

SERMON XXIV.*

Hypocrites Deficient in the Duty of Prayer.



JOB xxvii. 10.

WILL HE ALWAYS CALL UPON GOD?

CONCERNING these words, I would observe,

1. Who it is that is here spoken of, viz. the hypocrite ; as you may see, if you take the two preceding verses with the verse of the text. “ For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul ? Will God hear his cry when trouble cometh upon him ? Will he delight himself in the Almighty ? Will he always call upon God ? ” Job’s three friends, in their speeches to him, insisted much upon it, that he was an hypocrite. But Job, in this chapter, asserts his sincerity and integrity, and shows how different his own behavior had been from that of hypocrites. Particularly he declares his stedfast and immoveable resolution of persevering and holding out in the ways of relig-

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ion and righteousness to the end ; as you may see in the six first verses. In the text, he shows how contrary to this steadfastness and perseverance the character of the hypocrite is, who is not wont thus to hold out in religion.

2. We may observe what duty of religion it is, with respect to which the hypocrite is decyphered in the text, and that is the duty of *prayer*, or calling upon God.

3. Here is something supposed of the hypocrite relating to this duty, viz. That he may continue in it *for a while* ; he may call upon God for a season.

4. Something asserted, viz. That it is not the manner of hypocrites to continue *always* in this duty. *Will he always call upon God ?* It is in the form of an interrogation ; but the words have the force of a strong negation, or of an assertion, that however the hypocrite may call upon God for a season, yet he will not always continue in it.

DOCTRINE.

However hypocrites may continue for a season in the duty of prayer, yet it is their manner, after a while, in a great measure, to leave it off.

In speaking upon this doctrine, I shall show,

I. How hypocrites often continue for a season to call upon God.

II. How it is their manner, after a while, in a great measure to leave off the practice of this duty.

III. Give some reasons why this is the manner of hypocrites.

I. I would show how hypocrites often continue for a season in the duty of prayer.

1. They do so for a while after they have received common illuminations and affections. While they are under awakenings, they may, through fear of hell, call upon God, and attend very constantly upon the duty of secret prayer. And after they have had some melting affections, having their hearts much moved with the goodness of God, or with some affecting encouragements, and false joy and comfort ; while these impressions last they continue to call upon God in the duty of secret prayer.

2. After they have obtained an hope, and have made profession of their good estate, they often continue for a while in the duty of secret prayer. For a while they are affected with their hope : They think that God hath delivered them out of a natural condition, and given them an interest in Christ, thus introducing them into a state of safety from that eternal misery which they lately feared. With this supposed kindness of God to them, they are much affected, and often find in themselves for a while a kind of love to God, excited by his supposed love to them. Now, while this affection towards God continues, the duties of religion seem pleasant to them ; it is even with some delight that they approach to God in their closets ; and for the present it may be, they think of no other than continuing to call upon God as long as they live.

Yea, they may continue in the duty of secret prayer for a while after the liveliness of their affections is past, partly through the influence of their former intentions : They intended to continue seeking God always ; and now suddenly to leave off, would therefore be too shocking to their own minds ; and partly through the force of their own preconceived notions, and what they have always believed, viz. That godly persons do continue in religion, and that their goodness is not like the morning cloud. Therefore, though they have no love to the duty of prayer, and begin to grow weary of it, yet as they love their own hope, they are somewhat backward to take a course, which will prove it to be a false hope, and so deprive them of it.

If they should at once carry themselves so as they have always been taught is a sign of a false hope, they would scare themselves. Their hope is dear to them, and it would scare them to see any plain evidence that it is not true. Hence, for a considerable time after the force of their illuminations and affections is over, and after they hate the duty of prayer, and would be glad to have done with it, if they could, without showing themselves to be hypocrites; they hold up a kind of attendance upon the duty of secret prayer. This may keep up the outside of religion in them for a good while, and occasion it to be somewhat slowly that they are brought to neglect it. They must not leave off suddenly, because that would be too great a shock to their false peace. But they must come gradually to it, as they find their consciences can bear it, and as they can find out devices and salvos to cover over the matter, and make their so doing consistent, in their own opinion, with the truth of their hope. But,

II. It is the manner of hypocrites, after a while, in a great measure to leave off the practice of this duty. We are often taught, that the seeming goodness and piety of hypocrites is not of a lasting and persevering nature. It is so with respect to their practice of the duty of prayer in particular, and especially of secret prayer. They can omit this duty, and their omission of it not be taken notice of by others, who know what profession they have made. So that a regard to their own reputation doth not oblige them still to practise it. If others saw how they neglect it, it would exceedingly shock their charity towards them. But their neglect doth not fall under their observation; at least not under the observation of many. Therefore they may omit this duty, and still have the credit of being converted persons.

