filthy discourses, to drunken, bawdy, or light wanton amorous songs: the touch with embraceings; and the mouth with kissings: Such are spoken of, Prov. vii. 13. *She caught him and kissed him*.

To insist further, is not suitable: but oh! there is much guilt contracted this way, and but little noticed, and mourned for. 3. Men may become guilty by gestures, as they are evidences of this vileness, or dispose to it, and postures undecent and unbecoming civility, and godliness: See what is spoken of a *naughty person*, Prov. vi. 13, 14. and Isa. iii. 16. &c. this is opposite to *honest walking* which is commended, Rom. xiii. 13. and a *carnal wantonness* reprov'd. 4. Persons become exceeding guilty of this evil by scurril and obscene speeches, whereas this sin should not be once nam'd; by reading scurril, wanton, amorous ballads or books, which is, as if we were conferring on such a subject, by taunting and reproaching one another in such communication as corrupteth good manners; by jesting that is not convenient, especially if it be at one that hath fallen in some act of filthiness, or by whatever may be near, or of a sinful suitableness to such an evil; see Ephes. iv. 24. and v. 3, 4. &c. 5. This sin is fallen in by too familiar or unnecessary converse with light, vain, loose company, more especially private companying with such, which is not only an appearance of ill, or a snare to ill, but evil and loose in itself, call'd by the apostle, *chambering*, Rom. xiii. 13. and Solomon biddeth men not *come near the door* of such a womans house, much less to enter into it, Prov. v. 8. 6. Men fall into it
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by wantonness, immodesty, want of due shame-facedness, &c. or any other way whereby they yield reins to the loose, wanton, carnal humour that is in them.

There are many other sins which come in here : and although some of them may be reduced to several of the commands, yet in a special manner are they related, and as it were, tied to this ; As 1. Idleness, such as you see, 2 Sam. xi. 2. &c. occasioned David's fall, and is by Ezek. ix. 16. 49. charged on Sodom, as predisposing for, and going along with their uncleanness ; idleness being in itself *mater omnium vitiorum*. and *noverca omnium virtutum*, the mother of all vices, and the step-mother of all virtues : This breedeth unstayed looks, and giveth occasion to, and entertaineth carnal imaginations, and it occasioneth much gadding, when folks, either have no lawful calling, or are not diligent and serious in the employments and duties of it, 1 Tim. v. 13.

2. Lightness and unstableness, charged on Reuben when he defiled his father's bed, Gen. xix. 4. and by the apostle, *keeping at home* is (Tit. ii. 5.) joined with chastity, modesty, and shame facedness. There is a gadding, and a so-called furthiness, especially in women, more especially young women, which is exceeding offensive, and yet exceeding rife ; it may be it were more fitly called impudence, or impudent boldness, which maketh them run to all spectacles and shews, to speak in all discourses (which quite crosses the character that one gives of a modest virgin, that "She loves rather to loose herself in a modest silence, than to be found in a bold discourse,") and to hazard upon all companies, exceeding unsuitable to that modesty and shame facedness which is particularly called for in that sex. Take in here also the manner of going, mincing, or tripping nicely, and making a tinkling with their feet, spoken of, Isa. iii. 16. and touched at a little before.

3. Wantonness, and too much carnal mirth and laughter, which is both the evidence and great fomentor of looseness in the heart and so *foolish jesting*, which is not convenient, Eph v. 3. is conjoined with this sin, and none ought to think that there is a lawful freedom in such jollity, as, *chambering and wantonness*, Rom. xiii. 13. Now this taketh in much, and is of a large extent.

4. Undecent conversing, going abroad in company with rash and offensive freedom, when as entering the house, yea, coming near the very doors of an whores house is forbidden, Prov. v. 8. the ill and prejudice whereof may be seen in Dinah's going abroad belike without an errand, Gen. xxxiv. 1, 2. &c. Potipher's wife did cast herself in Jo-

seph's company thus, though he gave her no entertainment, but in the fear of the Lord fled from her.

5. Add dancing, a thing condemned by the people of God as no honest recreation, at least, when in companies that are mixed, and (as we call it) promiscuous dancing, such as useth to be at marriages, and the like occasions, both of old (as may be seen in the canons of the several councils) as also of late by our own and other reformed churches.

I shall say these things in short of it: First, that ye will not find it mentioned in scripture in the person of any of the godly, it becoming an Herodia's daughter better than professors of religion. 2. That it will be readily found to indispose for the exercise of godliness, and so to be inconsistent, or at best, hardly consistent with either a pious and lively, or a sober frame of spirit. 3. That it marreth not only the gravity of persons for the time, putting them in a sort of regular distraction, but lesseneth the esteem of such persons; this infobriety being like a dead fly that maketh the box of ointment (if any be) to stink. 4. That in scripture examples we find this sort of dancing only among prophane and loose people, and recorded also as a piece of their stain or blot, rendring them some way infamous; and oftentimes it hath also snares waiting upon it, as in the Israelites amongst themselves, *Exod. xxxii.* and in the daughters of Moab with the people of Israel, and in that of Herodia's daughter: Some also suppose those whom Dinah went forth to see, *Gen. xxxiv.* were thus employed at some feast, or such other solemnity, where she was insnared and beslowred. 5. Yea, it is often, if not ever, the fruit of some former looseness and carnalness, being the effect that excessive wantonness usually breaketh out in; and can God's people warrantably have fellowship with these *works of darkness*? or can they (if guilty themselves) reprove it in others? Cicero calleth it, *Postremum vitiorum, quia acta sequitur*, the last of vices, because usually followeth former loose carriages. 6. There is no lawful mean of recreation which is useful for the health of the body, but is, and may, and should be sanctified by the word and prayer, yet,

I suppose neither useth this to be so, neither would any think it very suitable, or well consistent with a praying frame, and can that which standeth not with the serious exercise of repentance, and a praying disposition, or that which none would think a fit posture to meet death, or the Lord's appearing with, be in reason thought consistent with a Christian walk? which should always be with the loins girded, and the lamps burning: It is somewhat like this, or less than this, which the Lord condemneth, *Isa. iii. 16. walking, or*

mincing, or tripping, and making a trinkling with their feet. What is that, but disdaining the grave way of walking, to affect an art in it? as many do now in our days; and shall this be displeasing to the Lord, and not the other? seeing he loveth, and is best pleased with the native way of carrying the body. Junius and Rivet from him, calleth this mincing or tripping, a walking or standing on the earth in an artificial way.

