

guilty can be supposed to be angry at them, they will thereby reproach themselves a great deal more than ever I intended to do.

I confess it is a bitter pill and compounded of many operative and strong ingredients, which do acute it; but not a jot more than is necessary. I shall beg the assistance of your prayers to God for them, and of your grave admonitions and exhortations to them for God; which will much help its operation, and facilitate my design, to do their souls a piece of everlasting service; with which design I can truly say, I even travail in pain for them. Your assistance therefore in this good work, will put the highest obligation upon

Your most affectionate

Friend and Servant,

to be commanded,

JOHN FLAVEL.

A
SOBER CONSIDERATION .

OF THE SIN OF

DRUNKENNESS.

IN the former treatise I have endeavoured to spiritualize earthly objects, and elevate your thoughts to more sublime and excellent contemplations; that earthly things may rather be a step, than a stop to heavenly. You have therein my best advice to guide you in your course to that port of your eternal rest and happiness.

In this I have given warning of some dangerous rocks and quicksands that lie upon your left hand; upon which millions of souls have perished, and others are wilfully running to their own perdition. Such are the horrid sins of *drunkenness, uncleanness, profane swearing, violation of promises, engagements made to God, and atheistical slighting and contempt of death and eternity.* All which I have here given warning of, and held forth a light to discover where your danger is. If after this you obstinately prosecute your lusts, and will not be reclaimed; you perish without apology, I have freed mine own soul.

Let none interpret this necessary plainness as a reproach to seamen, as if I represented them to the world worse than they are. If, upon that account, any of them be offended, methinks these three or four considerations should remove that offence.

First, That if this close and plain dealing be necessary, in order to your cure, and you will be offended thereat, it is better you should be offended than God. Ministers are often put upon lamentable straits, they sail betwixt Scylla and Charybdis; the wrath of God

upon one side, if we do not speak plain and home, as the necessity of the case requires; and man's wrath if we do: what shall we do in this strait? Either God or you, it seems, must be offended; and if it cannot be avoided, I shall rather hazard your anger than God's, and think it far more tolerable.

Secondly, If you did but see the necessity and end of this manner of dealing with your souls, you would not be offended. But put it into a more sensible case, and you will see and acknowledge it presently. If I should see an high-built wall giving way, and ready to fall upon you, would you be angry with me, if by plucking you out of the danger, I should pluck your arm out of joint; certainly you would not. Why, this is the case here: See Isa. xxx. 13. "Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly, at an instant."

Thirdly, What a madness is it to abide in a condition over which all woes and curses hang, and yet not be able to endure to hear of it! Why, what will it profit you to have your misery hid from your eyes, and kept from your ears a little while? You must see this wrath, and hear louder volleys of woes from your own consciences, if you remain in this condition. You cannot bear that from us, which your conscience will one of these days preach themselves to you, and that in a more dreadful dialect than I have used here.

Fourthly, I do not charge these sins indifferently upon all seamen. No, I know there are some choice and good men amongst your men, that fear an oath, and hate even the garments spotted with the flesh, who are (I question not) the credit and glory of our English nation, in the eyes of strangers that converse with them. Nor yet do I think that all that are wicked amongst them are equally guilty of all these evils; for though all that are graceless be equally under the dominion of original corruption, yet it follows not from thence, that therefore actual sins must reign alike in them: there is a great difference, even among ungodly men themselves in this respect; which difference ariseth from their various customs, constitutions, abilities, educations, and the different administrations of the Spirit, in enlightening, convincing, and putting checks upon conscience: for though God be not the author, yet he is the orderer of sin. And this makes a great disparity, even among wicked men themselves. Some are persons of good morals, though not gracious principles, which produce a civil and sober, though not a holy and religious life. And others, though they live in some one of these lusts, yet are not guilty of some others of them. For it is with original corruption, just as it is with the sap of the earth, which though it be the matter of all kind of fruits, yet in some ground it sorts better with one grain than with another: and so in plants, in one tree it becomes an apple, in another a cherry; even so it is with this original corruption, in one man it runs most into swearing, in another into uncleanness, in a third into drunkenness. Lust is nothing else but the corrupt appetite of the creature

to some sinful object; and therefore look as it is with the appetite with respect to food, so it is with the vitiated appetites of souls to sin. One man loves this food best, and another that; there is endless variety in that, and so in this.