Men of this character can come to a neglect of secret prayer by degrees without very much shocking their peace. For though indeed for a converted person to live in a great measure without secret prayer, is very wide of the notion they once had of a true convert; yet they find means by degrees to

alter their notions, and to bring their principles to suit with their inclinations ; and at length they come to that, in their notions of things, that a man may be a convert, and yet live very much in neglect of this duty. In time, they can bring all things to suit well together, an hope of heaven, and an indulgence of sloth in gratifying carnal appetites, and living in a great measure a prayerless life. They cannot indeed suddenly make these things agree ; it must be a work of time ; and length of time will effect it. By degrees they find out ways to guard and defend their consciences against those powerful enemies ; so that those enemies, and a quiet, secure conscience, can at length dwell pretty well together.

Whereas it is asserted in the doctrine, that it is the manner of hypocrites, after a while, in a great measure to leave off this duty ; I would observe to you,

1. That it is not intended but that they may commonly continue to the end of life in yielding an external attendance on open prayer, or prayer with others. They may commonly be present at public prayers in the congregation, and also at family prayer. This, in such places of light as this is, men commonly do before ever they are so much as awakened. Many vicious persons, who make no pretence to serious religion, commonly attend public prayers in the congregation, and also more private prayers in the families in which they live, unless it be when carnal designs interfere, or when their youthful pleasures and diversions, and their vain company call them ; and then they make no conscience of attending family prayer. Otherwise they may continue to attend upon prayer as long as they live, and yet may truly be said not to call upon God. For such prayer, in the manner of it, is not their own. They are present only for the sake of their credit, or in compliance with others. They may be present at these prayers, and yet have no proper prayer of their own. Many of those concerning whom it may be said, as in Job xv. 4. *That they cast off fear and restrain prayer before God*, are yet frequently present at family and public prayers.

2. But they in a great measure leave off the practice of secret prayer. They come to this pass by degrees. At first they begin to be careless about it, under some particular temptations. Because they have been out in young company, or have been taken up very much with worldly business, they omit it once : After that they more easily omit it again. Thus it presently becomes a frequent thing with them to omit it ; and after a while, it comes to that pass, that they seldom attend it. Perhaps they attend it on Sabbath days, and sometimes on other days. But they have ceased to make it a constant practice daily to retire to worship God alone, and to seek his face in secret places. They sometimes do a little to quiet conscience, and just to keep alive their old hope ; because it would be shocking to them, even after all their subtle dealing with their consciences to call themselves converts, and yet totally to live without prayer. Yet the practice of secret prayer they have in a great measure left off.

I come now,

III. To the reasons why this is the manner of hypocrites.

1. Hypocrites never had the spirit of prayer given them. They may have been stirred up to the external performance of this duty, and that with a great deal of earnestness and affection, and yet always have been destitute of the true spirit of prayer. The spirit of prayer is an holy spirit, a gracious spirit. We read of the spirit of grace and supplication, Zech. xii. 10. I will pour out on the house of David and the inhabitants of Jerusalem, the *spirit of grace and supplications*. Wherever there is a true spirit of supplication, there is the spirit of grace. The true spirit of prayer is no other than God's own Spirit dwelling in the hearts of the saints. And as this spirit comes from God, so doth it naturally tend to God in holy breathings and pantings. It naturally leads to God, to converse with him by prayer. Therefore the Spirit is said to make intercession for the saints with groanings which cannot be uttered, Rom. viii. 26.

The Spirit of God makes intercession for them, as it is that Spirit which in some respect indites their prayers, and leads them so and so to pour out their souls before God. Therefore the saints are said to worship God in the SPIRIT ; Phil. iii. 3. We are the circumcision who worship God in the Spirit ; and John iv. 23. The true worshippers worship the Father in spirit and in truth. The truly godly have the spirit of adoption, the spirit of a child, to which it is natural to go to God and call upon him, crying to him as to a father.

But hypocrites have nothing of this spirit of adoption : They have not the spirit of children ; for this is a gracious and holy spirit, only given in a real work of regeneration. Therefore it is often mentioned as a part of the distinguishing character of the godly, that they call upon God. Psal. cxlv. 18, 19. The Lord is nigh to them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him ; he will also hear their cry, and will save them. Joel ii. 32. It shall come to pass, that whosoever calleth on the name of the Lord shall be delivered.

It is natural to one who is truly born from above to pray to God, and to pour out his soul in holy supplications before his heavenly Father. This is as natural to the new nature and life as breathing is to the nature and life of the body. But hypocrites have not this new nature. Those illuminations and affections which they had, went away, and left no change of nature. Therefore prayer naturally dies away in them, having no foundation for the keeping of it up laid in the nature of the soul. It is maintained, while it is maintained, only by a certain force put upon nature. But force is not constant ; and as that declines, nature will take place again.

The spirit of a true convert is a spirit of true love to God, and that naturally inclines the soul to those duties wherein it is conversant with God, and makes it to delight in approaching to God. But an hypocrite hath no such spirit. He is left under the reigning power of enmity against God, which naturally inclines him to shun the presence of God.