Besides these things that are more general in folks carriage, there is somewhat further in our cloathing and diet, which is to be spoken to here, seeing in these we ought to be Christian, sober, grave, &c. and in nothing do our lightness, vanity, (as we ordinarily use to call people vain from their apparel) pride, wantonness, and rioting appear more, than in vain garbs. Hence the apostle Paul, 1 Tim. ii. 9. joineth modest apparel with shame-facedness and sobriety or chastity, as also doth the apostle Peter, 1 Pet. iii. 2, 3. and in Jezebel and others, *decking* and *dressing* to seek love, is ever accounted an high degree of looseness: It is a wonder that men should take pleasure to deboard in their cloathing, which is the badge of their perfidiousness, and was at first appointed to cover their shame and nakedness. It is observed that the Hebrew word בגד *beged*, doth signify both perfidiousness and cloathing, and cometh from that word, which signifieth to break covenant, the Lord thereby intending by the very consideration of our clothes, to humble us, and keep us in mind of our first breach of covenant with him; and yet such is our wickedness, that we will glory in that which is indeed our shame, as if it were a special ornament; and whereas at first, clothing was appointed for covering nakedness, for preventing of incitements to lust and for decency, now Jezebel like, it is made use of to be a provocation thereunto, see Prov vii. 10. God in his first appointment of raiment, for preventing of vanity, and commending honest sobriety therein, did make for our first parents coats of skins.

And therefore we say, that in men and women both, there is condemned by the Lord; 1. Costliness and excessive bravery of apparel, 1 Tim. ii. 9. which saith not that we are to foster sordidness or baseness, or that men in all places or stations, and of all ranks, should as to their apparel, be equal, but that none should exceed. It is strange, that sometime the poorest and meanest for place, and often for qualifications, are finest this way, as if it were the best or only way to commend and set them out; and that some should have more in cloaths than in their stock, is utterly intolerable. 2. Strangeness in the ever-changing fashions,
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and extravagant modes of apparel, while as the Lord by nature hath continued the shape of mens bodies to be the same; for what is meant else by strange apparel, so often forbidden in the scripture, but that which is commonly called *the fashion, or new fashion*, a new and uncouth garb? And certainly mens minds are often infected with lascivious thoughts, and lustful inclinations, even by the use and sight of gaudy and vain clothing; and we will see, light, loose, conceited minds discover themselves in nothing sooner than in their apparel, and fashions, and conceitedness in them.

3. There is a lightness in cloathing as to colour, mounting as they call it, &c. and in dressing of the body, which may be seen in these *dressing of the hair, in powderings, laces, ribbons, points, &c.* which are so much in use with the gallants of the time; this especially in women, is insisted on and condemned, Isa. iii. 16, 17. &c. some things indeed there mentioned, are not simply unlawful, especially to persons of higher quality, and at all times; but the particulars following are condemned; 1. Affecting of, and having a lust after, brave cloathing, making our *back* our God, as some do their *belly*, Phil. iii. 19. and this may be where cloaths are but means, yet the lust and appetite after them may be great. 2. Haughtiness and vanity in cloaths and dressings, when we think ourselves better with them then without them; or esteem ourselves because of them above others, in other things superior, or at least equal to us. 3. Excess in these, in their superfluity and costliness, as is said, above and beyond our state and station. 4. Wantonness and lightness in them, which is especially in nakedness; as to such and such parts of the body, which in modesty are hid; for women having cloaths for a cover, ought to make use of them for that end, and it is more than propable, that, that *walking with stretched out necks*, there reproved; relateth to women, their making more of their necks, and their breasts bare, then should be, or is desent, they affected to discover and raise their gorgets, when God commendeth modesty, and nature is best pleased in its own unaffected freedom, yet they stretched them out: It is both a wonderful and sad thing, that women should need to be reproved for such things, which are in themselves, 1. So gross, that let the most innocent be required, whence these, more than ordinary discoveries, do proceed; and they must at least grant that the first practisers of such a fashion, could have no other design in it, then the more thereby to please and allure mens carnal eyes and regards: And 2. So impudent; for if to be all naked be shameful and exceeding ready to provoke

voke lust, must not nakedness in part; more or less, be, and do the same? So that this will be found a glorying in their shame; for nakedness hitherto was always looked upon as a reproach: We read of old of such as were grave, that they *covered themselves with a vail*: And 1 Cor. xi. married womens going abroad uncovered, is looked on as unnatural; What would such say if they lived in our times; we are perswaded the gravest amongst women are most averse from this evil, and the lightest are most prone and given to it: And seeing all women should be grave, it must import a disclaiming of that qualification where this lightness is delighted in: If therefore there be any shame, if there be any conscience, we will expect to prevail with some who are touched with the sense of gravity, that they may be good examples to the rest, and once endeavour effectually to bring gravity and modest shamefastness in fashion again.

There is in clothes a base effeminateness amongst men (which some way emasculateth or unmanneth them) who delight in those things, which women dote upon, as *dressings of hair, powdrings, and washings* (when exceeding in) *rings, jewels, &c.* which are spoken of, and reproved in the daughter of Zion, Isa. iii. and so must be much more unsuitable to men. Also *interchanging of apparel* is condemned; men putting on women, and women mens cloaths, which is unsuitable to that distinction of sexes which the Lord hath made, and is condemned in the word as a confusion, an absurd unnatural thing; and an inlet to much wickedness. Whereof the Dutch Annotators, as several fathers did long before them, on 1 Cor. xi. 14. make mens nourishing and wearing of long hair, to be some degree, it being given to women, not only for an ornament and covering, but also in part for distinction of the female sex from the male: And hear having touched a little on this vain dressing of the hair (now almost in as many various modes, as there are fashions of apparel) especially incident to women; It will not be impertinent to subjoin a strange story, which learned, pious, and grave Mr. Bolton in his four last things; page 40. repeats from his author the famous Hercules Saxonia, professor of Physick in Padua; "The Plica (saith he) is a
"most loathsome and horrible disease in the hair, unheard
"of in former times, as Morbus Gallicus, and Sudor An-
"glicus, bred by modern luxury and excess, it seizeth spe-
"cially upon women and by reason of a viscusous, veno-
"mous humour glueth together, as it were, the hairs of
"the head with a prodigious ugly implication and entang-
"lement; sometimes taking the form of a great snake, some-
times

