

NAVIGATION

SPIRITUALIZED:

OR, A NEW COMPASS for SEAMEN.

Consisting of XXXII POINTS;

Of { Pleasant OBSERVATIONS,
Profitable APPLICATIONS, AND
Serious REFLECTIONS.

All concluded with so many Spiritual POEMS.

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*What good might seamen get, if once they were  
But heavenly minded? If they could but steer  
The Christian's course, the soul might then enjoy  
Sweet peace, they might like seas o'erflow with joy.  
Were God our all, how would our comforts double  
Upon us! thus the seas of all our trouble  
Would be divinely sweet: men should endeavour  
To see God now, and be with him for ever.*  
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*To all Masters, Mariners, and Seamen; especially such as belong
to the Borough of Clifton, Dartmouth, and Hardness, in the
county of Devon.*

SIRS,

I FIND it storied of Anacharsis, that when one asked him whether the living or the dead were more? He returned this answer, 'You must first tell me (saith he) in which number I must place seamen:' Intimating thereby, that seamen are, as it were, a third sort of persons, to be numbered neither with the living nor the dead; their lives hanging continually in suspense before them. And it was anciently accounted the most desperate employment, and they little better than lost men that used the seas. 'Through all my life (saith Aristotle) three things do especially repent me: 1. That ever I revealed a secret to a woman. 2. That ever I remained one day without a will. 3. That ever I went to any place by sea, whither I might have gone by land.' 'Nothing (saith another) is more miserable, than to see a virtuous and worthy person upon the sea.' And although custom, and the great improvement of the art of navigation, have made it less formidable now, yet are you no further from death than you are from the waters, which is but a remove of two or three inches. Now you that border so nigh upon the confines of death and eternity every moment, may be well supposed to be men of singular piety and seriousness: For nothing more composes the heart

to such a frame, than the lively apprehensions of eternity do; and none have greater external advantages for that, than you have. But, alas! for the generality, what sort of men are more ungodly, and stupidly insensible of eternal concerns? living, for the most part, as if they had made a covenant with death, and with hell were at agreement. It was an ancient saying, *Qui nescit orare, discat navigare*, He that knows not how to pray, let him go to sea. But we may say now, (alas! that we may say so in times of greater light) he that would learn to be profane, to drink and swear, and dishonour God, let him go to sea. As for prayer, it is a rare thing among seamen, they count that a needless business: they see the profane and vile delivered as well as others; and therefore what profit is there if they pray unto him? Mal. iii. 4. As I remember, I have read of a profane soldier, who was heard swearing, though he stood in a place of great danger; and when one that stood by him warned him, saying, ‘Fellow-soldier, do not swear, the bullets fly;’ he answered, ‘They that swear come off as well as they that pray.’ Soon after a shot hit him, and down he fell. Plato diligently admonished all men to avoid the sea; ‘For (saith he) it is the schoolmaster of all vice and dishonesty.’ Sirs! it is a very sad consideration to me, that you who float upon the great deeps, in whose bottom so many thousand poor miserable creatures lie, whose sins have sunk them down, not only into the bottom of the sea, but of hell also, whither divine vengeance hath pursued them: That you, I say, who daily float, and hover over them, and have the roaring waves and billows that swallowed them up, gaping for you as the next prey, should be no more affected with these things. Oh what a terrible voice doth God utter in the storms! “It breaks the cedars, shakes the wilderness, makes the hinds to calve,” Psal. xxix. 5. And can it not shake your hearts? This voice of the Lord is full of majesty, but his voice in the word is more efficacious and powerful, Heb. iv. 12. to convince and rip up the heart. This word is exalted above all his name, Psal. cxxxviii. 3. and if it cannot awaken you, it is no wonder you remain secure and dead, when the Lord utters his voice in the most dreadful storms and tempests. But if neither the voice of God uttered in his dreadful works, or in his glorious gospel, can effectually awaken and rouse, there is an Euroclydon, a fearful storm coming, which will so awaken your souls, as that they shall never sleep any more, Psal. xi. 6. “Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: This is the portion of their cup.” You that have been at sea in the most violent storms, never felt such a storm as this, and the Lord grant that you never may; no calm shall follow this storm. There are some among you, that, I am persuaded, do truly fear that God in whose hand their life and breath is; men that fear an oath, and are an honour to their profession; who drive a trade for heaven, and are diligent to secure the happiness of their immortal souls, in the insurance-

office above; but for the generality, alas! they mind none of these things. How many of you are coasting to and fro, from one country to another? But never think of that *heavenly* country above, nor how you may get the merchandize thereof, which is better than the gold of Ophir. How oft do you tremble to see the foaming waves dance about you, and wash over you? Yet consider not how terrible it will be to have all the waves and billows of God's wrath to go over your souls, and that for ever. How glad are you after you have been long tossed upon the ocean, to descry land? And how yare and eagerly do you look out for it, who yet never had your hearts warmed with the consideration of that joy which shall be among the *saints*, when they arrive at the *heavenly strand*, and set foot upon the shore of glory.

O Sirs! I beg of you, if you have any regard to those precious, immortal souls of yours, which are also embarked for *eternity*, whether all winds blow them, and will quickly be at their port of heaven or hell, that you will seriously mind these things, and learn to steer your course to heaven, and improve all winds (I mean opportunities and means) to waft you thither.

Here you venture life and liberty, run through many difficulties and dangers, and all to compass a perishing treasure; yet how often do you return disappointed in your design? Or if not, yet it is but a fading short-lived inheritance, which like the flowing tide, for a while, covers the shore, and then returns, and leaves it naked and dry again: and are not everlasting treasures worth venturing for? Good souls be wise for eternity: I here present you with the fruit of a few spare hours, redeemed for your sakes, from my other studies and employments, which I have put into a new dress and mode. I have endeavoured to clothe spiritual matters in your own dialect and phrases, that they might be the more intelligible to you; and added some pious poems, with which the several chapters are concluded, trying by all means to assault your several affections, and as the apostle speaks, "to catch you with guile." I can say nothing of it; I know it cannot be without its manifold imperfections, since I am conscious of so many in myself, only this I will adventure to say of it, that how defective or empty soever it be in other respects, yet it is stuffed and filled with much true love to, and earnest desires after the salvation and prosperity of your souls. And for the other defects that attend it, I have only two things to offer, in way of excuse; it is the first essay that I ever made in this kind, wherein I find no precedent: and it was hastened for your sakes, too soon out of my hands, that it might be ready to wait upon you, when you undertake your next voyage: so that I could not revise and polish it. Nor indeed was I solicitous about the stile; I consider, I write not for critical and learned persons; my design is not to please your fancies any further, than I might thereby get advantage to profit your souls. I will not once question your welcome reception of it: if God shall bless these

meditations to the conversion of any among you, you will be the gainers, and my heart shall rejoice, even mine. How comfortably should we shake hands with you, when you go abroad, were we persuaded your souls were interested in Christ, and secured from perishing, in the new covenant? What life would it put into our prayers for you, when you are abroad, to consider that Jesus Christ is interceding for you in heaven, whilst we are your remembrancers here on earth? How quiet would our hearts be, when you are abroad in storms, did we know you had a special interest in him whom winds and seas obey? To conclude, what joy would it be to your godly relations, to see you return new creatures? Doubtless more than if you came home laden with the riches of both Indies.

Come Sirs! set the heavenly Jerusalem upon the point of your *new compass*; make all the sail you can for it; and the Lord give you a prosperous gale, and a safe arrival in that land of rest.

So prays

Your most affectionate friend to serve you

in soul-concernments,

JOHN FLAVEL.

To every SEAMAN sailing Heavenward.

Ingenious Seamen,

THE art of Navigation, by which islands especially are enriched, and preserved in safety from foreign invasions; and the wonderful works of God in the great deep, and foreign nations, are most delightfully and fully beheld, &c. is an art of exquisite excellency, ingenuity, rarity, and mirability; but the *art of spiritual navigation* is the art of arts. It is a gallant thing to be able to carry a ship richly laden round the world; but it is much more gallant to carry a soul (that rich loading, a pearl of more worth than all the merchandize of the world) in a body (that is as liable to leaks and bruises as any ship is) through the sea of this world (which is as unstable as water, and hath the same brinish taste and salt gust which the waters of the sea have) safe to heaven (the best haven) so as to avoid splitting upon any soul-sinking rocks, or striking upon any soul-drowning sands. The art of natural navigation is a very great mystery; but the art of spiritual navigation is by much a greater mystery. Human wisdom may teach us to carry a ship to the Indies: but the wisdom only that is from above can teach us to steer our course aright to the *haven of happiness*. This art is purely of *divine revelation*. The truth is, *divinity* (the doctrine of living to God) is nothing else but the *art of soul-navigation*, revealed from heaven. A mere man can carry a ship to any desired