The spirit of a true convert is a spirit of faith and reliance on the power, wisdom, and mercy of God, and such a spirit is naturally expressed in prayer. True prayer is nothing else but faith expressed. Hence we read of *the prayer of faith*; James v. 15. True Christian prayer is the faith and reliance of the soul breathed forth in words. But an hypocrite is without the spirit of faith. He hath no true reliance or dependence on God, but is really selfdependent.

As to those common convictions and affections which the hypocrite had, and which made him keep up the duty of prayer for a while; they not reaching the bottom of the heart, nor being accompanied with any change of nature, a little thing extinguishes them. The cares of the world commonly choke and suffocate them, and often the pleasures and vanities of youth totally put an end to them, and with them ends their constant practice of the duty of prayer.

2. When an hypocrite hath had his false conversion, his wants are in his sense of things already supplied, his desires are already answered; and so he finds no further business at the throne of grace. He never was sensible that he had any other needs, but a need of being safe from hell. And now that he is converted, as he thinks, that need is supplied. Why then should he still go on to resort to the throne of grace with earnest requests? He is out of danger; all that he was afraid of is removed: He hath got enough to carry him to heaven, and what more should he desire?.... While he was under awakenings, he had this to stir him up to go to God in prayer, that he was in continual fear of hell. This put him upon crying to God for mercy. But since, in his own opinion, he is converted, he hath no further business about which to go to God. And although he may keep up the duty of prayer in the outward form a little while, for fear of spoiling his hope, yet he will find a dull business of continuing it without any need or necessity, and so by degrees he will let drop the practice. The work of the hypocrite is done when he is converted, and therefore he standeth in no further need of help.

But it is far otherwise with the true convert. His work is not done ; but he finds still a great work to do, and great wants to be supplied. He sees himself still to be a poor, empty, helpless creature, and that he still stands in great and continual need of God's help. He is sensible that without God he can do nothing. A false conversion makes a man in his own eyes self-sufficient. He saith he is rich, and increased with goods, and hath need of nothing ; and knoweth not that he is wretched, and miserable, and poor, and blind, and naked. But after a true conversion, the soul remains sensible of its own impotence and emptiness, as it is in itself, and its sense of it is rather increased than diminished. It is still sensible of its universal dependence on God for every thing. A true convert is sensible that his grace is very imperfect ; and he is very far from having all that he desires. Instead of that, by conversion are begotten in him new desires which he never had before. He now finds in him holy appetites, an hungering and thirsting after righteousness, a longing after more acquaintance and communion with God. So that he hath business enough still at the throne of grace ; yea, his business there, instead of being diminished, is, since his conversion, rather increased.

3. The hope which the hypocrite hath of his good estate takes off the force that the command of God before had upon his conscience ; so that now he dares neglect so plain a duty. The command which requires the practice of the duty of prayer is exceeding plain ; Matth. xxvi. 41. " Watch and pray, that ye enter not into temptation." Eph. vi. 18. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints. Matth. vi. 6. " When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." As long as the hypocrite was in his own apprehension in continual danger of hell, he durst not disobey these commands. But since he is, as he thinks, safe from hell, he is grown bold, he dares to live in the neglect of the plainest command in the Bible.

4. It is the manner of hypocrites, after a while, to return to sinful practices, which will tend to keep them from praying. While they were under convictions, they reformed their lives, and walked very exactly. This reformation continues for a little time perhaps after their supposed conversion, while they are much affected with hope and false comfort. But as these things die away, their old lusts revive, and they by degrees return like the dog to his vomit, and the sow that was washed to her wallowing in the mire. They return to their sensual practices, to their worldly practices, to their proud and contentious practices, as before. And no wonder this makes them forsake their closets. Sinning and praying agree not well together. If a man be constant in the duty of secret prayer, it will tend to restrain him from wilful sinning. So, on the other hand, if he allow himself in sinful practices, it will restrain him from praying. It will give quite another turn to his mind, so that he will have no disposition to the practice of such a duty : It will be contrary to him. A man who knows that he lives in sin against God, will not be inclined to come daily into the presence of God ; but will rather be inclined to fly from his presence, as Adam, when he had eaten of the forbidden fruit, ran away from God, and hid himself among the trees of the garden.

To keep up the duty of prayer after he hath given loose to his lusts, would tend very much to disquiet a man's conscience. It would give advantage to his conscience to testify aloud against him. If he should come from his wickedness into the presence of God, immediately to speak to him, his conscience would, as it were, fly in his face. Therefore hypocrites, as they by degrees admit their wicked practices, exclude prayer.

5. Hypocrites never counted the cost of perseverance in seeking God, and of following him to the end of life. To continue instant in prayer with all perseverance to the end of life, requires much care, watchfulness, and labor. For much opposition is made to it by the flesh, the world, and the devil ; and Christians meet with many temptations to forsake this

practice. He that would persevere in this duty must be laborious in religion in general. But hypocrites never count the cost of such labor ; i. e. they never were prepared in the disposition of their minds to give their lives to the service of God, and to the duties of religion. It is therefore no great wonder they are weary and give out, after they have continued for a while, as their affections are gone, and they find that prayer to them grows irksome and tedious.