Having spoken thus much to remove offence, I shall now beg you to peruse the following discourse. Consider what evidence these things carry with them. Search the alleged scriptures, see if they be truly recited and applied to the case in hand: And if so, O tremble at the truth you read! bring forth your lusts, that they may die the death. Will you not part with these abominable practices till death and hell make the separation? Ah! how much better is it for you that grace should do it? And because many of you see not the danger, and therefore prize not the remedy, I do here request all those that have the bowels of pity in them, for their poor relations, who are sinking, drowning, perishing, to spread these following cautions before the Lord for a blessing, and then put them into their hands. And O that all pious masters would persuade all those that are under their charge to buy this ensuing treatise, and diligently peruse it. And the first caution I shall give them is this:

CAUTION I.

TAKE heed, and beware of the detestable sin of drunkenness, which is a beastly sin, a voluntary madness, a sin that unmans thee, and makes thee like the beasts that perish; yea, sets thee below the beasts, which will not drink to excess; or, if they do, yet it is not their sin. * One of the ancients calls it, ‘ A distemper of the head, a subversion of the senses, a tempest in the tongue, a storm of the body, the shipwreck of virtue, the loss of time, a wilful madness, a pleasant devil, a sugared poison, a sweet sin, which he that has, has not himself, and he that commits it, doth not only commit sin, but he himself is altogether sin.’ It is a sin at which the most sober heathens blushed. The Spartans brought their children to loath it, by shewing them a drunkard, whom they gazed at as a monster: Even Epicurus himself, who esteemed happiness to consist in pleasure, yet was temperate, as Cicero observes. Among the heathens he was accounted the best man, that spent more oil in the lamp, than wine in the bottle. Christianity could once glory in its professors: Tertullian saith of the primitive Christians, they sat not down before they prayed; they eat no more than might suffice hunger, they drank no more than was sufficient for temperate men; they did so eat and drink, as those that remembered they must pray afterward. But now we may blush to behold such beastly sensualists adorning themselves with its name, and sheltering themselves under its wings.

* *Turbatio capitis, subversio sensus, tempestas linguæ, procella corporis, naufragium virtutis, amissio temporis, insania voluntaria, blandus dæmon, dulce venenum, suave peccatum, quam qui habet, seipsum non habet; quam qui fecit, peccatum non fecit, sed ipse totus est peccatum.* Aug. ad. lacr. Virginis.

And amongst those that profess Christianity, how ordinarily is this sin committed by seamen? This insatiable dropsy is a disease that reigns, especially among the inferior and ruder sort of them. Some of them have gone aboard drunk, and laid the foundation of their voyage in sin. O what a preparation is this! They know not whether ever they shall see the land of their nativity any more: the next storm may send them into eternity: Yet this is the farewell they take, this is their preparation to meet the Lord. And so in their returns, notwithstanding the terrible and astonishing works of the Lord, which they have beheld with their eyes, and their marvellous preservation in so great and terrible extremities; yet thus do they requite the Lord, as soon as their dangers are over, as if they had been delivered to commit all these abominations. But a few hours or days since, they were reeling to and fro upon a stormy ocean, and staggering like drunken men, as it is said, Psal. cvii. 27. and now you may see them reeling and staggering in the streets, drowning the sense of all those precious mercies and deliverances in their drunken cups.

Reader, if thou be one that is guilty of this sin, for the Lord's sake bethink thyself speedily, and weigh, with the reason of a man, what I shall now say, in order to thy conviction, humiliation, and reformation. I need not spend many words, to open the nature of this sin to you; we all grant, that there is a lawful use of wine and strong drink to support nature, not to clog it; to cure infirmities, not to cause them. "Drink no longer water, but use a little wine, "for thy stomach's sake, and thine often infirmity," saith Paul to Timothy, 1 Tim. v. 23. Mark, drink not water, but wine; *Sed modice*, (i. e.) *medice: pro remedio, non pro deliciis*, saith Ambrose*; that is, use it modestly, viz. medicinally, not for pleasure, but for remedy. Yea, God allows it, not only for bare necessity, but for cheerfulness and alacrity, that the body may be more fit and more expedite for duty, Prov. xxxi. 7. but further no man proceeds, without the violation of sobriety. When men sit till wine have inflamed them, and reason be disturbed, (for drunkenness is the privation of reason, caused by immoderate drinking,) then do they come under the guilt of this horrid and abominable sin. To the satisfaction and refreshment of nature, you may drink; for it is a part of the curse to drink, and not be satisfied; but take heed and go no further; "For wine is a [mocker,] strong drink is raging, and whosoever is deceived thereby, is not wise," Prov. xx. 1. The throat is a slippery place; how easily may a sin slip through it into the soul? These sensual pleasures have a kind of enchanting power upon the soul, and by custom gain upon it, till they have enslaved it, and brought it under their power. Now, this is the sin against which God hath delivered so many precepts, and denounced so many woes, in his