" times of many little serpents, full of nastiness, vermine,
 " and noisome smell: And that which is most to be admired
 " and never eye saw before, these being pricked with a needle,
 " they yield bloody drops. And at the first spreading
 " of this dreadful disease in Polland, all that did cut of this
 " horrible and snaky hair, lost their eyes, or the humour
 " falling down upon other parts of the body, tortured them
 " extremely. It began first, not many years ago in Pol-
 " land, it is now entred into many parts of Germany.
 " And methinks (says Mr Bolton) our monstrous fashionists
 " both male and female, the one for nourishing the horrid
 " bushes of vanity, the other for their most unnatural and
 " curled cutting their hair, should every hour fear and trem-
 " ble, lest they bring it on their own heads and amongst us
 " in this kingdom." It is also worthy the noticing that Ter-
 " tullan hath to this purpose, in his book de cultu mul. cap. 7.
 where having expostulated with Christian women for their
 various vain dressing of the hair; he bespeaks them thus;
 " Drive away this bondage of busking from a free head, in
 " vain do you labour to appear thus dressed, in vain do you
 " make use of the most expert frizlers of hair, God com-
 " mands you to be covered and veiled: I wish that I, most
 " miserable man, may be privileged to lift up my head, if
 " it were but amongst the feet of the people of God, in that
 " blessed day of Christians exulting gladness, then will I see
 " if ye will arise out of your groves with that varnish and
 " paint of white and red, and with such a head-dress; and
 " if the angels will carry you up so adorned and painted to
 " meet Christ in the clouds." And again, cap. 13. " These
 " delights and toys (says he) must be shaken off, with the
 " softness and looseness whereof, the virtue and valour of
 " faith may be weakned. Moreover, I know not if these
 " bands that are accustomed to be surrounded with rings
 " and bracelets, or such other ornaments, will endure to be
 " benumbed and stupified with the hardness of a chain: I
 " know not if the leg, after the use of such fine hose-gar-
 " ters, will suffer itself to be streightned and pinched into
 " fetters, or a pair of stocks: I am afraid that the neck,
 " accustomed to chains of pearls and emeralds, will hardly
 " admit of the two handed sword; Therefore, O blessed
 " women! (saith he) let us meditate and dwell on the
 " thoughts of hardship, and we shall not feel it, let us re-
 " linquish and abandon these delicacies and frolics and
 " we shall not desire them, let us stand ready armed to en-
 " counter all violent assaults, having nothing which we will
 " be afraid to forego and part with: These, are the stays
 " and ropes of the anchor of our hope.

“ Let your eyes be painted with shame facedness and quietness of spirit, fastning in your ears the word of God, and tying about your necks the yoke of Christ, subject your head to your husbands, and so shall you be abundantly adorned and comely. Let your hands be exercised with wool, let your feet keep at home, and be fixed in the house, and they will please much more than if they were all in gold; cloath yourselves with the silk of goodness and virtue, with the fine lining of holiness, with the purple of chastity; and being after this fashion painted and adorned, you will have God to be your lover.” Which notably agreeth with what the apostle saith, 1 Tim. ii. 9, 10. “ In like manner also, that women adorn themselves in modest apparel with shame-facedness and sobriety, not with broidered hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works.” 1 Pet. iii. 1, 2, especially 3, 4, 5. *Whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection to their own husbands. See also Tit. ii. 4, 5.*

Next to what hath been said of dressing the body, somewhat may not inappositely be spoke to, anent *dressing and decking of houses and beds*, and anent *household furniture or planishing*, wherein there may be an evil concupiscence and lust, and an inordinate affection; our minds being often by a little thing kindled and set on fire: See to this purpose, Prov. vii. 17. where that women spoken of, hath first the *attire of an whore*, then, he saith, *her bed is dressed, her tapestry and curtains provided, incense and perfumes are in the chambers*: So also *beds of ivory are reprov'd*, Amos vi. 4. which are all used for entertaining the great lust of uncleanness, which ordinarily have these alluring extravagancies attending and waiting upon it. O! what provision do some make for the flesh, *to fulfil the lusts thereof*; and how careful caterers are they this way for their corruptions? And certainly Christians are not in their *houses* more than in their *persons*, left to live at random, and without bounds; and folks no doubt may be unsuitable to their stations, as much in the one as in the other. This excess may be also in the light and wanton manner of adorning houses and buildings with filthy and immodest paintings, pictures, and statues, and such

like, which, with other things, is spoken of and condemned, Ezek. xxiii 14. But withal, in what we have spoken in these excesses so incident even to professors, we would not have folks too rigidly to expone us, for we know that there are lawful recreations, nor are honesty and comeliness in behaviour and apparel, blameable, but to be commended in their place: Neither would we have any think, that we suppose all such, who do the things above censured, to be incited to them from this principle of lust; but for clearing of the matter further it would be considered, 1. That we speak of these things as they are abused, and particularly condemned in this church. 2. We would consider the end of the things themselves, as they have been at first sinfully introduced, whatever may be the innocent intention of a particular user. 3. We would respect others, who may be offended and provoked to lust, by what an actor is not provoked with, and also may be sinfully tempted to the like from that example, or if not so, yet may possibly be induced to judge them vain who walk so and so in apparel, light who dance, &c. which we would prevent and guard against. 4. We would not only abstain from evil, but from all appearance of it; now certainly all these things we have spoken of look like ill, and may breed misconstructions in others, even possibly beyond our own mind and intention; We may also consider the mind of very heathens in reference to these things, as also of the fathers, councils, and the divines which are cited by Rivet and Martyr on this command. The council Laod, Can. 53. apud Balf. hath these words, *Let Christians, when they go to marriages, abstain from dancing, but dine or sup.* And another saith, *Nemo fere saltat sobrius nisi forte insanit*; no man almost danceth that is sober, unless perchance he be in a fit of distraction or madness: Neither doth David's or Miriam's dancing, being used by them as a part of worship in the occasions of extraordinary exultations, say any thing for the dancing that is now in use, as their songs of praise to God used in these their dances abundantly shew: And beside, their dances were not promiscuous, men with women, but men or women a-part. Beside, if the seeing of vain objects provoke to lust, the circumstances and incitements of dancing must do it much more: And what men commonly say, *Take away the promiscuousness of dancing, and itself will fall*; It doth confirm this, that dancing is not pleaded for, or delighted in, as it is a *recreative motion*, but as promiscuous with women, which beside the great provocation to lust spoken of, occasioneth that both much time and expence is bestowed on learning this, which is attended with no profit.

What

What we have said of these evils may also take in *excess* in *sleeping*, *laziness*, &c. to be seen in David, 2 Sam. xi. 2. and playing; too much whereof favours of *wantonness* and *riotousness*, as these words, Romans xiii. 13. are in their signification extended by some. Now all these excesses spoken of, being opposite to sobriety and modesty, shame-facedness and gravity, much come in under *wantonness*, and what followeth doth come in under intemperance.