6. Hypocrites have no interest in those gracious promises which God hath made to his people, of those spiritual supplies which are needful in order to uphold them in the way of their duty to the end. God hath promised to true saints that they shall not forsake him ; Jer. xxxii. 40. I will put my fear into their hearts, that they shall not depart from me. He hath promised that he will keep them in the way of their duty ; 1 Thess. v. 23, 24. And the God of peace sanctify you wholly. And I pray God your spirit, soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. But hypocrites have no interest in these and such like promises ; and therefore are liable to fall away. If God do not uphold men, there is no dependence on their steadfastness. If the Spirit of God depart from them, they will soon become careless and profane, and there will be an end to their seeming devotion and piety.

APPLICATION

May be in an use of EXHORTATION, in two branches.

I. I would exhort those who have entertained an hope of their being true converts, and yet since their supposed conversion have left off the duty of secret prayer, and do ordinarily allow themselves in the omission of it, to throw away their hope. If you have left off calling upon God, it is time for you to leave off hoping and flattering yourselves with an imagina-

tion that you are the children of God. Probably it will be a very difficult thing for you to do this. It is hard for a man to let go an hope of heaven, on which he hath once allowed himself to lay hold, and which he hath retained for a considerable time. True conversion is a rare thing; but that men are brought off from a false hope of conversion, after they are once settled and established in it, and have continued in it for some time, is much more rare.

Those things in men, which, if they were known to others, would be sufficient to convince others that they are hypocrites, will not convince themselves; and those things which would be sufficient to convince them concerning others, and to cause them to cast others entirely out of their charity, will not be sufficient to convince them concerning themselves. They can make larger allowances for themselves than they can for others. They can find out ways to solve objections against their own hope, when they can find none in the like case for their neighbor.

But if your case be such as is spoken of in the doctrine, it is surely time for you to seek a better hope, and another work of God's Spirit, than ever you have yet experienced; something more thorough and effectual. When you see and find by experience, that the seed which was sown in your hearts, though at first it sprang up and seemed flourishing, yet is withering away, as by the heat of the sun, or is choked, as with thorns; this shows in what sort of ground the seed was sown, that it is either stony or thorny ground; and that therefore it is necessary you should pass through another change, whereby your heart may become good ground, which shall bring forth fruit with patience.

I insist not on that as a reason why you should not throw away your hope, that you had the judgment of others, that the change of which you were the subject was right. It is a small matter to be judged of man's judgment, whether you be approved or condemned, and whether it be by minister or people, wise or unwise. 1 Cor. iv. 3. "It is a very small thing that I should be judged of you or of man's judgment." If

your goodness have proved to be as the morning cloud and early dew ; if you be one of those who have forsaken God, and left off calling upon his name, you have the judgment of God, and the sentence of God in the Scriptures against you, which is a thousand times more than to have the judgment of all the wise and godly men and ministers in the world in your favor.

Others, from your account of things, may have been obliged to have charity for you, and to think that, provided you were not mistaken, and in your account did not misrepresent things, or express them by wrong terms, you were really converted. But what a miserable foundation is this, upon which to build an hope as to your eternal state !

Here I request your attention to a few things in particular, which I have to say to you concerning your hope.

1. Why will you retain that hope which by evident experience you find poisons you ? Is it reasonable to think, that an holy hope, an hope that is from heaven, would have such an influence ? No surely ; nothing of such a malignant influence comes from that world of purity and glory. No poison groweth in the paradise of God. The same hope which leads men to sin in this world will lead to hell hereafter. Why therefore will you retain such an hope, of which your own experience shows you the ill tendency, in that it encourages you to lead a wicked life ? For certainly that life is a wicked life wherein you live in the neglect of so well known a duty as that of secret prayer, and in the disobedience of so plain a command of God, as that by which this duty is enjoined. And is not a way of disobedience to God a way to hell ?

If your own experience of the nature and tendency of your hope will not convince you of the falseness of it, what will ? Are you resolved to retain your hope, let it prove ever so unsound and hurtful ? Will you hold it fast till you go to hell with it ? Many men cling to a false hope, and embrace it so closely, that they never let it go till the flames of hell cause their arms to unclench and let go their hold. Consider how

you will answer it at the day of judgment, when God shall call you to an account for your folly in resting in such an hope. Will it be a sufficient answer for you to say, that you had the charity of others, and that they thought your conversion was right ?

Certainly it is foolish for men to imagine, that God had no more wisdom, or could contrive no other way of bestowing comfort and hope of eternal life, than one which should encourage men to forsake him.