port in all the world, but no mere man can carry a soul to heaven. He must be a saint, he must be a divine (so all saints are) that can be a *pilot* to carry a soul to the *fair-haven* in Emmanuel's land. The art of natural navigation is wonderfully improved since the coming of Christ, before which time (if there be truth in history) the use of the *loadstone* was never known in the world; and before the virtue of that was revealed unto the mariner, it is unspeakable with what uncertain wanderings seamen *floated* here and there, rather than *sailed* the right and direct way. Sure I am, the art of spiritual navigation is wonderfully improved since the coming of Christ; it oweth its clearest and fullest discovery to the coming of Christ. This art of arts is now perfectly revealed in the scriptures of the Old and New Testament; but the rules thereof are dispersed up and down therein. The collecting and methodizing of the same cannot but be a work very useful unto souls: though, when all is done, there is an absolute necessity of the teachings of the Spirit, and of the anointing that is from above, to make souls *artists* in sailing heaven-ward. The *ingenious author* of the *Christian's Compass*, or the *Mariner's Companion*, makes three parts of this art (as the schoolmen do of divinity) viz. *speculative*, *practical*, and *affectionate*. The principal things necessary to be known by a spiritual *seamen*, in order to the steering rightly and safely to the *port* of happiness, he reduceth to four heads, answerably to the four general points of the compass; making *God* our *north*; *Christ* our *east*; *holiness* our *south*; and *death* our *west* points. Concerning God, we must know (1.) That he is, Heb. xi. 6. and that there is but one God, 1 Cor. viii. 5, 6. (2.) That this God is that supreme good, in the enjoyment of whom all true happiness lies, Psal. iv. 6, 7. Mat. v. 8.—xviii. 20. (3.) That, life eternal lying in God, and he being incomprehensible and inconceivable in essence, as being a Spirit, our best way to eye him is in his attributes, Exod. xxxiv. 5, 6, 7. and works, Rom. i. 20. and especially in his Son, 2 Cor. iv. 6. (4.) That as God is a Spirit, so our chiefest, yea, only way of knowing, enjoying, serving, and walking with him, is in the Spirit likewise, Job iv. 24. Concerning Christ, we must know, (1.) That he is the true Sun which ariseth upon the world, by which all are enlightened, John i. 9. Mal. iii. 2. Luke i. 78, 79. (2.) That God alone is in him, reconciling the world to himself, 2 Cor. v. 19. 1 Cor. i. 30. John xiv. 6. (3.) That Jesus Christ is only made ours by the union and indwelling of himself in us through the Spirit, 1 Cor. ii. 9, 10. and vi. 17. John xvi. 8, 9. 1 Cor. xii. 3, 13. (4.) That the way of the Spirit's uniting us to Christ, is by an act of power on his part, and by an act of faith on our parts, John iii. 16, 36. and v. 29. Eph. iii. 17. Concerning holiness, we must know, (1.) That whoever is in Christ is a new creature, 2 Cor. v. 17. 1 Cor. vi. 11. (2.) Holiness is the soul's highest lustre, Exod. xv. 11. when we come to perfection in holiness, then is our sun at the height in us. (3.) Holiness is Christ's filling the soul;

Christ our Sun is at the highest in our hearts, when they are most holy. (4.) This holiness is that which is directly opposite to sin; sin eclipses holiness, and holiness scatters sin, Heb. vii. 26. Phil. ii. 15. 2 Pet. iii. 11. Concerning death, we must know, (1.) Death is certain; the sun of our life will set in death; when our days come about to this western point, it will be night, Heb. ix. 27. Psal. cxix. 7, 9. (2.) If we die in our sins out of Christ, we are undone for ever, Job viii. 24. Phil. i. 21. (3.) It is our benighting to die, but it is not our annihilating, 1 Cor. xv. Rev. xx. 12. (4.) After death comes judgment; all that die shall arise to be judged, either for life or death, the second time, Heb. ix. 27. Matt. xxv. Heb. vi. 2. These four heads, and the particulars under them, are as necessary to be known in spiritual navigation, as the four points of the compass are in natural navigation. The things which we ought to do in order to our arrival to our happiness, our author makes as many as there be points in the compass. And for an help to memory we may begin every particular with the initial, known letters on the points of the compass. (1.) N. Never stir or steer any course, but by light from God, Psal. cxix. 105. Isa. viii. 10. (2.) N. and by E. Never enter upon any design but such as tends towards Christ, Acts x. 43. (3.) N. N. E. Note nothing enviously, which thrives without God, Psal. lxxiii. 12, 13. (4.) N. E. and by N. Never enterprize not warrantable courses to procure any of the most prized and conceited advantages, 1 Tim. vi. 9, 10. (5.) N. E. Now entertain the sacred commands of God, if hereafter thou expect the sovereign consolations of God, Psal. cxix. 48. (6.) N. E. and by E. Never esteem Egypt's treasures so much, as for them to forsake the people of God, Heb. xi. 26. (7.) E. N. E. Err not, especially in soul affairs, Jam. i. 16. 1 Tim. i. 19, 20. 2 Tim. ii. 18. (8.) E. and by N. Eschew nothing but sin, 1 Pet. iii. 11. Job i. 7, 8—31, 34. (9.) E. Establish thy heart with grace, Heb. xiii. 9. (10.) E. and by S. Eye sanctity in every action, 1 Pet. i. 15. Zech. xiv. 29. (11.) E. S. E. Ever strive earnestly to live under, and to improve the means of grace. (12.) S. E. and by E. Suffer every evil of punishment of sorrow, rather than leave the ways of Christ and grace. (13.) S. E. Sigh earnestly for more enjoyments of Christ. (14.) S. E. and by S. Seek evermore some evidences of Christ in you the hope of glory. (15.) S. S. E. Still set eternity before you, in regard of enjoying Jesus Christ, John xvii. 24. (16.) S. and by E. Settle it ever in your soul as a principle which you will never depart from, That holiness and true happiness are in Christ, and by Christ. (17.) S. Set thyself always as before the Lord, Psal. xvi. 8. Acts ii. 25. (18.) S. and by W. See weakness hastening thee to death, even when thou art at the highest pitch or point. (19.) S. S. W. See sin which is the sting of death, as taken away by Christ, 1 Cor. xv. 55, 56. (20.) S. W. and by S. Store up wisely some provisions every day for your dying day. (21.) S. W. Set worldly

things under your feet, before death come to look you in the face. (22.) S. W. and by W. Still weigh and watch with loins girded, and lamps trimmed, Luke xii. 35, 36, 37. (23.) W. S. W. Weigh soul-works, and all in the balance of the sanctuary. (24.) W. and by S. Walk in sweet communion with Christ here, and so thou mayest die in peace, Luke ii. 29. (25.) W. Whatsoever thy condition be in this world, eye God as the disposer of it, and therein be contented, Phil. iv. 11. (26.) W. and by N. Walk not according to the course of the most, but after the example of the best. (27.) W. N. W. Weigh not what men speak or think of thee, so God approve thee, 2 Chron. x. 18. Rom. ii. 28, 29. (28.) N. W. and by W. Never wink at, but watch against small sins, nor neglect little duties, Eph. v. 15. (29.) N. W. Never wish rashly for death, nor love life too inordinately, Job iii. 4. (30.) N. W. and by N. Now work nimbly ere night come, Job xii. 35, 36. Eccles. ix. 10. (31.) N. N. W. Name nothing when thou pleadest with God for thy soul, but Christ and free-grace, Dan. ix. 17. (32.) N. and by W. Now welcome Christ, if at death thou wouldst be welcomed by Christ. A tender, quick, enlivened, and enlightened conscience, is the only point on which we must erect these practical rules of our Christian compass, Heb. xiii. 1. 2 Cor. i. 12. Our memory, that is the *box*, in which this compass must be kept, in which these rules must be treasured, that we may be as ready and expert in them as the *mariner* is in his sea-compass. So much for the speculative and practical parts of the art of spiritual-navigation. The affectionate part doth principally lie in the secret motions or movings of the soul towards God in the affections, which are raised and warmed, and especially appear active in meditation; meditation being, as it were, the limbec, or still, in which the affections heat and melt, and, as it were, drop sweet spiritual waters. The affectionate author of the *Christian's compass* doth indeed, in the third and last part of his undertaking, hint at several meditations which the spiritual seaman is to be acquainted with, unto which thou hast an excellent supplement in this *New Compass for Seamen*. This collection is prefixed, that at once thou mayest view all the compasses (both speculative, practical, and affectionate) by which thou must steer heaven-ward. What further shall be added by way of preface, is not to commend this new compass, which indeed (2 Cor. iii. 1.) needs no *εὐχαριστικὴν ἐπιστολὴν*, *letters of commendation*, or any panegyric to usher it into an honest heart; but to stir up all, especially seamen, to make conscience of using such choice helps for the promoting the sanctification and salvation of their souls, for the making of them as dexterous in the art of spiritual navigation, as any of them are in the art of natural navigation. Consider therefore,

1. What rich merchandise thy soul is. Christ assures us, one soul is more worth than all the world. The Lord Jesus doth, as it were, put the whole world into one scale, and one soul in the other, and the world is found too light, Matt. xvi. 26. Shouldst thou by skill

in natural navigation carry safe all the treasures of the Indies into thine own port, yea, gain the whole world, and for want of skill in spiritual-navigation lose thy own soul, thou wouldest be the greatest loser in the world. So far wilt thou be from profiting by any of thy sea-voyages. There is a plain *μενδεις* in those words of Christ, "What is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" More is meant than is spoken*.

2. What a leaking vessel thy body is, † in which this unspeakable, inconceivable rich treasure, thy soul, is embarked! O the many diseases and distempers in the humours and passions that thy body is subject to! It is above 2000 years ago, that there have been reckoned up 300 names of diseases; and there be many under one name, and many nameless, which pose the physicians not only how to cure them, but how to call them. And for the affections and passions of the mind, the distempers of them, are no less deadly to some, than the diseases of the body; but besides these internal causes, there are many external causes of leaks in this vessel, as ‡ poisonous malignities, wrathful hostilities, and casual mishaps; very small matters may be of great moment to the sinking of this vessel. The least gnat in the air may choak one, as it did Adrian, a pope of Rome; a little hair in milk may strangle one, as it did a counsellor in Rome; a little stone of a raisin may stop one's breath, as was the case of the poet Anacreon. Thus you see what a leaking vessel you sail in. Now the more leaky any ship is, the more need there is of skill to steer wisely.