The scripture insisteth much in condemning the sin of *intemperance*, which we conceive doth mainly consist in *gluttony* and *drunkenness*; and seeing these sins must belong to some one command (although virtually and indirectly they break all) we take them especially to be condemned here in this command, where temperance is commanded; and therefore we shall find them in scripture mentioned, with a special respect to the sin of *uncleannefs*, expressly forbidden here: *Fulness of bread and gluttony* is observed to have been Sodom's sin, and the rise and source of their filthiness, Ezek. xvi. 49. *Drunkenness* is marked, especially as leading to this, Prov. xxiii. 31, 33. Therefore we choose to speak a word to these two evils here, which are in themselves so abominable, and yet, alas! So frequent amongst those who are called Christians.

It is true, there is both in eating and drinking, respect to be had, 1. To nature, which in some thing requireth more in some less: 2. To mens stations, where, as to the kind or quality (as we said of cloaths) there is more allowed to one than another: 3. To some occasions, wherein more freedom and hilarity is permitted than at other times, when more abstinency and a restraint upon these, even in themselves lawful pleasures, is extraordinarily called for, so that we cannot bound all persons, and at times, with the same peremptory rules.

There is also respect to be had to *Christian liberty*, whereby God's goodness men have allowance to make use of these things, not only for necessity but for refreshing also; and the virtue of temperance and sobriety (as all other virtues) doth not consist in an indivisible point, so that a man is to eat and drink so much, and neither less nor more, without any latitude; the Lord hath not so streightned the consciences of his people, but hath left bounds in sobriety, that we may come and go upon, providing these bounds be not exceeded. Neither is every satisfaction or delight in meat or drink to be condemned (seeing it is natural) but such as degenerateth and becometh carnal.

We would therefore enquire into the sinfulness thereof,

and because there is a great affinity betwixt these two evils of gluttony and drunkenness, we may speak of them together for bravities sake.

We suppose then, 1. That both gluttony and drunkenness are sinful; and that both in the use of meat and drink men may several ways fail; the many prohibitions and commands that are in the word, for ordering us in the use of meat and drink, 1 Cor. x. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.* Rom. xiii. 14. *But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.* And Rom. xiv. 20. *For meat, destroy not the work of God: all things indeed are pure, but it is evil for that man who eateth with offence,* Prov. xxiii. 20, 21. *Be not amongst wine-bibbers; amongst riotous eaters of flesh. For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.* The many reproofs that there are for exceeding in both; Ezek. xvi. 49. *Behold, this was the iniquity of thy sister Sodom; Pridefulness of bread and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.* Luke xvi. 19. *There was a certain rich man, which was clothed in purple and fine linnen, and fared sumptuously every day; with several other places.* And the many sad judgments which have been inflicted, as well as threatned for them: Deut. xxi. 20. *And they shall say unto the elders of his city, This our son is stubborn, and rebellious, he will not obey our voice, he is a glutton, and a drunkard.* Prov. xxiii. 21. *For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags, with the desperate effects following on them, as Prov. xxiii. 29, 32. &c. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? At the last it biteth like a serpent, and stingeth like an adder, &c.* will put it out of question that they are not only sinful, but so in an high degree.

Yea, if we consider the ends for which God hath given us the use of these creatures (which excess inverteth and marreth) viz. his honour, and the good of ourselves and others; the rules he has given to regulate us in the use of them; and the holy frame he calleth for from us at all times, the difference that should be betwixt his people and the men of the world in the use of these things; we will find this excess in the use of these enjoyments to be sinful, and no less contrary to the holy nature and law of God, and to that holiness and sobriety that should be in a Christian, than fornication and other uncleannesses are; therefore there is no sin hath more woes pronounced by the Holy Ghost against it

it, than drunkenness (a woe being ever almost joined with it) nor more shame attending it, so that of old, drunkards *drank in the night*, 1 Theff. v. as being ashamed of it; tho' now alas! many are *drunk* in the day, and some in the morning, and such as are addicted to it, are with great difficulty recovered, Prov. xxiii. 35.

2. We suppose also that these sins may be, and sometimes are, separated and divided, for one may be guilty of excess in meat or of gluttony, who may be free of drunkenness, and contrarily: it is the saying of a holy man, *Aug. lib. 10. confess. cap. 17.* "Drunkenness, O Lord, is far from me, "but gluttony hath often prevailed over me." And therefore we are not here to account ourselves free when both these ills cannot be charged on us; It is often incident to men who think themselves sober to be much more watchful against drunkenness than gluttony; yea, and usual for some to excite and put others much more on to exceed in eating than they dare do in drinking; as if there were not that same hazard in the one that is in the other, and as if one and the same rule were not given for both.

3. We do also suppose that there is not one way only whereby men may become guilty of both these sins, but there are many ways and also degrees thereof; and though all be not alike gross, yet all are sinful: Therefore we would 1. Consider these evils in divers respects: Then 2. Lay down and fix some general limits, which we are not to pass: 3. Instance some slighted particulars.

For gluttony in general there is a Latin verse.

Præpropere, laute, nimis, ardentè studiose.

In which five words there are five ways of being guilty of it; 1. By hastening, that is, desiring meat and drink before it be convenient: Thus eating and drinking in course, not for hunger or thirst, but for custom, good fellowship, carnal pleasure, &c. is gluttony, and is cursed by the Holy Ghost, Eccles. x. 16, 17. *Woe to thee, O land, &c.* here drinking and eating are tied to their seasons. 2. By delicacy in the kind or quality, as when meat or drink are excessive for costliness or fineness, lavishly provided, as feasts very ordinarily are, Prov. xxx. 8. So of the rich glutton it is said, *he fared delicately every day*, Luke xvi. 19. 3. In the quantity, by too much, when eating is exceeded in, even to indisposition for the duties of our general Christian, and of our particular callings, not to the strengthening us for them, Eccles. x. 17. 4. In the manner, *viz.* too ardently, when meat is desired with a sort of lust, Prov. xxiii. 3. 20, 21. 5. In the preparing of meat, *viz.* studiously, that is, when it is too riotously dressed, for pleasing men's carnal appetite and

and taste, or pallat, by the fineness of it, and other curiosities of that kind. More particularly, we may sin either in the excess of meat and drink, when we go without just bounds; or in the defect, which may as well mar the end, viz. God's glory and our fitness for duty, as excess may; therefore doth Paul exhort Timothy to the use of a little wine, as needful for him.

2. Consider the sin of gluttony in the matter of that which we eat and drink; thus some may fail, as was just now said, by too much daintiness in their fair, as well as too great a quantity: And again in the manner, wherein many are very sensual and carnal, as being much given to satisfy their appetites, which Solomon speaketh of, Prov. xxiii. 1, 2, 3. &c. so Isa. v. 11, 12.