2. How is your doing, as you do, consistent with loving God above all ? If you have not a spirit to love God above your dearest earthly friends, and your most pleasant earthly enjoyments ; the scriptures are very plain, and full in it, that you are not true Christians. But if you had indeed such a spirit, would you thus grow weary of the practice of drawing near to him, and become habitually so averse to it, as in a great measure to cast off so plain a duty, which is so much the life of a child of God ? It is the nature of love to be averse to absence, and to love a near access to those whom we love. We love to be with them ; we delight to come often to them, and to have much conversation with them. But when a person who hath heretofore been wont to converse freely with another, by degrees forsakes him, grows strange, and converses with him but little, and that although the other be importunate with him for the continuance of their former intimacy ; this plainly shows the coldness of his heart towards him.

The neglect of the duty of prayer seems to be inconsistent with supreme love to God also upon another account, and that is, that it is against the will of God so plainly revealed. True love to God seeks to please God in every thing, and universally to conform to his will.

3. Your thus restraining prayer before God is not only inconsistent with the love, but also with the fear of God. It is an argument that you cast off fear, as is manifest by that text, Job xv. 4. "Yea, thou castest off fear, and restrainest prayer before God." While you thus live in the transgression of so plain a command of God, you evidently show, that there is no

fear of God before your eyes. Psal. xxxvi. 1. "The transgression of the wicked saith within my heart, that there is no fear of God before his eyes."

4. Consider how living in such a neglect is inconsistent with leading an holy life. We are abundantly instructed in scripture, that true Christians do lead an holy life ; that without holiness no man shall see the Lord, Heb. xii. 14 ; and that every one that hath this hope in him, purifieth himself, even as Christ is pure, 1 John iii. 5. In Prov. xvi. 17, it is said, The *highway* of the upright is to depart from evil, i. e. it is, as it were, the common beaten road in which all the godly travel. To the like purpose is Isai. xxxv. 8. A *highway* shall be there, and a way, and it shall be called *the way of holiness* ; the unclean shall not pass over it, but it shall be for *those*, i. e. those redeemed persons spoken of in the foregoing verses. It is spoken of in Rom. viii. 1, as the character of all believers, that they walk not after the flesh, but after the spirit.

But how is a life, in a great measure prayerless, consistent with an holy life ? To lead an holy life is to lead a life devoted to God ; a life of worshipping and serving God ; a life consecrated to the service of God. But how doth he lead such a life who doth not so much as maintain the duty of prayer ? How can such a man be said to walk by the Spirit, and to be a servant of the Most High God ? An holy life is a life of faith. The life that true Christians live in the world, they live by the faith of the Son of God. But who can believe that that man lives by faith who lives without prayer, which is the natural expression of faith ? Prayer is as natural an expression of faith as breathing is of life ; and to say a man lives a life of faith, and yet lives a prayerless life, is every whit as inconsistent and incredible, as to say, that a man lives without breathing. A prayerless life is so far from being an holy life, that it is a profane life : He that lives so, lives like an Heathen, who calleth not on God's name ; he that lives a prayerless life, lives without God in the world.

5. If you live in the neglect of secret prayer, you show your good will to neglect all the worship of God. He that prays only when he prays with others, would not pray at all, were it not that the eyes of others are upon him. He that will not pray where none but God seeth him, manifestly doth not pray at all out of respect to God, or regard to his allseeing eye, and therefore doth in effect cast off all prayer. And he that casts off prayer, in effect casts off all the worship of God, of which prayer is the principal duty. Now, what a miserable saint is he who is no worshipper of God! He that casts off the worship of God, in effect casts off God himself: He refuses to own him, or to be conversant with him as his God. For the way in which men own God, and are conversant with him as their God, is by worshipping him.

6. How can you expect to dwell with God for ever, if you so neglect and forsake him here? This your practice shows, that you place not your happiness in God, in nearness to him, and communion with him. He who refuses to come and visit, and converse with a friend, and who in a great measure forsakes him, when he is abundantly invited and importuned to come; plainly shows that he places not his happiness in the company and conversation of that friend. Now, if this be the case with you respecting God, then how can you expect to have it for your happiness to all eternity, to be with God, and to enjoy holy communion with him?

Let those persons who hope they are converted, and yet have in a great measure left off the duty of secret prayer, and whose manner it is ordinarily to neglect it, for their own sake seriously consider these things. For what will profit them to please themselves with *that*, while they live, which will fail them at last, and leave them in fearful and amazing disappointment?

It is probable, that some of you who have entertained a good opinion of your state, and have looked upon yourselves as converts; but have of late in a great measure left off the duty of secret prayer; will this evening attend secret prayer, and so may continue to do for a little while after your hearing

this sermon, to the end, that you may solve the difficulty and the objection which is made against the truth of your hope. But this will not hold. As it hath been in former instances of the like nature, so what you now hear will have such effect upon you but a little while. When the business and cares of the world shall again begin to crowd a little upon you, or the next time you shall go out into young company, it is probable you will again neglect this duty. The next time a *frolic* shall be appointed, to which it is proposed to you to go, it is highly probable you will neglect not only secret prayer, but also family prayer. Or at least, after a while, you will come to the same pass again, as before, in casting off fear and restraining prayer before God.