* *Qui dedit aquam, dedit vinum.*

word. Eph. v. 18. "Be not drunken with wine, wherein is excess." Rom. xiii. 13. "Not in rioting and drunkenness, not in chambering and wantonness," Isa. v. 11. "Woe to them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them:" with many other of dreadful importance. Now, to startle thee for ever from this abominable and filthy lust, I shall here propound to thy consideration these ten ensuing arguments; and oh that they might stand in the way, as the angel did in Balaam's, when thou art in the prosecution of thy sensual pleasures! And the first is this:

Argument 1. It should exceedingly dissuade from this sin, to consider that it is an high abuse of the bounty and goodness of God in affording us those sweet refreshments, to make our lives comfortable to us upon earth. In Adam we forfeited all right to all earthly as well as heavenly mercies: God might have taken thee from the womb, when thou wast a sinner but of a span long, and immediately have sent thee to thine own place; thou hadst no right to a drop of water more than what the bounty of God gave thee: And whereas he might have thrust thee out of the world as soon as thou camest into it, and so all those days of mercy thou hast had on earth might have been spent in howling and unspeakable misery in hell: Behold the bounty and goodness of God to thee; I say, behold it, and wonder: He hath suffered thee for so many years to live upon the earth, which he hath prepared and furnished with all things fit for thy necessity and delight: Out of the earth, on which thou treadest, "he bringeth forth thy food, and [wine] to make glad thy heart," Psal. civ. 14, 15. And dost thou thus requite the Lord? Hath mercy armed an enemy to fight against it with its own weapons? Ah! that ever the riches of his goodness, bounty, and long-suffering, all which are arguments to lead thee to repentance, should be thus abused! If God had not been so bountiful, thou couldst not have been so sinful.

Arg. 2. It degrades a man from the honour of his creation, and equalizeth him to the beast that perisheth: Wine is said to take away the heart, Hos. iv. 11. i. e. the wisdom and ingenuity of a man, and so brutifies him, as Nebuchadnezzar, who lost the heart of a man, and had the heart of a beast given him, Dan. iv. 32. The heart of a man hath its generosity and sprightliness, brave, vigorous spirits in it, capable of, and fitted for noble and worthy actions and employments; but his lust effeminates, quenches, and drowns that masculine vigour in the puddle of excess and sensuality: For no sooner is a man brought under the dominion of this lust, but the government of reason is renounced, which should exercise a coercive power over the affections, and all is delivered up into the hands of lust and appetite: and so they act not by discretion and reason, but by lust and will, as the beasts do by instinct. The spirit of man entertains itself with intellectual and chaste delights; the soul of a

beast is only fitted for such low, sensitive, and dreggy pleasures. Thou hast something of the *angel*, and something of the *beast* in thee; thy soul partakes of the nature of angels, thy body of the nature of beasts. Oh! how many pamper the *beast* while they starve the *angel*? God, in the first chapter, put all the creatures in subjection to thee; by this lust thou putttest thyself in subjection to the creature, and art brought under its power, 1 Cor. vi. 12. If God had given thee the head or feet of a beast, oh! what a misery wouldst thou have esteemed it? and is it nothing to have the heart of a beast? Oh! consider it sadly.

Arg. 3. It is a sin by which thou greatly wrongest and abusest thine own body. The body is the soul's instrument; it is as the tools are to a skilful artificer; this lust both dulls and spoils it, so that it is utterly unfit for any service of him that made it. Thy body is a curious piece, not made by a word of command, as other creatures, but by a word of counsel; "I am fearfully and wonderfully made, and "curiously wrought," saith the Psalmist, Psal. cxxxix. 14. or as the vulgar, *Acupictus sum*, Painted as with needle-work of divers colours, like a garment richly embroidered. Look how many members, so many wonders! There are miracles enough, saith one, betwixt head and foot to fill a volume. There is, saith another, such curious workmanship in the eye, that upon the first sight of it, some Atheists have been forced to acknowledge a God; especially that fifth muscle in the eye is wonderful, whereby, (as a learned * author observes) man differeth from all other creatures, who have but four; one to turn the eye downward, a second to hold it forward, a third to move it to the right-hand, a fourth to the left; but none to turn it upward as a man hath. Now, judge in thyself; Did God frame such a curious piece, and enliven it with a soul, which is a spark, a ray of his own light, whose motions are so quick, various, and indefatigable, whose flights of reason are so transcendent; did God, thinkest thou, send down this curious piece, the top and glory of the creation, the *index* and *epitome* of the whole world, Eccl. xii. 2. did God, I say, send down this picture of his own perfection, to be but as a strainer for meats and drinks, a sponge to suck in wine and beer? Or canst thou answer for the abuse and destruction of it? By this excess thou fillest it with innumerable diseases, under which it languisheth; and at last thy life, like a lamp, is extinguished, being drowned with too much oil. † 'Infinite diseases are begotten by it, (saith Zanchius); hence comes apoplexies, gouts, palsies, sudden death, trembling of the hands and 'legs;' herein they bring Cain's curse upon themselves, saith Ambrose: Drunkenness slays more than a sword. Oh! what a terrible thing will it be to consider upon a death-bed, that these pangs