3. Consider it either in reference to mans self, when he himself faileth, or consider it in reference to others, when he putteth them to eat or drink, and occasioneth their sin; either of the ways is sinful, and the last is particularly cursed, Hab. ii. 15. although prophane men have often made, and do make a pastime of it; and some others that would seem more sober, are but little troubled with it, and many seem by their practice to think they cannot make others welcome to their houses, unless they put them to exceed this way.

4. Consider it in the act, and in the lust to it, even as there is fornication in the act and in the lust, so there is also drunkenness and gluttony; and thus, as is said, Phil. iii. 19. the belly becometh a God, and men's great care is to satisfy it, Matth. vi. 25. So to be given to wine, 1 Tim. iii. 3. and to look on it with delight, when it moveth itself aright in the cup, &c. is condemned, Prov. 23, 31.

5. Consider failing here morally, which is not suitable to a man, and which even a heathen will disallow, and failing spiritually, which is not suitable to a Christian; as when a man's eating and drinking is meerly governed by sensual, or at best, only by physical injunctions and customary occasions, and not by Christian directions, and is not levelled towards the great end, the glory of God, to which Christians, even in eating and drinking, are obliged by divine precept to have a due regard.

6. We may consider these sins as in the act, or as in the effects; the act is excessive use of meat and drink in itself, whether evil effects follow or not; the effects are these which follow, either in distempering the man in himself, or making him fall out with others; The sin is properly in the act, (though the sinfulness of the effects be not so diminished by their following on drunkenness, as many suppose) and there
may

may be a sinful act, when there is no visible sinful effects in the man's carriage or distemper. Hence Isa. v. 22. there is a woe denounced against those *who are strong to mingle, or drink strong drink*; the fault is not that they are strong, that, is a property of nature; nor is it that they were drunken but that being strong to bear much without being distempered, they took on more, lippening or trusting to that, and so abusing their strength beyond the right end of it, and drinking more because they were strong, then they durst have done if they had been weaker.

7. Consider eating and drinking in their circumstances, and so sometimes meat and drink somewhat beyond ordinary, and cheerfulness in the use of them, are allowable; Sometimes again abstinence is called for, and though no particular time be set for abstaining from meat and drink, or for fasting, but God hath left that to men's prudence; yet it cannot be denied but when one will at no time want dinner nor supper, that he may have the more time, and be in better frame for praying, furthering of mortification, sympathy with Joseph's affliction, &c. there is no doubt but he will be found guilty of this sin: See Isa. xxii. 13, 14. where some are cursed for killing oxen and sheep, eating flesh and drinking wine; for certainly sometimes God calleth for a restraint upon the (at other times lawful) use of creature enjoyments.

8 Eating and drinking may be considered as to the expences we bestow on what we eat and drink, and the affection we have to them or delight in them, spoken of; as also in respect of the time we spend on them. Hence is the curse, Isa. v. 11. *Woe to them that rise early, and tarry long at strong drink*; much time spent this way, even when the grosser effects follow not, will bring a curse from God; for he hath given time for other ends, and will have that no less tenderly minded than estate, health, or any other benefit; and if we dare not spend, waste, or abuse these in eating or drinking for fear of sin; why should we take more liberty as to our precious time?

9. Consider eating and drinking as a mean seasonably made use of for its end, as *strength or health*, and the *honour of God*, or as an *end itself*, or without respect to another end: and thus it is sinful: Eccles. x. 16, 17. and the land is cursed that hath princes that keep not the bounds allowed; which implieth, that the using of meat or drink, without respect to its end, and that in *due season* (as God giveth all things, Psal. cxlv. 15. and as we should pray for all things, Matth. vi.) is a breach and excess.

10. Consider eating and drinking either as going the length of evil, or as having the appearance of evil, where either of these is, there is a breach, since we ought not only to abstain from evil, but from all appearances of it, 1 Thess. v. 22.

What hath been said agreeth both to sins of drinking and eating: we shall now give some general rules, the observing whereof will further discover the sins that are in the use of meat and drink, either in the excess or defect.

The first is, we should look to a right end, both in eating and drinking, which is threefold: 1. Supream, *Eat and drink to the glory of God*, saith the apostle, 1 Cor. x. 30. thus we may sin either in the defect or excess, by disenabling ourselves for any duty of his worship, or by not adverting to this end; this rule therefore saith, we should be so swayed in quality, quantity, time, &c. of our eating and drinking, as we may most glorify God. 2. Subordinate, and so we ought to have a respect to others in all these; hence it is, that 1 Cor. viii. 9. Rom. xiv. 20. there is a *woe* to him that eateth with *effence*: thus by frequenting taverns, tho' we exceed not in drinking, we strengthen others to follow our example to a greater length; or it giveth them occasion to misjudge and misconstrue us; so also the using of lawful enjoyments in a too carnal and jovial way, before carnal men gives them occasion to think that we place some happiness in these things, as they do. 3. Our own strengthening and refreshing is an end to be looked to in the use of meat and drink, and so when we weaken and indispose ourselves by them, we sin against this end.

2. Consider the act itself of eating and drinking, if it be excessive for the kind of meat or drink, as too delicate, &c. or for the quantity too much, or for the time that is spent too long, &c. it is sinful.

3. Consider the manner, If creature enjoyments be with delight sought for, or excessively delighted in, and folks become restless and anxious about them, Matth. vi. 25. and too eager in pursuing these things, and too much taken up with them: so that the seeking after them marreth contentment and the quiet frame of the mind, then there is sinful excess.

4. Consider the effects in diverse respects; 1. In respect of a man's outward estate or family, and so a man sinneth when he eateth or drinketh beyond that which he may uphold, or his condition in the world will allow, and when his eating or drinking so, may make himself or his wife and children fast for it afterward, or to be much pinched. 2. In respect of his calling, if it divert a man from that, and mar the work in his hand, and make him break appointments