3. Consider what a dangerous sea the world is in which thy soul is to sail in the leaking ship of thy body. As there are not more changes in the sea, than are in the world, the world being only constant in inconstancy, "The fashion of this world passeth away," 1 Cor. vii. 31. So there are not more dangers in the sea for ships, than there are in the world for souls. In this world souls meet with rocks and sands, syrens and pirates; worldly temptations, worldly lusts, and worldly company cause many to "drown themselves in perdition," 1 Tim. vi. 9. The very things of this world endanger your souls. By worldly objects we soon grow worldly. It is hard to touch pitch, and not be defiled. The lusts of this world stain all our glory, and the men of this world pollute all they converse with. A man that keeps company with the men of this world, is like him that walketh in the sun, tanned insensibly. Thus I have hinted to you the dangerousness of the sea wherein you are to sail. Now the more dangerous the sea is, the more requisite it is that the sailor be an artist.

4. Consider, what if through want of skill in the heavenly art of

* Erasmi chiliad. p. 229.

† The smallest pore is a leak wide enough to let in death, and sink thy vessel.

‡ In Ethiopia there is a certain poison whereof the tenth part of one grain will kill a man, and for one grain ten men. *Dan. Sennert. Hypom. Phys. cap. 2. p. 47.*

spiritual navigation, thou shouldst not steer thy course aright ! I will instance only in two consequents thereof. 1. Thou wilt never arrive at the haven of happiness. 2. Thou shalt be drowned in the ocean of God's wrath. As true as the word of God is true, as sure as the heavens are over thy head, and the earth under thy feet ; as sure as thou yet livest, and breathest in this air ; so true and certain it is, thou shalt never enter into heaven, but sink into the deep of the bottomless pit. Am I not herein a messenger of the saddest tidings that ever yet thy ears did hear ? Possibly now thou makest a light matter of these things, because thou dost not know what it is to miss of heaven, what it is for ever to lie under the wrath of God ; but hereafter thou wilt know fully what it is to have thy soul lost eternally, so lost, as that God's mercies, and all the good there is in Christ, shall never save it ; and as God hath set and ordered things, can never save it. Hereafter thou wilt be perfectly sensible of the good that thou mightest have had, and of the evil that shall be upon thee (this is God's peculiar prerogative, to make a creature as sensible of misery as he pleaseth) then thou wilt have other thoughts of these things than thou now hast. Then the thoughts of thy mind shall be busied about thy lost condition, both as to the pain of loss, and the pain of sense *, so that thou shalt not be able to take any ease one moment ; then, that thy torments may be increased, they acknowledge the truth of thy apprehensions, yea, the strength of them shall be increased ; thou shalt have the true and deep apprehensions of the greatness of that good that thou shalt miss of, and of that evil which thou shalt procure unto thyself ; and then thou shalt not be able to chuse, but to apply all thy loss, all thy misery to thyself, which will force thee to roar out, O my loss ! O my misery ! O my inconceivable, irrecoverable loss and misery ! yea, for the increasing of thy torments, thy affections and memory shall be enlarged. O that, to prevent that loss and misery, these things may now be known, and laid to heart ! O that a blind understanding, a stupid judgment, a bribed conscience, a hard heart, a bad memory, may no longer make heaven and hell to seem but trifles to thee ! thou wilt then easily be persuaded to make it thy main business here, to become an artist in *spiritual navigation*. But to shut up this preface, I shall briefly acquaint *seamen*, why they should, of all others, be men of singular piety and heavenliness, and therefore more than ordinarily study the heavenly art of *spiritual navigation*. O that *seamen* would then consider,

1. How nigh they border upon the confines of death and eternity every moment ; there is but a step, but an inch or two between them and their graves, continually : the next gust may over-set them, the next wave may swallow them up. In one place lie lurking dangerous

* The flames of hell shall shine about the damned, to let them see how they are tormented. *Infd. on the chief good*, Book 2.

rocks, in another perilous sands, and every where stormy winds, ready to destroy them. * Well may the *seamen* cry out, *Ego crastinum non habui* ; I have not had a to-morrow in my hands these many years. Should not they then be extraordinary serious and heavenly continually ! Certainly (as the reverend *author* of this *new compass* well observes) nothing more composeth the heart to such a frame, than the lively apprehensions of eternity do ; and none have greater external advantages for that, than *seamen* have.

2. Consider (*seamen*) what extraordinary help you have by the book of the creatures ; “ The whole creation is God’s voice ; it is “ God’s excellent † hand-writing, or the sacred scriptures of the “ most High,” to teach us much of God, and what reasons we have to bewail our rebellion against God, and to make conscience of obeying God only, naturally, and continually. The heavens, the earth, the waters, are the three great leaves of this book of God, and all the creatures are so many lines in those leaves. All that learn not to fear and serve God by the help of this book, will be left inexcusable, Rom. i. 20. How inexcusable then will ignorant and ungodly *seamen* be ! *Seamen* should, in this respect, be the best scholars in the Lord’s school, seeing they do, more than others, see the works of the Lord, and his wonders in the great deep, Psal. cvii. 24.

3. Consider how often you are nearer heaven than any people in the world. “ They mount up to heaven,” Psal. cvii. 26. It has been said of an ungodly minister, that contradicted his preaching in his life and conversation, that it was pity he should ever come out of the pulpit, because he was there as near heaven as ever he would be. Shall it be said of you, upon the same account, that it is a pity you should come down from the high towering waves of the sea ? Should not *seamen* that in stormy weather have their feet (as it were) upon the battlements of heaven, look down upon all earthly happiness in this world but as base, waterish, and worthless ? The great cities of Campania seem but small cottages to them that stand on the Alps. Should not *seamen*, that so oft mount up to heaven, make it their main business here, once at last to get into heaven ? What ! (*seamen*) shall you only go to heaven against your wills ? When *seamen* mount up to heaven in a storm, the *Psalmist* tells us, That “ their souls “ are melted because of trouble.” O that you were continually as unwilling to go to hell, as you are in a storm to go to heaven !

4. And lastly, Consider what engagements lie upon you to be singularly holy, from your singular deliverances and salvations. They that go down to the sea in ships, are sometimes in the valley of the shadow of death, by reason of the springing of perilous leaks ; and yet miraculously delivered, either by some wonderful stopping of the leak, or by God’s sending some ship within their sight, when they

* *Terror ubique tremor, timor undequē terror.* Ovid.

† *Mundi creatio est Scriptura Dei.* Clemens. *Universus mundus est Deus explicatus.*

have been far out of sight of any land ; or by his bringing their near-perishing ship safe to shore. Sometimes they have been in very great danger of being taken by pirates, yet wonderfully preserved, either by God's calming of the winds in that part of the sea where the pirates have sailed, or by giving the poor pursued ship a strong gale of wind to run away from their pursuers, or by sinking the pirates, &c. Sometimes their ships have been cast away, and yet they themselves wonderfully got safe to shore upon planks, yards, masts, &c. I might be endless in enumerating their deliverances from drowning, from burning, from slavery, &c. Sure (*seamen*) your extraordinary salvations lay more than ordinary engagements upon you, to praise, love, fear, obey, and trust in your Saviour and Deliverer. I have read that the enthralled Greeks were so affected with their liberty, procured by Flaminius the Roman general, that their shrill acclamations of *Swing, Swing, a Saviour, a Saviour!* made the very birds fall down from the heavens astonished. O how should *scamen* be affected with their *sea-deliverances!* many that have been delivered from Turkish *slavery*, have vowed to be servants to their *redeemers* all the days of their lives. Ah! Sirs, will not you be more than ordinarily God's servants all the days of your lives, seeing you have been so oft, so wonderfully redeemed from death itself by him? Verily, do what you can, you will die in God's debt. "As for me, God forbid that I should sin against "the Lord in ceasing to pray for you," 1 Sam. xii. 23, 24. That by the perusal of this short and sweet treatise, wherein the judicious and ingenious author hath well mixed *utile dulci*, profit and pleasure, you may learn the good and right way, even to fear the Lord, and serve him in truth with all your hearts, considering how great things he hath done for you. This is the hearty prayer of

*Your cordial friend, earnestly desirous of a prosperous voyage
for your precious and immortal souls.* T. M.



THE AUTHOR TO THE READER.

WHEN dewy-cheek'd Aurora doth display
Her curtains, to let in the new-born day,
Her heav'nly face looks red, as if it were
Dy'd with a modest blush, 'twixt shame and fear.
Sol makes her blush, suspecting that he will
Scorch some too much, and others leave too chill.
With such a blush, my little new-born book
Goes out of hand, suspecting some may look
Upon it with contempt, while others raise
So mean a piece too high, by flat'ring praise,
Its beauty cannot make its father dote;
'Tis a poor babe clad in a sea-green coat.

'Tis gone from me too young, and now is run
 To sea, among the tribe of Zebulun.
 Go, little book, thou many friends wilt find
 Among that tribe, who will be very kind;
 And many of them care of thee will take,
 Both for thy own, and for thy father's sake.
 Heav'n save it from the dang'rous storms and gusts
 That will be rais'd against it by men's lusts.
 Guilt makes men angry, anger is a storm,
 But sacred truth's thy shelter, fear no harm.
 On times, or persons, no reflection's found!
 Though with reflections few books more abound.
 Go, little book, I have much more to say,
 But seamen call for thee, thou must away:
 Yet ere you have it, grant me one request,
 Pray do not keep it prisoner in your chest.

A
 NEW COMPASS
 FOR
 SEAMEN:
 OR,
 NAVIGATION SPIRITUALIZED.



CHAP. I.

*The launching of a ship plainly sets forth
 Our double state, by first and second birth.*

OBSERVATION.

NO sooner is a ship built, launched, rigged, victualled, and manned, but she is presently sent out into the boisterous ocean, where she is never at rest, but continually fluctuating, tossing, and labouring, until she be either overwhelmed, and wrecked in the sea; or through age, knocks, and bruises, grow leaky, and unserviceable; and so is haled up, and ript abroad.

APPLICATION.