* *Columb. de re Anat.*

† *Infinita morborum genera inde nascuntur apoplexæ, paralyses, arthrides, &c. Ille optimus medicus sibi, qui modicus cibi.* Aug.

and aches are the fruits of thy intemperance and excess! "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 mixed wine," Prov. xxiii. 29, 30. By this *enumeration* and manner of *interrogation*, he seems to make it a difficult thing to recount the miseries that drunkenness loads the outward man with; for look as vermin abound where there is store of corn, so do diseases in the bodies of drunkards, where crudities do so abound. Now, methinks, if thou hast no regard to thy poor soul, or the glory of God, yet such a sensible argument as this, from thy body, should move thee.

Arg. 4. Drunkenness wastes and scatters thine estate, poverty attends excess; the drunkard shall be clothed with rags, and brought to a morsel of bread. Solomon hath read thy fortune, Prov. xxi. 17. "He that loveth wine and oil shall not be rich;" luxury and beggary are seldom far asunder. When Diogenes heard a drunkard's house cried to be sold; 'I thought (quoth he) it would not be long 'e'er he vomited up his house also.' The Hebrew word יורש and the Greek word *ασωτια*, which signifies luxury; the former is compounded of two words, which signify, *Thou shalt be poor*; and the latter signifies the losing of the possession of that good which is in our hand. "The drunkard and the glutton shall surely come to poverty," Prov. xxiii. 21. In the Hebrew it is, he shall be disinherited or dispossessed. It doth not only dispossess a man of his reason, which is a rich and fair inheritance given to him by God, but it also dispossesses him of his estate: It wastes all that either the provident care of thy progenitors, or the blessing of God upon thine own industry, hath obtained for thee. And how will this sting like an adder, when thou shalt consider it? Apicus the Roman, hearing that there were seven hundred crowns only remaining of a fair estate that his father had left him, fell into a deep melancholy, and fearing want, hanged himself, saith Seneca. And not to mention the miseries and sorrows they bring hereby upon their families, drinking the tears, yea, the blood of their wives and children: Oh! what an account will they give to God, when the reckoning day comes! Believe it, sirs, there is not a shilling of your estates, but God will reckon with you for the expence thereof. If you have spent it upon your lusts, whilst the necessity of your families, or the poor, called upon you for it; I should be loth to have your account to make, for a thousand times more than ever you possessed. O woful expence, that is followed with such dreadful reckonings!

Arg. 5. Consider what vile and ignominious characters the Spirit of God hath put upon the subjects of this sin. The scripture every where notes them for infamous, and most abominable persons. When Eli supposed Hannah to be drunken, "Count not thine handmaid a daughter of Belial," said she, 1 Sam. i. 16. Now, a son or daughter of Belial is, in scripture-language, the vilest of men

or women. So Psal. lxi. 12. "They that sit in the gate, speak against me, and I am the song of drunkards," i. e. of the basest and vilest of men, as the opposition plainly shews; for they are opposed to them that sit in the gate, that is honourable persons. The Lord would have his people shun the society of such as a pest, not to eat with them, 1 Cor. v. 11. Yea, the scripture brands them with atheism; they are such as have lost the sense and expectation of the day of judgment; mind not another world, nor do they look for the coming of the Lord, Mat. xxiv. 27, 28. He saith the Lord delayeth his coming, and then falls a drinking with the drunkard. The thoughts of that day will make them leave their cups, or their cups will drown the thoughts of such a day. And will not all the contempt, shame and infamy which the Spirit of God hath poured on the head of this sin cause thee to abhor it? Do not all godly, yea, moral persons, abhor the drunkard? Oh! methinks the shame that attends it, should be as a fence to keep thee from it.