ments set by him for of finishing other men's work, which he might otherwise have kept, and much more if it indispose him for speaking of, or doing that which concerneth his calling, it is then sure in the excess. 3. In reference to his body, If it be weakned, dulled, or indisposed by the excess of meat or drink: This is called, *Isa v. 12 inflaming of them*, and is not allowable. 4. Look to it as it affecteth folks reason, and in less or more indisposeth them to conceive or judge of things aright; much more when it raiseth a fury or madness, and maketh them as reasonless beasts in their carriage, it is excessive and to be eschewed no doubt. 5. Look on it in reference to the spiritual duties of a man's Christian calling, as of praying, reading, hearing, repenting, &c. the obligation to these duties lying on a way, and our refreshments being in themselves midles to lead to the more chearful performance of them, when by them we become more indisposed for them, so as either to forbear them, or to be formal or drousy in them; that is sure not good, but to be evited. 6. Look to it in reference to the serious inward frame of the mind, which these should have who ought to walk always with God, keep communion with him, and be filled with the spirit, whatsoever marreth that or obstructeth spiritual consolation, or is inconsistent with it, cannot certainly be good: Hence *Ephes. v. 18 to be filled with the spirit*, is opposed to *excess in wine or drunkenness*, so that what is inconsistent with the one, may be understood as belonging to the other, and although this sensible joy of the spirit cannot be always carried alongst, yet none should incapacitate themselves for keeping up with it. 7. Look on it in reference to our corruptions, and the promoting of mortification, when it either marreth this, by dulling or weakning of graces of the spirit, or indisposing for their exercise; or strengtheneth and provoketh the former, it cannot be but sinful, being a *feeding of the flesh, a making of provision for the flesh*, as if we fostered our corruptions of laziness, sensuality, and other lusts, when we feast ourselves. 8. Look on it with respect to its opposite, sobriety and temperance; What is not sobriety, is excess, and contrarily; and sobriety being not only no excess, but a denied sober use of creatures, there must be excess when the mind, as well as the body, is not sober, in the use of these things. 9. Look on it with respect to its end (with which we began) when it leadeth not to, and fitteth not for honouring of God, when it marreth our being useful to our relation and others, either by taking up our time, or spending our means that we cannot provide for them, and supply them, or indisposeth us for duties, or hindreth a man from considering his own

last end, thus it is sinfully excessive. 10 Look on it in reference to death and Christ's second appearing, for certainly our frame and posture in every thing should be such as we may not be surpris'd with that: Hence is Christ's warning, Luke xxi. 34. *Take heed that ye be not overcharged with surfeiting, gluttony, and drunkenness, and the cares of this life, and that day come upon you unawares*: where he maketh not only the coming of the Lord, an awe-band to keep from gross out-breaking into these sins; but joining them with the cares of the world; he sheweth that there may be, and oft is, an indisposition for that day, even from the inward frame of the mind, occasioned by sensual inclinations and desires, when nothing doth outwardly appear.

Now put what hath been said to trial, and ye will find that it is not only he who by surcharging himself staggereth, vomiteth, or hath no use of reason, who in scripture is accounted guilty of these evils; but many more, as will be sadly evident when the Lord cometh to count with them; and if he should call many to this reckoning at the time of their eating or drinking, it would be a terrible surprisal to them: It is marked (Matth. xxiv. 39.) as an evidence of the sensuality and security of the old world, that they continued eating and drinking, and knew not till the flood came; and it is more terrible and sad what the Lord hath said afterward, *So shall it be at the coming of the Son of man*. O! fear and think seriously of this when ye are at your cups, and after them, and do not imagine that you are never guilty, but when you are like to beasts, void of reason; for the scripture condemning drunkenness, comprehendeth under it all excess in drinking, and that which may indispose for going about what we are called to, though the exercise of our reason be not always disturbed. Neither to constitute drunkenness is it needful, that the person willingly and purposely intend drunkenness, it is enough that he willingly drink (and his will cannot be simply forced) although he be not desirous that these effects should follow; for it is the act and not the effect, which is properly the sin, as is said: If there were any thing of the fear of God, or sense of duty, or shame of dishonesty, there would not need many motives to dissuade from the evils; by committing of which most holy men have brought sad things on themselves, and occasioned sad curses to their children, as in Noah and Lot is clear; and therefore their examples and falls are so far from being to be imitated, or made use of to diminish from the account men ought to have of the greatness of the guilt, as they often alas are, that they are set up as beacons to scare and fright from them.

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What sort of persons it doth worst become, is not easy to determine, it being unbecomming to every person, yea even beastly and against nature, men being by it not only put for a time from the exercise of their reason (as it is in sleep) but incapacitate to act it, and put in a contrary beastly fury. How unbecomming is it for old men, that should be examples to others in sobriety? How unbecomming is it to young men, whose youth should be otherwise exercised? How unbecomming for mean men, who ought to be sober? and how especially unbecomming is it for men of place and reputation? upon whom this sin bringeth disgrace, and particularly it is most unsuitable for ministers to be given to drink, or to their appetite, to whom the Lord, 1 Tim. iii. and Tit. i. hath given special rules and directions in this matter; but most of all in women it is abominable, and was, and is so even amongst heathens; In sum, *whoredome, wine, and new wine*, Hos. iv. 11. *take away the heart*; and men are unmannered and made effeminate by them, as was said; yea, are transformed as it were unto beasts; of old, men were so ashamed of drunkenness, that such as were given to it, betook themselves ordinarily to the night (though some indeed did rise early in the morning to follow strong drink, Isa. v. 11.) And when folks will not keep at distance at the beginning from this sin of drunkenness, but will needs take a liberty and be chearful in it, it prevaieth sadly over them, and maketh them enslaved beasts ere long to it, and they become bewitched with it, so that they can hardly be got free from the fascinations and inveiglements of it, Prov. xxiii. 35.

If it be asked here, Whether men or women, when health requireth vomiting, may not drink excessively for provoking to it, in place of physic?

Ans. 1. That in some diseases there is more allowed of some sorts of drink then in health, cannot be denied: Yea, 2. a difference is to be put betwixt sorts of drinks; some are not inebriating, that is, the drinking of a great quantity of them, will not disturb the use of reason; others are such that excess in them, will not only indispose body and mind, but quite obstruct and remove the use of reason and judgement: the first sort of drink (which is more properly physical) may lawfully be drunken; but in no case it is lawful for a man to exceed in the use of that drink which bringeth with it the disturbance of his reason; the reason is, because this is sinful in itself, and expressly against God's command, and defaceth his image in us (which is in knowledge) and is derogatory to it, therefore it is still reckoned a proper *fruit of the flesh*, Gal. v. 21. and it secludeth from the kingdom of heaven, as well as fornication theft, &c. and therefore can

no more be lawful under that pretext than the other are ; see 1 Cor. vi. 11, 12. It is also opposed to *an honest Christian walk*, and to the *putting on of Christ*, Rom. xiii. 13 and that is always true which we have, Rom. iii. 8. *that ill is not to be done that good may come of it* ; neither hath God made exception in drunkenness more than in fornication, for which some such pretexts will not be wanting with some to palliate that sin. Again, this is not the proper end of drink to procure vomit (I mean the forementioned sort of drink, which none ever read of as approved ;) beside, it draweth along with it many other sins ; Who can tell but when they are in drunkenness, they may blaspheme, curse, commit adultery, murder, or such like ? should they then actively remove the use of their reason by a practice which may be inductive to such abominations ? yea, may not death then come ? and should it not always be looked for ? and what a posture would a man be in, when in such a case, to meet death ? moreover the distemper that followeth such a drinking is not such as followeth physick, which doth only make sick or indispose the body, and what influence it hath on the brain and reason, is but accidental and indirect, but it is otherwise with that distemper that followeth drunkenness, which putteth the person in such a sort of fury and distraction, that the carnal unrenewed part doth most frequently get great advantage by it.