No sooner come we into the world as men or as Christians, by a natural or supernatural birth, but thus we are tossed upon a sea of

troubles. Job v. 7. "Yet man is born to trouble, as the sparks fly upwards." The spark no sooner comes out of the fire, but it flies up naturally; it needs not any external force, help, or guidance, but ascends from a principle in itself; so naturally, so easily doth trouble rise out of sin. There is *radically* all the misery, anguish, and trouble in the world in our corrupt natures. As the spark lies close hid in the coals, so doth misery in sin; every sin draws a rod after it. And these sorrows and troubles fall not only on the body, in those breaches, flaws, deformities, pains, aches, diseases, to which it is subject, which are but the groans of dying nature, and its crumbling, by degrees, into dust again! but on all our employments and callings also, Gen. iii. 17, 18, 19. These are full of pain, trouble, and disappointment, Hag. i. 6. We earn wages, and put it into a bag with holes, and disquiet ourselves in vain; all our relations full of trouble. The apostle speaking to those that marry, saith, 1 Cor. vii. 28. "Such shall have trouble in the flesh." Upon which words one glosseth thus: Flesh and trouble are married together, whether we

See Mr. Whately's Care-cloth. marry or no; but they that are married, marry with, and match into new troubles: All relations have their burdens, as well as their comforts: It were endless to enumerate the sorrows of this kind, and yet the troubles of the body are but the body of our troubles; the spirit of the curse falls upon the spiritual and noblest part of man. The soul and body, like to Ezekiel's roll, are written full with sorrows, both within and without. So that we make the same report of our lives, when we come to die, that old Jacob made before Pharaoh, Gen. xlvii. 9. "Few and evil hath the days of the years of our lives been." Eccl. ii. 22, 23. "For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh no rest in the night: This is also vanity."

Neither doth our new birth free us from troubles, though then they be sanctified, sweetened, and turned into blessings to us. We put not off the human, when we put on the divine nature; nor are we then freed from the sense, though we are delivered from the sting and curse of them. Grace doth not presently pluck out all those arrows that sin hath shot into the sides of nature. 2 Cor. vii. 5. "When we were come into Macedonia, our flesh had no rest, but we were troubled on every side: Without were fightings, and within were fears." Rev. vii. 14. "These are they that come out of great tribulations." The first cry of the new-born Christian (says one) gives hell an alarm, and awakens the rage both of devils and men against him. Hence Paul and Barnabas acquainted those new converts, Acts xiv. 22. "That through much tribulation they must enter into the kingdom of God." And we find the state of the church, in this world, set out (Isa. liv. 11.) by the similitude of a distressed ship at sea: "O thou afflicted [and tossed] with tempests,

and not comforted." [Tossed] as Jonah's ship was; for the same word is there used, Jonah i. 11, 13. as a vessel at sea, stormed and violently driven without rudder, mast, sail, or tackling. Nor are we to expect freedom from those troubles, until harboured in heaven; see 2 Thess. i. 7. O what large catalogues of experiences do the saints carry to heaven with them, for their various exercises, dangers, trials, and marvellous preservations and deliverances out of all! and yet all these troubles without, are nothing to those within them; from temptations, corruptions, desertions, by passion and compassion; Besides their own, there come daily upon them the troubles of others; many rivulets fall into this channel and brim, yea, often overflow the bank. Psalm xxxiv. 19. "Many are the afflictions of the righteous."

REFLECTION.

Hence should the graceless heart thus reflect upon itself, O my soul! into what a sea of troubles art thou launched forth! and what a sad case art thou in! full of trouble, and full of sin; and these do mutually produce each other. And that which is the most dreadful consideration of all, is that I cannot see the end of them. As for the saints, they suffer in the world as well as I; but it is but for a while, 1 Pet. v. 10. and then they suffer no more, 2 Thess. i. 7. "But all tears shall be wiped away from their eyes," Rev. vii. 17. But my troubles look with a long visage, ah! they are but the beginning of sorrows, but a parboiling before I be roasted in the flames of God's eternal wrath. If I continue as I am, I shall but deceive myself, if I conclude I shall be happy in the other world, because I have met with so much sorrow in this: For I read, Jude, ver. 7. that the inhabitants of Sodom and Gomorrah, though consumed to ashes, with all their estates and relations, (a sorer temporal judgment than ever yet befel me) do, notwithstanding that continue still in "everlasting chains, under darkness, in which they are reserved unto the judgment of the great day." These troubles of the saints are sanctified to them, but mine are fruits of the curse. They have spiritual consolations to balance them, which flow into their souls in the same height and degree, as troubles do upon their bodies, 2 Cor. i. 5. But I am a stranger to their comforts, and "intermeddle not with their joys," Prov. xiv. 10. If their hearts be surcharged with trouble, they have a God to go to; and when they have opened their cause before him, they are eased, return with comfort, and their "countenance is no more sad," 1 Sam. i. 18. When their belly is as bottles full of new wine, they can give it vent by pouring out their souls into their Father's bosom: but I have no interest in, nor acquaintance with this God, nor can I pray unto him in the Spirit. My griefs are shut up like fire in my bosom, which preys upon my spirit. This is my sorrow, and I alone must bear it. O my soul,

look round about thee ! what a miserable case art thou in ? Rest no longer satisfied in it, but look out for a Christ also. What though I am a vile, unworthy wretch ? yet he promiseth to *love freely*, Hos. xiv. 4. and invites such as are heavy laden to him, Mat. xi. 28.

Hence also should the gracious soul reflect sweetly upon itself after this manner : And is the world so full of trouble ? O my soul ! what cause hast thou to stand admiring at the indulgence and goodness of God to thee ? Thou hast hitherto had a smooth passage, comparatively to what others have had. How hath Divine Wisdom ordered my condition, and cast my lot ? Have I been chastised with whips ? others with scorpions. Have I had no peace without ? some have neither had peace without or within, but terrors round about. Or have I felt trouble in my flesh and spirit at once ? yet have they not been extreme, either for time or measure. And hath the world been a Sodom, an Egypt to thee ? Why then dost thou thus linger in it, and hanker after it ? Why do I not long to be gone, and sigh more heartily for deliverance ? Why are the thoughts of my Lord's coming no sweeter to me, and the day of my full deliverance no more panted for ? And why am I no more careful to maintain peace within, since there is so much trouble without ? Is not this it that puts weight into all outward troubles, and makes them sinking, that they fall upon me when my spirit is dark, or wounded ?

THE POEM.

My soul, art thou besieg'd
With troubles round about ;
If thou be wise, take this advice,
To keep these troubles out.

Wise men will *keep* their conscience as their eyes ;
For in their *conscience* their best treasure lies.
See you be *tender* of your inward peace,
That shipwreck'd, *then* your mirth and joy must cease :
If God from *you* your outward comforts rend,
You'll find what *need* you have of such a friend.
If this be *not* by sin destroy'd and lost,
You need not *fear*, your peace will quit your cost.
If you'd know *how* to sweeten any grief,
Tho' ne'er so *great*, or to procure relief
Against th' *afflictions*, which, like deadly darts,
Most fatal *are* to men of carnal hearts ;
Reject not *that* which conscience bids you chuse ;
And chuse not *you* what conscience saith, refuse.
If sin you *must*, or misery under-lie,
Resolve to *bear*, and chuse the misery.

CHAP. II.

*In the vast ocean spiritual eyes descry
God's boundless mercy, and eternity.*

OBSERVATION.

THE ocean is of vast extent and depth, though supposedly measurable, yet not to be sounded by man. It compasseth about the whole earth, which, in the account of Geographers, is twenty-one thousand and six hundred miles in compass; yet the ocean environs it on every side, Psalm civ. 35. and Job xi. 9. Suitable to which is that of the poet*.

“He spread the seas, which then he did command,
“To swell with winds, and compass round the land.”

And for its depth, who can discover it? The sea in Scripture is called the *deep*, Job xxxviii. 30. the *great deep*, Gen. vii. 11. the gathering together of the *waters* into one place, Gen. i. 9. If the vastest mountain were cast into it, it would appear no more than the head of a pin in a tun of water.

APPLICATION.

This, in a lively manner, shadows forth the infinite and incomprehensible mercy of our God, whose mercy is said to be over all his works, Psal. cxlv. 9. In how many sweet notions is the mercy of God represented to us in the Scripture? He is said to be *plenteous*, Psalm ciii. 8. *abundant*, 1 Pet. i. 3. *rich in mercy*, Eph. ii. 4. then, that his mercies are *unsearchable*, Eph. iii. 8. “High as the heavens above the earth,” Psal. x. 4. which are so high and vast, that the whole earth is but a small point to them; yea, they are not only compared to the heavens, but to come home to the *metaphor*, to the depths of the sea, Mic. vii. 19. which can swallow up mountains as well as mole-hills; and in this sea God hath drowned sins of a dreadful height and aggravation, even *scarlet*, *crimson*, i. e. deep dyed with many intensive aggravations, Isa. i. 18. In this sea was the sin of Manasseh drowned, and of what magnitude that was, may be seen, 2 Chron. xxxiii. 3. yea, in this ocean of mercy did the Lord drown and cover the sins of Paul, though a blasphemer, a persecutor, injurious, 1 Tim. i. 13. “None (saith Augustine) more fierce than Paul among the persecutors, and therefore none greater among sinners:” To which himself willingly subscribes, 1 Tim. i. 15. *yet pardoned*. How hath mercy rode in triumph, and been glorified upon the vilest of

* *Tum freta diffudit rapidisque tumescere ventis
Jussit, & ambitæ circumdare littore terræ.* Ovid.

men ! How hath it stopped the slanderous mouths of men and devils. It hath yearned upon “fornicators, idolaters, adulterers, thieves, “covetous, drunkards, revilers, extortioners ;” to such have the sceptre of mercy been stretched forth, upon their unfeigned repentance and submission, 1 Cor. vi. 9. What doth the Spirit of God aim at in such a large accumulation of names of mercy ? but to convince poor sinners of the abundant fulness and riches of it, if they will but submit to the terms on which it is tendered to them.