Arg. 6. Sadly consider, there can be nothing of the sanctifying Spirit in a soul that is under the dominion of this lust; for upon the first discovery of the grace of God, the soul renounces the government of sensuality: "The grace of God that bringeth salvation, teacheth men to live soberly," Tit. ii. 11, 12. That is one of its first effects. Drunkenness indeed may be found among heathens, that are lost in the darkness of ignorance; but it may not be once named among the children of the day. "They that be drunken, are drunken in the night; but let us that are of the day, be sober," 1 Thess. v. 7, 8. And the apostles often oppose wine and the Spirit as things incompatible, Eph. v. 18. "Be not drunk with wine, wherein is excess; but be filled with the Spirit." So Jude 19. "Sensual, not having the Spirit." Now what a dreadful consideration is this? "If any man have not the Spirit of Christ, he is none of his," Rom. viii. 9. Sensual persons have not the Spirit of Christ, and so can be none of his. It is true, Noah, a godly man, once fell into this sin; but, as Theodoret saith, and that truly, it proceeded *ab inexperientia, non ab intemperantia*, from want of experience of the force and power of the grape, not from intemperance; and, besides, we find not that ever he was again overtaken with that sin; but thou knowest it, and yet persistest, O wretched creature! the Spirit of Christ cannot dwell in thee. The Lord help thee to lay it to heart sadly!

Arg. 7. It is a sin over which many direful woes and threats hang in the word, like so many low'ring clouds, ready to pour down vengeance upon the heads of such sinners. Look, as the condition of the saints is compassed round with promises, so is yours with threatenings, Isa. v. 11. "Woe to them that rise up early in the morning, that they may follow strong drink, and continue until night, until wine inflame them." So Isa. xxviii. 1, 2. "Woe to the crown of pride, to the drunkards of Ephraim," &c. with many others,

too long to be enumerated here. Now, consider what a fearful thing it is to be under these woes of God ! Sinner, I beseech thee, do not make light of them, for they will fall heavy ; assure thyself not one of them shall fall to the ground ; they will all take place upon thee, except thou repent.

There are woes of men, and woes of God : God's woes are true woes, and make their condition woful, to purpose, on whom they fall. Other woes, as one saith, do but touch the skin, but these strike the soul ; other woes are but temporal, these are eternal ; others do only part betwixt us and our outward comforts, these betwixt God and us for ever.

Arg. 8. Drunkenness is a leading sin, which has a great retinue and attendance of other sins waiting on it ; it is like a sudden land-flood, which brings a great deal of dirt with it. So that look as faith excels among the graces, because it enlivens, actuates, and gives strength to them, so is this amongst sins. It is not so much a special sin against a single precept of God, as a general violation of the whole law, saith accurate Amesius. It doth not only call off the guard, but warms and quickens all other lusts, and so exposes the soul to be prostituted by them. (1.) It gives occasion, yea, is the real cause of many contentions, and fatal quarrels, Prov. xxiii. 29. "Who hath woe? Who hath sorrow? Who hath [contentions,] babbling, wounds without cause? They that tarry long at the wine," &c. Contentions and wounds are the ordinary effects of drunken meetings: When reason is deposed, and lust heated, what will not men attempt? (2.) Scoffs and reproaches of the ways and people of God, Psal. lxix. 12. "David was the song of the drunkards." (3.) It is the great incendiary of lust: You shall find rioting and drunkenness joined with chambering and wantonness, Rom. xiii. 13. *Nunquam ego ebrium castum putabo*, saith Hierom; I will never think a drunkard to be chaste. Solomon plainly tells us what the issue will be, Prov. xxiii. 33. "Thine eyes shall behold a strange woman, and thy heart shall utter perverse things," speaking of the drunkard. It may be called *Gad*, for a troop followeth it. Hence one aptly calls it, *The devil's bridle*, by which he turneth the sinner which way he pleases ; he that is overcome by it, can overcome no other sin.

Arg. 9. But if none of the former considerations can prevail, I hope these two last may, unless all sense and tenderness be lost. Consider, therefore, in the 9th place, that drunkards are in scripture marked out for hell ; the characters of death are upon them. You shall find them pinioned with other sons of death, 1 Cor. vi. 9, 10. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived : Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor [drunkards,] nor revilers, nor extortioners, shall inherit the kingdom of God." Oh dreadful thunder-bolt ! He is not *asleep* but *dead*, that is not startled at it.