If it be asked further, What is to be accounted of these actions, which are committed in drunkenness ? *Ans.* Somewhat was said of this on this in the first command ; but further we say, 1. Drunkenness being a voluntary act, it cannot excuse, but maketh the person doubly guilty, 1. by making the man guilty of such an act, 2. By drawing on that incapacity on himself, whereby he disposed himself for that and many more : In this respect the person committing murder, or sinning otherwise, in drunkenness is more guilty than another, who not being in drink committeth the same sin, because two sins concur in him, and not in the other : And therefore, 2. Although the murder, swearing, &c. of one that is fresh, is more gross, murder and swearing, &c. in another respect, because it is more immediately from the exercise of deliberation and choice, and that on this ground, drunkenness may in part extenuate the resolute pertinaciousness of the fact, yet it aggredegeth guilt upon the person on the former account. It was once answered by one, who being desired to spare a person that had committed murder in his drunkenness, and to impute it to his wine ; that he should do so, but he would *hang up the flagon where the wine was* ; and seeing the man made himself so, his punishment

ment was just, for had he not been the flagon of that wine, that sin might have been prevented.

Let me touch on some particular ills, which it is possible are more abounding and less looked to than beastly drunkenness, yet hateful to God; and take not I pray the mentioning of them ill, for they will by unstrained consequence follow to be condemned by the former rules.

The 1. Is the liberty that is taken by all sorts of persons in respect of meat; as if only appetite or lust were their rule, which may be seen in that excessive and superfluous vanity which is in feasting, wherein that is sensually spent, which might be usefully employed, and often they that are most prodigal and profuse that way, are least in charity; and if they may pamper their own flesh, or get the name of good fellows and good house-keepers, though it be to such as have no need, and though there be nothing or very little allowed for the supply of the necessities of the saints, or of others, and much more withheld that way than is meet, yet they think all is well.

2. There is your tipling, though you drink not drunk, your four-hours (as ye call them) this drinking, as ordinarily used, is certainly not for strength, and therefore as is clear, Eccles. x. 16, 17. by the opposition there, it must be for drunkenness. If many men were put to search in this particular, it would be found that there is more expended on these in the year, than is bestowed in charitable uses; more time taken up in them, than in religious duties, and more inclination to attend them, than to hear sermons; men cannot come abroad for this end, they cannot shift their business without hurt, but for their company they can do both: Prov. xxiii. 29, 30. *Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixt wine.* Here you see who are the persons that have a woe and God's curse on them, and other inconveniences; are they not tipplers; even they that tarry long at the strong drink how much or how little they will; Isa. v. 22. *Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.* Certainly God hath made man, and given him time for another end than that, and hath not for that end given his creatures to men to be thus abused, this cannot be eating or drinking in due season, and I am persuaded it is not for necessity, for our own health, for the edification of others, or for the glory of God.

What then can be said for it? that it helpeth to pass the time (which is pretended by many as an excuse) is a part of
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its guilt and just accusation, for it maketh the time to be lost, which ought to be more thriftily and carefully spent; and what chearfulness it is accompanied with is often carnal: When is their spiritual discourse, and what may be edifying, and minister grace to the hearers at such meetings? when do ye pray for the sanctified use of that time, fellowship or drink? if at all, it is but seldom; many a cursed four hours is taken by some, though all God's creatures be good, be sanctified by the word and prayer: Be exhorted therefore to forbear this, especially you who have place in government, either civil or ecclesiastick; do not you make others to offend with your example, nor strengthen these in their wickedness (to whom ye should be examples of good) encouraging them to go in and drink drunk in taverns or ale houses, when they see you go in to tipple: It is a shame to hear what drunkenness of this sort is to be found even amongst young men, and others from whom we would least expect it.

3. There is your drinking at bargains-making so frequently, without respect to the end wherefore drink was appointed and given, as if ye were to honour drinking as a help to you in your bargains, although this evil be now alas epidemick; and hardly will a man that hath such business, get it at all times shunned, considering the humours of others he dealeth with, yet certainly if ye would all set to it, there would be no great difficulty of reforming it; but if some begin not, how shall it be done? It is an uncouth and strange thing, and even unnatural, that neither a man's appetite, nor his health, nor the time of the day, nor his ordinary diet shall be the reason or occasion of a man's drinking, or the rule whereby to try the convenient when or season of it, but when ever a man shall make such or such a bargain with me, or pay me for, or get payment from me of, such and such things, that must be the rule of my eating and drinking, what beast will be thus dealt with? O how many irrational, and almost *infra-brutal* practices are amongst us.

4. There is drinking of healths, and constraining a pledging (as it is called) of them, and thus by this means, forcing, or tempting, or occasioning (although it be willingly done by them) drinking in others; this is one of the highest provocations in drunkenness, and a dreadful perverting of the end for which God hath given meat and drink, neither health nor necessity calling to it: For, 1. This hath the woe appropriated to it that is pronounced, Hab. ii. 15. *Woe to him that giveth his neighbour drink*; this is a great incitement and provocation to drinking, and how many times hath it occasioned drunkenness? Again, 2. Whereas every
man's

man's own appetite should rule his drinking. this maketh one man prescribe the quantity and quality to others, and so one man, or several men, drinketh by the measure, will, and appetite of another; which is unreasonable, it being contrary to nature that men should drink all at one time, and and precisely so much, and of such drink. This even in Ahasuerus his feast, Esther i. 8. was forbidden. Beside, what can be the use of drinking of healths? it cannot be the health of another whom we respect, because that is to be expected in the approved way of prayer, which is the mean that Christians ought to keep fellowship in for the health one of another, and we suppose they are readiest to drink healths who are least in prayer for such whom they pretend to respect. It was a notable saying of a great man (solicited belike to drink the king's health) "By your leave, "I will pray for the king's health, and drink for my own." And certainly whatever it be in it self, yet the many ill consequences which have followed the drinking of healths, the many drunkennesses and quarrellings occasioned by it, the resentments that men will have if they seem to be slighted (as they account it) either when they are drinking themselves, or when their name is mentioned in the health to be drunk, do manifest that they who use it, esteem more to be in that way of drinking than in any other, and so alledge that if a man drink not as much as they, he respecteth them not. Again, men in company drinking healths, either take drink when it is necessary (and in that case, healths are but for the fashion) and do not press it on others, and even thus, though it be indifferent like, yet considering the abuse which hath been of it, the offence that may flow from the maintaining of it, and that it often proveth the rise of more, and giveth occasion to others to follow it more, and to hold it on (even beyond the intention of the first inventer or proposer) it is much more safe to forbear; or they drink unnecessarily, and press it on others, and thus it is abominable. See what the fathers think of this in Mr. Bolton's directions for comfortable walking with God.