In the vastness of the ocean, we have also a lively emblem of eternity. Who can comprehend or measure the ocean, but God ? And who can comprehend eternity but he that is said *to inhabit it* ? Isa. lvii. 5. Though shallow rivers may be drained and dried up, yet the ocean cannot. And though these transitory days, months, and years will at last expire and determine ; yet eternity shall not. O ! it is a long word ! and amazing matter ! what is eternity but a constant permanency of persons and things, in one and the same state and condition for ever ; putting them beyond all possibility of change ? The heathens were wont to shadow it by a circle, or a snake twisted round. It will be to all of us, either a perpetual day or night, which will not be measured by watches, hours, minutes. And as it cannot be measured, so neither can it ever be diminished. When thousands of years are gone, there is not a minute less to come. Gerhard and Drexelius do both illustrate it by this known similitude : Suppose a bird were to come once in a thousand years to some vast mountain of sand, and carry away in her bill one grain in a thousand years ; O what a vast time would it be ere that immortal bird, after that rate, should carry off the mountain ! and yet in time this might be done. For there would still be some diminution ; but in eternity there can be none. There be three things in time, which are not competent to eternity : In time there is a *succession*, one generation, year, and day passeth, and another comes ; but eternity is a fixed [*now*]. In time there is a *diminution* and wasting, the more is past, the less is to come. But it is not so in eternity. In time there is an *alteration* of condition and states : A man may be poor to-day, and rich to-morrow ; sickly and diseased this week and well the next ; now in contempt, and anon in honour : But no changes pass upon us in eternity. As the tree falls at death and judgment, so it lies for ever. If in heaven, there thou art a pillar, and shalt go forth no more, Rev. iii. 12. If in hell, no redemption thence, but the smoke of their torment ascendeth for ever and ever, Rev. xix. 3.

REFLECTION.

And is the mercy of God like the great deep, an ocean that none can fathom ? What unspeakable comfort is this to me ? may the pardoned soul say. Did Israel sing a song, when the Lord had overwhelmed their corporeal enemies in the seas ? And shall not I break forth into his praises, who hath drowned all my sins in the depth of

mercy? O my soul, bless thou the Lord, and let his high praises ever be in thy mouth. Mayest thou not say, that he hath gone to as high an extent and degree of mercy in pardoning thee as ever he did in any? O my God, who is like unto thee! that pardoneth iniquity, transgression and sin. What mercy, but the mercy of a God, could cover such abomination as mine?

But O! what terrible reflections will conscience make from hence, unto all despisers of mercy, when the sinner's eyes come to be opened too late for mercy, to do them good! We have heard indeed, that the king of heaven was a merciful king, but we would make no address to him, whilst that sceptre was stretched out. We heard of balm in Gilead, and a physician there, that was able and willing to cure all our wounds, but we would not commit ourselves to him. We read, that the arms of Christ were open to embrace and receive us, but we would not. O unparalleled folly! O soul-destroying madness! Now the womb of mercy is shut up, and shall bring forth no more mercies to me for ever. Now the gates of grace are shut, and no cries can open them.

Mercy acted its part, and is gone off the stage: and now justice enters the scene, and will be glorified for ever upon me. How often did I hear the bowels of compassion sounding in the gospel for me? But my hard and impenitent heart could not relent; and now, if it could, it is too late. I am now past out of the ocean of mercy, into the ocean of eternity, where I am fixed in the midst of endless misery, and shall never hear the voice of mercy more!

O dreadful eternity! O soul-confounding word! An ocean indeed, to which this ocean is but as a drop; for in thee no soul shall see either bank or bottom. If I lie but one night under strong pains of body, how tedious doth that night seem! And how do I tell the clock, and wish for day! In the world I might have had life, and would not. And now, how fain would I have death, but cannot? How quick were my sins in execution? And how long is their punishment in duration? O! how shall I dwell with everlasting burnings? Oh that God would but vouchsafe one treaty more with me! But alas, all tenders and treaties are now at an end with me. On earth peace, Luke ii. 13. but none in hell. O my soul! consider these things; come, let us debate this matter seriously, before we launch out into this ocean.

THE POEM.

WHO from some high rais'd tower views the ground,
His heart doth tremble, and his head goes round;
Even so my soul, whilst it doth view and think
On this eternity, upon whose brink
It borders, stands amazed, and doth cry,
O boundless! bottomless eternity!

The scourge of hell, whose very lash doth rend
 The damned souls in twain: What! never end?
 The more thereon they ponder, think, and pore,
 The more, poor wretches, still they howl and roar.
 Ah! though more years in torments we should lie,
 Than sands are on the shores, or in the sky
 Are twinkling stars; yet this gives some relief!
 The hope of ending. Ah! but here's the grief!
 A thousand years in torments past and gone,
 Ten thousand more afresh are coming on;
 And when these thousands all their course have run,
 The end's no more than when it first begun.
 Come then, my soul, let us discourse together
 This weighty point, and tell me plainly whether
 You for these short-liv'd joys, that come and go,
 Will plunge yourself and me in endless woe.
 Resolve the question quickly, do not dream
 More time away. Lo, in an hasty stream
 We swiftly pass, and shortly we shall be
 Ingulphed both in this eternity.

CHAP. III.

*Within these smooth fac'd seas strange creatures crawl;
 But in man's heart far stranger than them all.*

OBSERVATION.

IT was an unadvised saying of Plato, *Mare nil memorabile producit*: the sea produceth nothing memorable. But surely there is much of the wisdom, power, and goodness of God manifested in those inhabitants of the watery region; notwithstanding the sea's azure and smiling face, strange creatures are bred in its womb. "O Lord," (saith David) how manifold are thy works: In wisdom hast thou "made them all; the earth is full of thy riches. So is this great and "wide sea, wherein are things creeping innumerable, both small and "great beasts," Psal. civ. 24, 25. And we read, Lam. iv. 3. of sea-monsters, which draw out their breasts to their young. Pliny and Purchas tell incredible stories about them. About the tropic of Capricorn, our seamen meet with flying fishes, that have wings like a rere-mouse, but of a silver colour; they fly in flocks like stares. There are creatures of very strange forms and properties; some resembling a cow, called by the Spaniards, *manates*, by some supposed to be the sea-monster spoken of by Jeremy. In the rivers of Guinea, Purchas saith, there are fishes that have four eyes, bearing two above, and two beneath the water, when they swim: both resembling a toad, and very poisonous. How strange, both in shape and property, is the

sword-fish and thresher, that fight with the whale: Even our own seas produce creatures of strange shapes, but the commonness takes off the wonder.

APPLICATION.

Thus doth the heart of man naturally swarm and abound with strange and monstrous lusts and abominations, Rom. i. 29, 30, 31. "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." O what a swarm is here! and yet there are multitudes more, in the depths of the heart! And it is no wonder, considering that with this nature, we received the spawn of the blackest and vilest abominations. This original lust is productive of them all, James i. 14, 15. Which lust, though it be in every man, *numerically*, different from that of others, yet it is one and the same *specifically*, for sort and kind, in all the children of Adam; even as the reasonable soul, though every man hath his own soul, viz. a soul individually distinct from another man's, yet it is the same for kind in all men. So that whatever abominations are in the hearts and lives of the vilest Sodomites, and the most profligate wretches under heaven; there is the same matter in thy heart out of which they were shaped and formed. In the depths of the heart they are conceived, and thence they crawl out of the eyes, hands, lips, and all the members, Mat. xv. 18, 19. "Those things (saith Christ) which proceed out of the mouth, come forth from the heart, and defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:" even such monsters as would make a gracious heart tremble to behold. 'What are my lusts (saith one*) but so many toads spitting of venom, and spawning of poison; croaking in my judgment, creeping in my will, and crawling into my affections?' The apostle in 1 Cor. v. 1. tells us of a sin, "not to be named;" so monstrous, that nature itself startles at it: even such monsters are generated in the depths of the hearts. Whence come evils? was a question that much puzzled the philosophers of old. Now here you may see whence they come, and where they are begotten.

REFLECTION.

And are there such strange abominations in the heart of man? Then how is he degenerated from his primitive perfection and glory! His streams were once as clear as crystal, and the fountain of them pure, there was no unclean creature moving in them. What a

* Fuller's Meditations, p. 11.

stately fabric was the soul at first ! And what holy inhabitants possessed the several rooms thereof ! But now, as God speaks of Idumea, Isa. xxxiv. 11. "The line of confusion is stretched out upon it, and the stones of emptiness. The cormorant and bittern possess it ; the owl and the raven dwell in it." Yea, as Isa. xlii. 21, 22. "The wild beasts of the desert lie there : it is full of doleful creatures, the satyrs dance in it, and dragons cry in those sometimes pleasant places." O sad change ! how sadly may we look back towards our first state ! and take up the words of Job, "O that I were as in months past, as in the days of my youth ; when the Almighty was yet with me, when I put on righteousness, and it clothed me, when my glory was fresh in me," Job xxix. 2, 4, 5.

Again, think, O my soul, what a miserable condition the unregenerate abide in ! Thus swarmed and over-run with hellish lusts, under the dominion and vassalage of divers lusts, Tit. iii. 3. What a tumultuous sea is such a soul : how do these lusts rage within them ! how do they contest and scuffle for the throne ! and usually take it by turns : for as all diseases are contrary to health, yet some contrary to each other, so are lusts. Hence poor creatures are hurried on to different kinds of servitude, according to the nature of that imperious lust that is in the throne ; and, like the lunatic, Mat. xvii. are sometimes cast into the water, and sometimes into the fire. Well might the prophet say, "The wicked is like a troubled sea, that cannot rest," Isa. vii. 20. They have no peace now in the service of sin, and less shall they have hereafter, when they receive the wages of sin. "There is no peace to the wicked, saith my God." They indeed cry *Peace, peace* ; but my God doth not so. The last issue and result of this is eternal death ; no sooner is it delivered of its deceitful pleasures, but presently it falls in travail again, and brings forth death, Jam. i. 15.