Lord, how are guilty sinners able to face such a text as this is! Oh soul! darest thou for a superfluous cup, adventure to drink a cup of pure unmixed wrath? O think when the wine sparkles in the glass, and gives its colour, think, I say, what a cup of trembling is in the hand of the Lord for thee. Thou wilt not now believe this. Oh! but the day is coming, when thou shalt know the price of these brutish pleasures. Oh! it will then sting like an adder. Ah! this short-lived beastly pleasure is the price for which thou sellest heaven, and rivers of pleasure that are at God's right hand.

Obj. But I hope I shall repent, and then this text can be no bar to my salvation.

Sol. True; if God shall give thee repentance, it could not. But, in the last place, to awaken thee thoroughly, and startle thy secure conscience, which sensuality hath browed and cauterized, let me tell thee,

Arg. 10. That it is a sin out of whose power few, or none are ever rescued and reclaimed. On this account it was that St. Augustine called it the *pit of hell*. He that is addicted to this sin becomes incurable, saith a * reverend divine; for seldom or never have I known a drunkard reclaimed. And its power to hold the soul in subjection to it, lies in two things especially: (1.) As it becomes habitual; and habits are not easily broken. Be pleased to view an example in the case, Prov. xxiii. 35. "They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not. When shall I awake? I will seek it yet again." (2.) As it "takes away the heart," Hos. iv. 11. that is, the understanding, reason, and ingenuity of a man, and so makes him incapable of being reclaimed by counsel. Upon this account it was that Abigail would not speak less or more to Nabal, until the wine was gone out of him, 1 Sam. xxv. 36, 37. Plainly intimating, that no wholesome counsel can get in until the wine be gone out. When one asked Cleostratus, whether he were not ashamed to be drunken, he tartly replied, 'And are not you ashamed to admonish a drunkard?' Intimating that no wise man would cast away an admonition upon such an one. And it not only renders them incapable of counsel for the time, but by degrees it besots and infatuates them; which is a very grievous stroke from God upon them, making way to their eternal ruin. So then you see upon the whole what a dangerous gulph the sin of drunkenness is. I beg you, for the Lord's sake, and by all the regard you have to your souls, bodies, and estates, beware of it. O consider these ten arguments I have here produced against it. I should have proceeded to answer the several pleas and excuses you have for it; but I mind brevity, and shall shut up this first caution with a very pertinent and ingenious poem of Mr. George Herbert, in his TEMPLE.

* Ames. de Consc. p. 159.

Drink not the third glass, which thou canst not tame
 When once it is within thee; but before
 May'st rule it as thou list: and pour the shame
 Which it will pour to thee upon the floor.
 It is most just to throw that on the ground,
 Which would throw me there, if I kept the round.

He that is drunken, may his mother kill,
 Lie with his sister: he hath lost the reins;
 Is outlaw'd by himself; all kind of ill
 Did with the liquor slide into the veins.
 The drunkard forfeits man, and doth divest
 All worldly right, save what he has by beast.

Shall I, to please another's wine-sprung mind,
 Lose all my own? God has given me a measure
 Short of his Can, and body; must I find
 A pain in that wherein he finds a pleasure?
 Stay at the third glass; if thou lose thy hold,
 Then thou art modest, but the wine grows bold,

If reason move not gallants quit the room,
 (All in a shipwreck shift their several way.)
 Let not a common ruin thee intomb:
 Be not a beast in courtesies; but stay,
 Stay at the third glass, or forego the place:
 Wine, above all things, doth God's stamp deface.

CAUTION II.

THE second evil I shall deal with is the evil of the tongue, which as St. James saith, is full of deadly poison, oaths, curses, blasphemies; and this poison it scatters up and down the world in all places; an untamed member that none can rule, Jam. iii. 7, 8. The fiercest of beasts have been tamed by man, as the apostle there observes, which is a relic of his old superiority and dominion over them; but this is an unruly member that none can tame but he that made it; no beast so fierce and crabbed as this is. It may be, I may be bitten by it for my labour and endeavours to put a restraint upon it: but I shall adventure it. My design is not to dishonour, or exasperate you; but if my faithfulness to God and you should accidentally do so, I cannot help that.

Friends, Providence oftentimes confines many of you together within the narrow limits of a ship, where you have time enough, and if your hearts were sanctified, many choice advantages of edifying one another. O what transcendent subjects doth Providence daily present you with, to take up your discourses! How many experiences of extraordinary mercies and preservations have you to relate to one another, and bless the Lord for! Also, how many works of wonder