If we look narrowly into the thing itself (although custom when it is inveterate weaketh us in the right uptaking of things, yet) it will probably be found to have arisen from heathenish idolaters, who used Libamen Jovi, Baccho, &c. and if it be supposed to help the health of others, that cannot be expected from God, who hath given no such promise, it must therefore be from the devil; it was called by the heathens, *Phiala Jovis*, drinking of healths being among them as a piece of drink-offering or sacrifice to their idols on the behalf of those they mentioned in their drinking, or
whose

whose health they drank. And it is certain there is no vestige of it in Christianity, nor any reason for it, and experience cleareth that many grow in a sort superstitious in the use of it, as if the refusing such a thing were a prejudice or indignity to the person mentioned, and that the Devil hath made use of it as a rowe to convey in much drunkenness into the world; we think it therefore absolutely safest to forbear it, and we are sure there is no hazard here; See Ambros. de alea and Jejunio, cap 13. and 18. August. de temp. ser. 231, 232. Basil. in Epist. ad Cor. ser. 14. Cartwright's confession. To this same purpose these old latin lines are worthy the noticing.

*Una salus sanis nullum potare salutem.
Non est in pota vera salut salus.*

Which may be thus Englished;

*To drink no healths for whole men, good health is,
In drinking healths, we real health do miss.*

We suppose that a kindly motion towards a person that is present when one drinketh to him, may be differenced from this, yea, and taking occasion also to remember others that are absent; for our eating and drinking together, being that wherein our familiarity and freedom one with another venteth itself, to have some signs or occasions of testifying our kindness to, and remembrance of, those whom we respect, will not be unsuitable.

5. There is your *drinking* at the *birth of children*, and that not only, or so much, at their *Chrifning* or *baptism* (whereat as appeareth by the example of circumcision, somewhat may be allowed in Christian hilarity) as in after visits, so long as the women is in child-bed, or doth lie in, so that none can see her, though it were many in one day, but she and they must drink, and then again drink; O what a debauched time is it to many? That while they are lying, and while God calleth them to be otherways employed, they should be entertained with tippling; and it is a sad matter, that though it be both a burden to the receiver, and expence to the giver; yet neither of them will stand in the way of it; but both will concur: indeed, where women in that condition are in strait, we would allow in that case to give them some drink, or rather to furnish them with money to provide it, but when there is no want, but rather superfluity to add more, what is that but to keep up a fashion, or our own supposed credit? This is not the end for which these creatures are given, nor is this the fellowship that

that Christians ought to have one with another, seeing therefore there is in this custom both sin in abuse of time, and of meat and drink in a high degree; and seeing there is in it also this shame, that men and women shall let others furnish them as though they were poor, or do them a favour in buying drink for them (when their necessity is provided) as though they loved to drink and tittle; and seeing withal there is a damage here, and much money foolishly spent, &c. to the hurt of many, we would entreat you to forbear this also; and except such of you as are poor and stand in need of drink, we would have none of you suffer any stranger, or other then yourselves to bring in drink to your houses, but rather set yourselves to be Christian in your fellowship; and I suppose also, that fewer visits in that case would suite better, and would be much more comfortable and advantageous to the sick party.

6. There is your drinking at lick-wakes or dergies (as ye call them) after the death and so after the burial of friends or neighbours, as if that gave a call, and made a rendezvous to drink. Certainly if drunkenness and tippling be unsuitable at any time, much more on such an occasion is it so, even most unsuitable! Is this the way to be made Christianly to mind your own approaching death, and to be prepared for it? Is it not rather to make the house of mourning a house of feasting, and to forget the end of all living, which the living should lay to heart? Is this to bear burthen with a smitten family wherein one is dead, to come and burthen them, and table yourselves in their house? Will this fit them who are alive to get the right use of the stroak, to be disturbed by providing such and such meat, drink, servants for you: When it is like that thus praying comes to be neglected, and heaviness swallowed up in this heathenish way of drinking away care and thought; certainly if the parties be sad, that sort of fellowship is not fit at all, and proper; if they be in hazard to take no impression of the rod, this stumbleth them and quite driveth it away: O heathenish hateful and abominable practice! And where was it ever seen that frequent company at such a time, and such company, proved useful? yea, often it hath been followed with abuse and many sad consequents; and is the dreg of old superstitious Popery not fully removed out of the hearts of some.

If what we have said be truth, viz. That eating and drinking should be in *season for strength*, as it is Eccles. x. 16, 17. and for the *honour of God*, we are perswaded that it contradicteth all these evils, as unbecoming Christians: And therefore if the truth of God, or your own credit and esteem

have place with you, let these things be forborn and abandoned; are we laying heavy burthens on you? Doth not this way proposed by us, look both more Christian and more civil-like, and if in such outward things that are hurtful to yourselves, and none can say, but the reforming of them is some way in your power: If in such things, I say, we prevail not with you, wherein shall we prevail? Are there any who come to death's door but these things are loathsome to them, and their conscience crieth out on them? and therefore seeing we say nothing but what your conscience will confirm, let us prevail with you so far as to procure a reformation of those evils that are so hurtful to yourselves and dishonourable to God.

7. There is one thing more, whereof I shall speak but a word: I suppose the excessive number of tavern-keepers vintners and hostler's cannot but be a breach of this command. and an occasion, if not a cause of intemperance in drink, for such a number cannot be supposed to be necessary for mans lawful use; it must therefore be to provoke to the abuse of the creatures; and this employment is now become so common, that he who is desperate of any other way of living, will betake himself to this shift; and readily such fall under that woe pronounced, Hab. ii against those who *hold drink to others*: Take heed to this ye who take this calling on you, it is lawful in itself I grant but often it is made unlawful, and such as are in it, become often partakers of many sins committed in their houses, which for their own particular advantage they overlook, and particularly of the sin of uncleanness and whoredom, debauched drunkards being ordinarily vile and lascivious persons; you ought therefore to discountenance night-drinkers especially, by refusing to give them what they call for, as you would not make yourselves partakers of their sins.

From what hath been said it doth appear how base and unbecoming Christians these spoken of *drinkings* and *tipplings* are, which are of that nature, that we can neither in faith pray for, nor promise themselves a blessing upon them from God, they being neither in season nor for a right end: And no doubt when the Lord cometh, such as have been given to these sins, will wish they had been otherways exercised.

——Thus much for the seventh command.