Once more : and is the heart such a sea, abounding with monstrous abominations ? Then stand astonished, O my soul, at that free grace which hath delivered thee from so sad a condition ; O fall down and kiss the feet of mercy that moved so freely and seasonably to thy rescue ? Let my heart be enlarged abundantly here. Lord, what am I, that I should be taken, and others left ? Reflect, O my soul, upon the conceptions and bursts of lusts in the days of vanity, which thou now blushest to own. O what black imaginations, hellish desires, vile affections are lodged there ! Who made me to differ ? or, how came I to be thus wonderfully separated ? Surely, it is by thy free-grace, and nothing else, that I am what I am ; and by that grace I have escaped (to mine own astonishment) the corruption that is in the world through lust. O that ever the holy God should set his eyes on such an one ; or cast a look of love towards me, in whom were legions of unclean lusts and abominations.

THE POEM.

MY soul's the sea, wherein, from day to day,
 Sins like Leviathans do sport and play.
 Great master-lusts, with all the lesser fry,
 Therein increase, and strangely multiply.
 Yet strange it is not, sin so fast should breed,
 Since with this nature I receiv'd the seed
 And spawn of ev'ry species, which was shed
 Into its caverns first, then nourished
 By its own native warmth; which like the sun
 Hath quick'ned them, and now abroad they come:
 And like the frogs of Egypt creep and crawl
 Into the closest rooms within my soul.
 My fancy swarms, for there they frisk and play,
 In dreams by night, and foolish toys by day.
 My judgment's clouded by them, and my will
 Perverted, every corner they do fill.
 As locusts seize on all that's fresh and green,
 Unclothe the beauteous spring, and make it seem
 Like drooping autumn; so my soul, that first
 As Eden seem'd, now's like a ground that's curst.
 Lord purge my streams, and kill those lusts that lie
 Within them; if they do not, I must die.

*Seas purge themselves, and cast their filth ashore,
 But graceless souls retain, and suck in more.*

OBSERVATION.

SEAS are in a continual motion and agitation, they have their flux and reflux, by which they are kept from putrefaction: like a fountain it cleanses itself, Isa. lvii. 20. "It cannot rest, but casts up "mire and dirt;" whereas lakes and ponds, whose waters are standing, and dead, corrupt and stink. And it is observed by seamen, that in the southern parts of the world, where the sea is more calm and settled, it is more corrupt and unfit for use; so is the sea of Sodom, called the *dead sea*.

APPLICATION.

Thus do regenerate souls purify themselves, and work out corruption that defiles them, they cannot suffer it to settle there, 1 John iii. 3. "He purifieth himself, even as he is pure." "Keepeth himself "that the wicked one toucheth him not," 1 John v. 18. scil. *sanctus*

qualitativo, with a qualitative touch, as the loadstone toucheth iron, leaving an impression of its nature behind it. They are doves delighting in cleanness, Isa. xxxiii. 15. "He despiseth the gain of oppression, he shaketh his hands from holding of bribes, stoppeth his ears from hearing blood, and shutteth his eyes from seeing evil." See how all senses and members are guarded against sin: but it is quite contrary with the wicked; there is no principle of holiness in them to oppose or expel corruption. It lies in their hearts as mud in a lake or well, which settles and corrupts more and more. Hence Ezek. xlvii. 11. their hearts are compared to miry or marshy places, which cannot be healed, but are given to salt: the meaning is, that the purest streams of the gospel, which cleanse others, make them worse than before, as abundance of rain will a miry place. The reason is, because it meets with an obstacle in their souls, so that it cannot run through them and be glorified, as it doth in gracious souls. All the means and endeavours used to cleanse them are in vain; all the grace of God they receive in vain, "they hold fast deceit, they refuse to let it go," Jer. viii. 5. Sin is not in them as floating weeds upon the sea, which it strives to expel and purge out, but as spots in the leopard's skin, Jer. xiii. 21. or letters fashioned and engraven in the very substance of marble or brass with a pen of iron, and point of a diamond, Jer. xvii. 1. or as ivy in an old wall, that hath gotten root in its very entrails. "Wickedness is sweet to their mouths, they roll it under their tongues," Job xx. 12. No threats nor promises can divorce them from it.

REFLECTION.

Lord! this is the very frame of my heart, may the graceless soul say. My corruptions quietly settle in me, my heart labours not against them: I am a stranger to that conflict which is daily maintained in all the faculties of the regenerate soul. Glorified souls have no such conflict, because grace in them stands alone, and is perfectly triumphant over all opposites; and graceless souls can have no such conflict, because in them corruption stands alone, and hath no other principle to make opposition to it. And this is my case, O Lord! I am full of vain hopes indeed, but had I a living and well-grounded hope to dwell for ever with so holy a God, I could not but be daily purifying myself. But O! what willt he end of this be? I have cause to tremble at that last and dreadfullest curse in the book of God, Rev. xxii. 11. "Let him that is filthy be filthy still." Is it not as much as if God should say, Let them alone, I will spend no more rods upon them, no more means shall be used about them; but I will reckon with them for all together in another world? O my soul! what a dismal reckoning will that be! Ponder with thyself in the mean while those terrible and awakening texts, that, if possible, this fatal issue may be prevented. See Isa. i. 5. Hos. iv. 14. Jer. vi. 29, 30. Heb. vi. 8.

THE POEM.

MY heart's no fountain, but a standing lake
 Of putrid waters; if therein I rake,
 By serious search, O! what a noisome smell,
 Like exhalations rising out of hell;
 The stinking waters pump'd up from the hold,
 Are as perfumes to seamen: but my soul
 Upon the same account that they are glad,
 (Its long continuance there) is therefore sad.
 The scripture saith, "No soul God's face shall see,"
 Till from such filthly lusts it cleansed be.
 Yet though unclean, it may that way be rid,
 As Hercules the Augean stable did.
 Lord turn into my soul that cleansing blood,
 Which from my Saviour's side flow'd as a flood.
 Flow, sacred fountain, brim my banks; and flow
 Till you have made my soul as white as snow.

 CHAP. V.

*Seamen foresee a danger, and prepare;
 Yet few of greater dangers are aware.*

OBSERVATION.

HOW watchful and quick-sighted are seamen to prevent dangers! if the wind die away, and then fresh up southerly: or if they see the sky hazy, they provide for a storm: if by the prospective-glass they know a pirate at a great distance, they clear the gun-room, prepare for fight, and bear up, if able to deal with him; if not, they keep close by the wind, make all the sail they can, and bear away. If they suppose themselves, by their reckoning, near land, how often do they sound? And if upon a coast with which they are unacquainted, how careful are they to get a pilot that knows, and is acquainted with it?

APPLICATION.

Thus watchful and suspicious ought we to be in spiritual concerns. We should study, and be acquainted with Satan's wiles and policy. The apostle takes it for granted, that Christians are not ignorant of his devices, 2 Cor. ii. 11. "The serpent's eye (as one saith) would do well in the dove's head." The devil is a cunning pirate, he puts out false colours, and ordinarily comes up to the Christian in the disguise of a friend.

O the manifold depths and stratagems of Satan to destroy souls!

though he have no wisdom to do himself good, yet he hath policy enough to do us mischief. He lies in ambush behind our lawful comforts and employments; yet, for the generality of men, how supine and careless are they, suspecting no danger? Their souls, like Laish dwell carelessly, their senses unguarded; O what an easy prize, and conquest, doth the devil make of them!

Indeed, if it were with us as with Adam in innocency, or as it was with Christ in the days of his flesh (who by reason of that overflowing fulness of grace that dwelt in him, the purity of his person, and the hypostatical union, was secured from the danger of all temptations) the case then were otherwise; but we have a traitor within, James i. 14, 15. as well as a tempter without: 1 Pet. v. 8. "Our adversary the devil goes about as a roaring lion, seeking whom he may devour:" And, like the beasts of the forest, poor souls lie down before him, and become his prey. All the sagacity, wit, policy, and foresight of some men, is summoned in to serve their bodies, and secure their fleshly enjoyments.

REFLECTION.

Lord! how doth the care, wisdom, and vigilance of men in temporal and external things, condemn my carelessness in the deep and dear concernments of my precious soul! what care and labour is there to secure a perishing life, liberty, or treasure! when was I thus solicitous for my soul, though its value be inestimable, and its danger far greater! Self-preservation is one of the deepest principles in nature. There is not the poorest fly, or worm, but will shun danger, if it can: yet I am so far from shunning those dangers to which my soul lies continually exposed, that I often run it upon temptations, and voluntarily expose it to its enemies. I see Lord how watchful, jealous, and laborious thy people are; what prayers, tears, and groans, searching of heart, mortification of lusts, guarding of senses; and all accounted too little by them. Have not I a soul to save or lose eternally, as well as they? Yet I cannot deny one fleshly lust, nor withstand one temptation. O how I am convinced and condemned, not only by other's care and vigilance, but my own too, in lesser and lower matters?

THE POEM.

I AM the ship whose bills of lading come
 To more than man's or angel's art can sum,
 Rich fraught with mercies, on the ocean, now
 I float, the dang'rous ocean I do plow.
 Storms rise, rocks threaten, and in every creek
 Pirates and picaroons their prizes seek.
 My soul should watch, look out, and use its glass,
 Prevent surprisals timely; but, alas!

Temptations give it chace, 'tis grappled sure,
 And boarded, whilst it thinks itself secure.
 It sleeps, like Jonah, in the dreadful storm,
 Altho' its case be dang'rous, and forlorn.
 Lord, rouse my drowsy soul, lest it should knock,
 And split itself upon some dang'rous rock.
 If it of faith and conscience shipwreck make,
 I am undone for ever; soul, awake!
 Till thou arrive in heav'n, watch, and fear;
 Thou may'st not say, till then, the coast is clear.