It is not very likely that you will ever *be constant and persevering in this duty*, until you shall have obtained a better principle in your hearts. The streams which have no springs to feed them will dry up. The drought and heat consume the snow waters. Although they run plentifully in the spring, yet when the sun ascends higher with a burning heat, they are gone. The seed that is sown in stony places, though it seem to flourish at present, yet as the sun shall rise with a burning heat, will wither away. None will bring forth fruit with patience, but those whose hearts are become good ground.

Without any heavenly seed remaining in them, men may, whenever they fall in among the godly, continue all their lives to talk like saints. They may, for their credit's sake, tell of what they have experienced: But their *deeds* will not hold. They may continue to tell of their inward experiences, and yet live in the neglect of secret prayer, and of other duties.

II. I would take occasion from this doctrine to exhort all to persevere in the duty of prayer. This exhortation is much insisted on in the word of God. It is insisted on in the Old Testament; 1 Chron. xvi. 11. "Seek the Lord and his strength, seek his face *continually*."....Isai. lxii. 7. "Ye that make mention of the Lord, keep not silence;" i. e. be not si-

lent as to the voice of prayer, as is manifest by the following words, "and give him no rest till he establish, and till he make Jerusalem a praise in the earth," Israel of old is reproved for growing weary of the duty of prayer. Isai. xliii. 22. "But thou hast not called upon me, O Jacob, thou hast been weary of me, O Israel."

Perseverance in the duty of prayer is very much insisted on in the New Testament; as Luke xviii. at the beginning, "A man ought always to pray, and not to faint;" i. e. not to be discouraged or weary of the duty; but should always continue in it. Again, Luke xxi. 36. "Watch ye therefore, and pray *always*." We have the example of Anna the prophetess set before us, Luke i. 36, &c. who, though she had lived to be more than an hundred years old, yet never was weary of this duty. It is said, "She departed not from the temple, but served God, with fastings and prayers, night and day." Cornelius also is commended for his constancy in this duty. It is said, that he prayed to God always; Acts x. 2. The Apostle Paul, in his epistles, insists very much on constancy in this duty; Rom. xii. 12. "Continuing instant in prayer." Eph. vi. 18, 19. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." Col. iv. 2. "Continue in prayer, and watch in the same." 1 Thess. v. 17. "Pray without ceasing." To the same effect the Apostle Peter, 1 Pet. iv. 7. "Watch unto prayer."....Thus abundantly the scripture insists upon it, that we should persevere in the duty of prayer; which shows that it is of very great importance that we should persevere. If the contrary be the manner of hypocrites, as hath been shown in the doctrine, then surely we ought to beware of this leaven.

But here let the following things be particularly considered as motives to perseverance in this duty.

1. That perseverance in the way of duty is necessary to salvation, and is abundantly declared so to be in the holy scriptures; as Isai. lxi. 5. "Thou meetest him that rejoiceth

and worketh righteousness, those that remember thee in thy ways : Behold, thou art wroth, for we have sinned : In those is *continuance*, and we shall be saved." Heb. x. 38, 39. " Now the just shall live by faith : But if any man *draw back*, my soul hath no pleasure in him. But we are not of them who *draw back unto perdition* ; but of them that believe to the saving of the soul," Rom. xi. 22. " Behold therefore the goodness and severity of God : On them which fell, severity ; but towards thee, goodness, if thou *continue* in his goodness ; *otherwise* thou also shalt be cut off....So in many other places.

Many, when they think they are converted, seem to imagine that their work is done, and that there is nothing else needful in order to their going to heaven. Indeed perseverance in holiness of life is not necessary to salvation, as the righteousness by which a right to salvation is obtained. Nor is actual perseverance necessary in order to our becoming interested in that righteousness by which we are justified. For as soon as ever a soul hath believed in Christ, or hath put forth one act of faith in him, it becomes interested in his righteousness, and in all the promises purchased by it.

But persevering in the way of duty is necessary to salvation, as a concomitant and evidence of a title to salvation. There is never a title to salvation without it, though it be not the righteousness by which a title to salvation is obtained. It is necessary to salvation, as it is the necessary consequence of true faith. It is an evidence which universally attends uprightness, and the defect of it is an infallible evidence of the want of uprightness. Psal. cxxv. 4, 5. There such as are good and upright in heart, are distinguished from such as fall away or turn aside : " Do good, O Lord, to those that are good, and to them that are upright in their hearts. As for such as *turn aside to their crooked ways*, the Lord shall lead them forth with the workers of iniquity. But peace shall be upon Israel." It is mentioned as an evidence that the hearts of the children of Israel were not right with God, that they did not persevere in the ways of holiness. Psal. lxxviii. 8.

“ A generation that set not their hearts aright, and whose spirit was not *stedfast* with God.”