CHAP. VI.

*How small a matter turns a ship about,
 Yet we, against our conscience, stand it out.*

OBSERVATION.

IT is just matter of admiration, to see so great a body as a ship is, and when under sail too, before a fresh and strong wind, by which it is carried, as the clouds, with marvellous force and speed, yet to be commanded with ease, by so small a thing as the helm is. The scripture takes notice of it as a matter worthy of our consideration. Jam. iii. 4. "Behold also the ships, which though they be great, "and driven of fierce winds; yet they are turned about with a small "helm, whithersoever the governor listeth." Yea, * Aristotle himself, that eagle-eyed philosopher, could not give a reason of it, but looked upon it as a very marvellous and wonderful thing.

APPLICATION.

To the same use and office has God designed conscience in man, which being rectified and regulated by the word and spirit of God, is to steer and order his whole conversation. Conscience is as the oracle of God, the judge and determiner of our actions, whether they be good or evil? And it lays the strongest obligation upon the creature to obey its dictates, that is imaginable; for it binds under the reason and consideration of the most absolute and sovereign will of the great God. So that as often as conscience from the word convinceth us of any sin or duty, it lays such a bond upon us to obey it, as no power under heaven can relax or dispense with. Angels cannot do it, much less man; for that would be to exalt themselves above God. Now therefore it is an high and dreadful way of sinning, to oppose and rebel against conscience, when it convinces of sin and duty. Conscience sometimes reasons it out with men, and shews them the

* Aristot. Secund. *Μηχανικων*, c. 5.

necessity of changing their way and course; arguing it from the clearest and most allowed maxims of right reason, as well as from the indisputable sovereignty of God.

As for instance: it convinceth their very reason that things of eternal duration are infinitely to be preferred to all momentary and perishing things, Rom. viii. 18. Heb. xi. 26. and it is our duty to chuse them, and make all secular and temporary concernments to stand aside, and give place to them. Yet though men be convinced of this, their stubborn will stands out, and will not yield up itself to the conviction.

Further, It argues from this acknowledged truth, that all the delight and pleasures in this world are but a miserable portion, and that it is the highest folly to adventure an immortal soul for them, Luke ix. 15. Alas! what remembrance is there of them in hell? They are as the waters that pass away. What have they left, of all their mirth and jollity, but a tormenting sting? It convinceth them clearly, also, that in matters of deep concernment it is an high point of wisdom, to apprehend and improve the right seasons and opportunities of them, Prov. x. 5. "He that gathers in summer is a wise son." Eccl. viii. 5. "A wise man's heart discerns both time and judgment." "There is a season to every purpose," Eccl. iii. 1. viz. a nick of time, an happy juncture, when if a man strikes in, he doth his work effectually, and with much facility: such seasons conscience convinceth the soul of, and often whispers thus in its ear: Now, soul, strike in, close with this motion of the Spirit, and be happy for ever; thou mayest never have such a gale for heaven any more. Now, though these be allowed maxims of reason, and conscience enforce them strongly on the soul, yet cannot it prevail; the proud, stubborn will rebels, and will not be guided by it. See Eph. ii. 3. Job xxxiv. 37. Isa. xlv. 12. Ezek. ii. 4. Jer. xlv. 16.

REFLECTION.

Ah! Lord, such an heart have I had before thee; thus obstinate, thus rebellious, so uncontrollable by conscience. Many a time hath conscience thus whispered in mine ear, many a time hath it stood in my way, as the angel did in Balaam's, or the cherubims that kept the way of the tree of life with flaming swords turning every way. Thus hath it stood to oppose me in the way of my lusts. How often hath it calmly debated the case with me alone? and how sweetly hath it expostulated with me? How clearly hath it convinced of sin, danger, duty, with strong demonstration? How terrible hath it menaced my soul, and set the point of the threatening at my very breast? And yet my head-strong affections will not be remanded by it. I have obeyed the voice of every lust and temptation, Tit. iii. 3. but conscience hath lost its authority with me. Ah Lord! Lord! what a sad condition am I in, both in respect of sin and misery? My sin receives dreadful aggravations, for rebellion and presumption are hereby added to it.

I have violated the strongest bonds that ever were laid upon a creature. If my conscience had not thus convinced and warned, the sin had not been so great and crimson-coloured, Jam. iv. 17. Ah! this is to sin with an high hand, Numb. xv. 30. to come near to the great and unpardonable transgression, Psal. xix. 13. O how dreadful a way of sinning is this, with opened eyes! and as my sin is thus out of measure sinful, so my punishment will be out of measure dreadful, If I persist in this rebellion. Lord! thou hast said, such shall be beaten with many stripes, Luke xii. 48. yea, Lord, and if ever my conscience, which by rebellion is now grown silent, should be in judgment awakened in this life; O! what an hell should I have within me! how would it thunder and roar upon me, and surround me with terror?

Thy word assures me, that no length of time can wear out of its memory what I have done, Gen. xlii. 21. no violence or force can suppress it, Mat. xxvii. 4. no greatness of power can stifle it; it will take the mightiest monarch by the throat, Exod. x. 16. Dan. v. 6. no music, pleasures, or delights, can charm it, Job xx. 22. O conscience! thou art the sweetest friend, or the dreadfulest enemy in the world; thy consolations are incomparably sweet, and thy terrors insupportable. Ah! let me stand it out no longer against conscience; the very ship in which I sail is a confutation of my madness, that rushes greedily into sin against both reason and conscience, and will not be commanded by it; surely, O my soul, this will be bitterness in the end.

THE POEM.

A SHIP of greatest burthen will obey
 The rudder; he that sits at helm, may sway
 And guide its motion: If the pilot please,
 The ship bears up, against both wind and seas.
 My soul's the ship, affections are its sails,
 Conscience the rudder. Ah! but Lord, what ails
 My naughty heart, to shuffle in and out,
 When its convictions bid it tack about?
 Temptations blow a counter blast, and drive
 The vessel where they please, tho' conscience strive.
 And by its strong persuasions it would force
 My stubborn will to steer another course.
 Lord, if I run this course, thy word doth tell
 How quickly I must needs arrive at hell.
 Then rectify my conscience, change my will;
 Fan in thy pleasant gales, my God, and fill
 All my affections, and let nothing carry
 My soul from its due course, or make it vary;
 Then if the pilot's work thou wouldst perform,
 I should bear bravely up against a storm.

CHAP. VII.

*Thro' many fears and dangers seamen run,
Yet all's forgotten when they do return.*

OBSERVATION.

WE have an elegant and lively description of their fears and dangers, Psal. cvii. 25, 26, 27. "He commandeth and raiseth the stormy winds, which lift up the waves thereof: they mount up to heaven, they go down again to the depths; their soul is melted because of trouble; they reel to and fro, they stagger like a drunken man; they are at their wits end." Or, as it is in the Hebrew, "All wisdom is swallowed up." Suitable to which is that of the poet*.

"The pilot knows not what to chuse, or flee;
"Art stands amaz'd in ambiguity."

O what a strange and miraculous deliverance have many seamen had? How often have they yielded themselves for dead men, and verily thought the next sea would have swallowed them up? How earnestly then do they cry for mercy? and, like the Cymbrians, can pray in a storm, though they regard it not at other times, Psal. cvii. 28. Jonah i. 5, 6.

APPLICATION.

These dreadful storms do at once discover to us the mighty power of God in raising them, and the abundant goodness of God in preserving poor creatures in them.

1. The power of God is graciously manifested in raising them? the wind is one of the Lord's wonders, Psal. cvii. 24, 25. "They that go down to the sea, see the works of the Lord, and his [wonders] in the deep; for he commandeth and raiseth the stormy winds." Yea, ver. 18. God appropriates it as a peculiar work of his; "he causeth his [wind to blow]." Hence he is said in scripture to "bring them forth out of his treasury," Psal. cxxxvii. 7. there they are locked up, and reserved; not a gust can break forth till he command and call for it to go and execute his pleasure: Yea, he is said to "hold them in his fist," Prov. xxx. 4. What is more incapable of holding than the wind? yet God holds it: although it be a strong and terrible creature, he controls and rules it: yea, the scripture sets forth God, 'as riding upon the wings of the wind,' Psal. xviii. 10. It is a borrowed speech from the manner of men, who when they would shew their pomp and greatness, ride upon some stately

* *Rector in incerto est: nec quid fugiatve petatve
Invenit; ambiguë ars stupet ipsa malis.* Ovid.

horse, or chariot ; so the Lord, to manifest the greatness of his power, rides upon the wings of the wind, and will be admired in so terrible a creature.

And no less of his glorious power appears in remanding them, than in raising them. The heathens ascribe this power to their god *Æolus*, but we know this is the royalty and sole prerogative of the true God who made heaven and earth ; it is he that “ makes the storm a calm,” *Psal. cvii. 29.* and it is he that shifts and changes them from point to point, as he pleaseth ; for he hath appointed them their circuits, *Eccl. i. 6.* “ The wind goeth towards the south, “ and turneth about unto the north ; it whirleth about continually, “ and returneth again according to its circuits.”