Christ gives this as a distinguishing character of those that are his *disciples indeed*, and of a true and saving faith, that it is accompanied with perseverance in the obedience of Christ's word. 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.” This is mentioned as a necessary evidence of an interest in Christ, Heb. iii. 14. “ We are made partakers of Christ, if we hold the beginning of our confidence stedfast to the end.”

Perseverance is not only a necessary concomitant and evidence of a title to salvation ; but also a necessary prerequisite to the actual possession of eternal life. It is the only way to heaven, the narrow way that leadeth to life. Hence Christ exhorts the church of Philadelphia to persevere in holiness from this consideration, that it was necessary in order to her obtaining the crown. Rev. iii. 11. “ Hold fast that which thou hast, that no man take thy crown.” It is necessary, not only that persons should once have been walking in the way of duty, but that they should be found so doing when Christ cometh. Luke xii. 43. “ Blessed is that servant whom his Lord, when he cometh, shall find so doing.” Holding out to the end is often made the condition of actual salvation. Mat. x. 22. “ He that endureth to the end, the same shall be saved :” And Rev. ii. 10. “ Be thou faithful unto death, and I will give thee a crown of life.”

2. In order to your own perseverance in the way of duty, your own care and watchfulness is necessary. For though it be promised that true saints shall persevere, yet that is no argument that their care and watchfulness is not necessary in order to it ; because their care to keep the commands of God is the thing promised. If the saints should fail of care, watchfulness, and diligence to persevere in holiness, that failure of their care and diligence would itself be a failure of holiness. They who persevere not in watchfulness and diligence, persevere not in holiness of life, for holiness of life very much con-

sists in watchfulness and diligence to keep the commands of God. It is one promise of the covenant of grace, that the saints shall keep God's commandments. Ezek. xi. 19, 20. Yet that is no argument that they have no need to take care to keep these commandments, or to do their duty. So the promise of God, that the saints shall persevere in holiness, is no argument that it is not necessary that they should take heed lest they fall away.

Therefore the scriptures abundantly warn men to watch over themselves diligently, and to give earnest heed lest they fall away. 1 Cor. xv. 13. "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. x. 12. "Let him that thinketh he standeth, take heed lest he fall." Heb. iii. 12, 13, 14. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." Heb. iv. 1. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." 2 Pet. iii. 17. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness." 2 John v. 8. "Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward."

Thus you see how earnestly the scriptures press on Christians exhortations to take diligent heed to themselves that they fall not away. And certainly these cautions are not without reason.

The scriptures particularly insist upon watchfulness in order to perseverance in the duty of prayer. *Watch and pray*, saith Christ; which implies that we should watch *unto* prayer, as the Apostle Peter says, 1 Pet. iv. 7. It implies, that we should watch against a neglect of prayer, as well as against other sins. The apostle, in places which have been already mentioned, directs us to pray with all prayer, *watching there-*

unto with all perseverance, and to *continue* in prayer, and *watch* in the same. Nor is it any wonder that the apostles so much insisted on watching, in order to a continuance in prayer with all perseverance; for there are many temptations to neglect this duty; first to be inconstant in it, and from time to time to omit it; then in a great measure to neglect it. The devil watches to draw us away from God, and to hinder us from going to him in prayer. We are surrounded with one and another tempting object, business and diversion: Particularly we meet with many things which are great temptations to a neglect of this duty.

3. To move you to persevere in the duty of prayer, consider how much you always stand in need of the help of God. If persons who have formerly attended this duty, leave it off, the language of it is, that now they stand in no further need of God's help, that they have no further occasion to go to God with requests and supplications: When indeed it is in God we live, and move, and have our being. We cannot draw a breath without his help. You need his help every day, for the supply of your outward wants; and especially you stand in continual need of him to help your souls. Without his protection they would immediately fall into the hands of the devil, who always stands as a roaring lion, ready, whenever he is permitted, to fall upon the souls of men and devour them. If God should indeed preserve your lives, but should otherwise forsake and leave you to yourselves, you would be most miserable: Your lives would be a curse to you.

Those that are converted, if God should forsake them, would soon fall away totally from a state of grace into a state far more miserable than ever they were in before their conversion. They have no strength of their own to resist those powerful enemies who surround them. Sin and Satan would immediately carry them away, as a mighty flood, if God should forsake them. You stand in need of daily supplies from God. Without God you can receive no spiritual light nor comfort, can exercise no grace, can bring forth no fruit. Without God your souls will wither and pine away, and sink into a most

wretched state. You continually need the instructions and directions of God. What can a little child do, in a vast howling wilderness, without some one to guide it, and to lead it in the right way? Without God you will soon fall into snares, and pits, and many fatal calamities.

Seeing therefore you stand in such continual need of the help of God, how reasonable is it that you should continually seek it of him, and perseveringly acknowledge your dependence upon him, by resorting to him, to spread your needs before him, and to offer up your requests to him in prayer..... Let us consider how miserable we should be, if we should leave off prayer, and God at the same time should leave off to take any care of us, or to afford us any more supplies of his grace. By our constancy in prayer, we cannot be profitable to God; and if we leave it off, God will sustain no damage: He doth not need our prayers; Job xxxv. 6, 7. But if God cease to care for us and to help us, we immediately sink: We can do nothing: We can receive nothing without him.

4. Consider the great benefit of a constant, diligent, and persevering attendance on this duty. It is one of the greatest and most excellent means of nourishing the new nature, and of causing the soul to flourish and prosper. It is an excellent mean of keeping up an acquaintance with God, and of growing in the knowledge of God. It is the way to a life of communion with God. It is an excellent mean of taking off the heart from the vanities of the world, and of causing the mind to be conversant in heaven. It is an excellent preservative from sin and the wiles of the devil, and a powerful antidote against the poison of the old serpent. It is a duty whereby strength is derived from God against the lusts and corruptions of the heart, and the snares of the world.

It hath a great tendency to keep the soul in a wakeful frame, and to lead us to a strict walk with God, and to a life that shall be fruitful in such good works, as tend to adorn the doctrine of Christ, and to cause our light so to shine before others, that they, seeing our good works, shall glorify our Father who is in heaven. And if the duty be constantly and diligently at-

tended, it will be a very pleasant duty. Slack and slothful attendance upon it, and unsteadiness in it, are the causes which make it so great a burden as it is to some persons. Their slothfulness in it hath naturally the effect to beget a dislike of the duty, and a great indisposition to it. But if it be constantly and diligently attended, it is one of the best means of leading, not only a Christian and amiable, but also a pleasant life ; a life of much sweet fellowship with Christ, and of the abundant enjoyment of the light of his countenance.

Besides, the great power which prayer, when duly attended, hath with God, is worthy of your notice. By it men become like Jacob, who, as a prince, had power with God, and prevailed, when he wrestled with God for the blessing. See the power of prayer represented in James v. 16.....18. By these things you may be sensible how much you will lose, if you shall be negligent of this great duty of calling upon God ; and how ill you will consult your own interest by such a neglect.

I conclude my discourse with two directions in order to constancy and perseverance in this duty.

1. Watch against the beginnings of a neglect of this duty. Persons who have for a time practised this duty, and afterwards neglect it, commonly leave it off by degrees. While their convictions and religious affections last, they are very constant in their closets, and no worldly business, or company, or diversion hinders them. But as their convictions and affections begin to die away, they begin to find excuses to neglect it sometimes. They are now so hurried ; they have now such and such things to attend to ; or there are now such inconveniences in the way, that they persuade themselves they may very excusably omit it for this time. Afterwards it pretty frequently so happens, that they have something to hinder, something which they call a just excuse. After a while, a less thing becomes a sufficient excuse than was allowed to be such at first. Thus the person by degrees contracts more and more of an habit of neglecting prayer, and becomes more and more indisposed to it. And even when he doth perform

it, it is in such a poor, dull, heartless, miserable manner, that he says to himself, he might as well not do it at all, as do it so. Thus he makes his own dulness and indisposition an excuse for wholly neglecting it, or at least for living in a great measure in the neglect of it. After this manner do Satan and men's own corruptions inveigle them to their ruin.

Therefore beware of the first beginnings of a neglect : Watch against temptations to it : Take heed how you begin to allow of excuses. Be watchful to keep up the duty in the height of it ; let it not so much as begin to sink. For when you give way, though it be but little, it is like giving way to an enemy in the field of battle ; the first beginning of a retreat greatly encourages the enemy, and weakens the retreating soldiers.

2. Let me direct you to forsake all such practices as you find by experience do indispose you to the duty of secret prayer. Examine the things in which you have allowed yourselves, and inquire whether they have had this effect. You are able to look over your past behavior, and may doubtless, on an impartial consideration, make a judgment of the practices and courses in which you have allowed yourselves.

Particularly let young people examine their manner of *company keeping*, and the round of diversions in which, with their companions, they have allowed themselves. I only desire that you would ask at the mouth of your own consciences what has been the effect of these things with respect to your attendance on the duty of secret prayer. Have you not found that such practices have tended to the neglect of this duty ? Have you not found that after them you have been more indisposed to it, and less conscientious and careful to attend it ? Yea have they not from time to time, actually been the means of your neglecting it ?

If you cannot deny that this is really the case, then, if you seek the good of your souls, forsake these practices. Whatever you may plead for them, as that there is no hurt in them, or that there is a time for all things, and the like ; yet if you find this hurt in the consequence of them, it is time for you

to forsake them. And if you value heaven more than a little worldly diversion ; if you set an higher price on eternal glory than on a dance or a song, you will forsake them.

If these things be lawful in themselves, yet if your experience show, that they are attended with such a consequence as I have now mentioned, that is enough. It is lawful in itself for you to enjoy your right hand and your right eye : But if, by experience, you find they cause you to offend, it is time for you to cut off the one, and pluck out the other, as you would rather go to heaven without them than go to hell with them, into that place of torment where the worm dieth not, and the fire is not quenched.