2. And as we should adore his power in the winds, so ought we to admire his goodness in preserving men in the height of all their fury and violence. O what a marvellous work of God is here ! that men should be kept in a poor weak vessel, upon the wild and stormy ocean, where the wind hath its full stroke upon them, and they are driven before it, as a wreck upon the seas ; yet, I say, that God should preserve you there, is a work of infinite goodness and power. That those winds which do rend the very earth, mountains, and rocks, *1 Kings xix. 11.* “ Breaks the cedars, yea, the cedars of Lebanon, “ shakes the wilderness, and makes the hinds to calve,” *Psal. xxix. 5, 8, 9.* which naturalists say bring forth with greatest difficulty ; surely your preservation, in such tempests, is an astonishing work of mercy. O how dreadful is this creature, the wind, sometimes to you ! and how doth it make your hearts shake within you ? If but a plank spring, or a bolt give way, you are all lost. Sometimes the Lord, for the magnifying of the riches of his goodness upon you, drives you to such exigencies, that, as Paul speaks, in a like case, *Acts xxvii. 20.* “ All hope of being saved is taken away ;” nothing but death before your eyes. The Lord commands a wind out of his treasury, bids it go and lift up the terrible waves, lock you in upon the shore, and drive you upon the rocks, so that no art can save you ; and then sends you a piece of wreck, or some other means, to land you safe : And all this to give you an experiment of his goodness and pity, that you may learn to fear that God in whose hand your soul and breath are.

And it may be, for the present, your hearts are much affected ; conscience works strongly, it smites you for sins formerly committed, such and such counsels of ministers, or relations slighted. Now, saith conscience, God is come in this storm to reckon with thee for these things. But, alas ! all this is but a morning dew ; no sooner is that storm without allayed, but all is quiet within too. How little of the goodness of God abides kindly, and effectually upon the heart ?

REFLECTION.

How often hath this glorious power and goodness of God passed before me in dreadful storms and tempests at sea? He hath uttered his voice in these stormy winds, and spoken in a terrible manner by them; yet how little have I been affected with it? "The Lord hath his way in the whirlwind, and in the storm," Nah. i. 3. To some he hath walked in ways of judgment and wrath, sending them down in a moment to hell: but to me in a way of forbearance and mercy. Ah! how often have I been upon the very brink of eternity! had not God shifted or allayed the wind in a moment, I had gone down into hell. What workings of conscience were at present upon me? And what terrible apprehensions had I then of my eternal condition? What vows did I make in that distress? And how earnestly did I then beg for mercy? But, Lord, though thy vows are upon me, yet have I been the same; yea, added to, and filled up the measure of my sins. Neither the bonds of mercy thou hast laid upon me, nor the sacred and solemn vows I have laid upon myself, could restrain me from those ways of iniquity, which then appeared so dreadful to me.

Ah! Lord, what an heart have I? What love, pity, and goodness have I sinned against? If God had but respited judgment so long, what a mercy were it. Sure I am, the damned would account it so; but to give me such a space to repent, ah! what an invaluable mercy is this? And do I thus requite the Lord, Deut. xxxii. 6. and pervert and abuse his goodness thus? Surely, O my soul, if this be the fruit of all thy preservations, they are rather reservations to some farther and sorer judgments. How dreadfully will justice at last avenge the quarrel of abused mercy, Josh. xxiv. 20. How grievously did God take it from the Israelites, that they provoked him at the sea, even at the red-sea? Psal. cvi. 7. where God had wrought their deliverance in such a miraculous way. Even thus have I sinned after the similitude of their transgressions; not only against the laws of God, but against the love of God. In the last storm he shot off his warning-piece, in the next he may discharge his murdering-piece against my soul and body. O my soul! hath he given thee "such deliverances as these, and darest thou again break his commandments," Ezra ix. 13, 14. O let me pay the vows that my lips have uttered in my distress, lest the Lord recover his glory from me in a way of judgment.

THE POEM.

THE ship that now sails trim before a wind,
 E'er the desired port it gains, may find
 A tedious passage; gentle gales a while
 Do fill its sails, the flatt'ring seas do smile,
 The face of heav'n is bright on ev'ry side
 The wanton porpoise tumbles on the tide.

Into their cabins now the seamen go,
 And then turns out again, with, *What cheer, ho?*
 All on a sudden darken'd are the skies,
 The lamp of heav'n obscured, the winds doth rise;
 Waves swell like mountains; Now their courage flags,
 The masts are crack'd, the canvas torn to rags.
 The vessel works for life; anon one cries,
The main mast's gone by th' board; another plies
 The pump, until a third does strike them blank,
 With, *Sirs, prepare for death, we've sprung a plank*,
 Now to their knees they go, and on this wise
 They beg for mercy, with their loudest cries:
 Lord, save us but this once, and thou shalt see
 What persons, for the future, we will be:
 Our former time's mis-spent, but, with a vow,
 We will engage, if thou wilt save us now,
 To mend what is amiss. The gracious Lord,
 Inclind to pity, takes them at their word;
 The winds into their treasures he doth call,
 Rebukes the stormy sea, and brings them all
 To their desired haven: once a-shore,
 And then their vows are ne'er remember'd more.
 Thus soul's are shipwreck'd tho' the bodies live,
 Unless in time thou true repentance give.

CHAP. VIII.

*The navigator shifts his sails to take
 All winds, but that which for his soul doth make.*

OBSERVATION.

THE mariner wants no skill and wisdom to improve several winds, and make them serviceable to his end; a bare side wind, by his skill in shifting and managing the sails, will serve his turn: He will not lose the advantage of one breath or gale, that may be useful to him. I have many times wondered to see two ships sailing in a direct counter motion, by one and the same wind: Their skill and wisdom herein is admirable.

APPLICATION.

Thus prudent and skilful are men in secular and lower matters, and yet how ignorant and unskilful in the great and everlasting affairs of their souls! All their invention, judgment, wit, and memory, seem to be pressed for the service of the flesh. They can learn an art quickly, and arrive to a great deal of exactness in it; but in soul-matters, no knowledge at all. They can understand the Equator, Meridian, and Horizon; by the first they can tell the latitude of any

place, south or north, measuring it by the degrees in the Meridian; by the second they can tell you the longitude of a place, east and west, from the Meridian, measuring it by the degrees of the Equator; and by the third they can discern the divers risings and settings of the stars. And so in other arts and sciences, we find men endowed with rare abilities, and singular sagacity. Some have piercing apprehensions, solid judgments, stupendous memories, rare invention, and excellent elocution; but put them upon any spiritual supernatural matter, and the weakest Christian, even a babe in Christ, shall excel them therein, and give a far better account of regeneration, the work of grace, the life of faith, than these can. 1 Cor. i. 26. "Not many wise men after the flesh, &c. But God hath chosen the foolish things of this world," &c.

REFLECTION.

How inexcusable, then, art thou, O my soul! and how mute and confounded must thou needs stand before the bar of God in that great day? Thou hadst a talent of natural parts committed to thee, but which way have they been improved? I had an understanding indeed, but it was not sanctified; a memory, but it was like a sieve, that let go the corn, and retained nothing but husks and chaff; wit and invention, but, alas! none to do myself good. Ah! how will these rise in judgment against me, and stop my mouth? What account shall I give for them in that day?

Again, are men (otherwise prudent and skilful) such sots and fools in spiritual things; Then let the poor, weak Christian, whose natural parts are blunt and dull, admire the riches of God's free grace to him. O what an astonishing consideration is this! that God should pass by men of the profoundest natural parts, and chuse me, even poor me, whose natural faculties and endowments, compared with theirs, are but as lead to gold! Thus under the law he passed by the lion and eagle, and chose the lamb and dove. O how should it make me to advance grace, as Christ doth upon the same account, Mat. xi. 25. "I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them to babes." And let it ever be a humbling consideration to me; for who made me to differ? Is not this one principal thing God aims at, in calling such as I am; that boasting may be excluded, and himself alone exalted?

THE POEM.

ONE thing doth very much affect my mind,
To see the seaman husband ev'ry wind;
With excellent art he shifts the sails, and knows
How to improve the fairest wind that blows.
If a direct, or fore right gale he want,
A side wind serves his turn, tho' ne'er so scant.

And will not this one day in judgment rise
 Against your souls? Ah! can you be so wise
 In smaller matters; what, and yet not know
 How to improve fresh gales of grace that blow?
 Fast moor'd in sin your wind-bound souls can lie,
 And let these precious gales rise, blow, and die.
 Sometimes on your affections you may feel
 Such gracious breathings: Ah, but hearts of steel,
 They move you not, nor cause you to relent;
 Tho' able, like Elijah's wind, to rent
 The rocks asunder: If you do not prize
 Those breathings, other winds will shortly rise,
 And from another quarter; those once gone,
 Then next look out for an Euroclydon,
 A dreadful storm: how soon, no man can tell;
 But when it comes, 'twill blow such souls to hell.

CHAP. IX.

*If seamen lose a gale, there they may lie;
 The soul, when once becalm'd in sin, may die.*

OBSERVATION.

SEAMEN are very watchful to take their opportunity of wind and tide, and it much concerns them so to be; the neglect of a few hours, sometimes loses them their passage, and proves a great detriment to them. They know the wind is an uncertain, variable thing; they must take it when they may: they are unwilling to lose one flow, or breath, that may be serviceable to them. If a prosperous gale offers, and they not ready, it repents them to lose it, as much as it would repent us to see a vessel of good wine, or beer, tapped and run to waste.

APPLICATION.

There are also seasons, and gales of grace, for our souls, golden opportunities of salvation afforded to men, the neglect of which proves the loss and ruin of souls. God hath given unto man a day of visitation, which he hath limited, Heb. iv. 7. and keeps an exact account of every year, month, and day that we have enjoyed it, Luke xiii. 7. Jer. xxv. 3. Luke xix. 42. The longest date of it can be but the time of this life; this is our day to work in, Job ix. 4. and upon this small wire the weight of eternity hangs. But sometimes the season of grace is ended, before the night of death comes; the accepted time is gone, men frequently out-live it, Luke xix. 44. 2 Cor. vi. 2. Or, if the outward means of salvation be continued, yet the spirit many times withdraws from those means, and ceases any more to strive with men:

and then the blessing, power, and efficacy is gone from them, and instead thereof a curse seizeth the soul, Heb. vi. 7, 8. and Jer. vi. 29.

Therefore it is a matter of high importance to our souls to apprehend these seasons. How pathetically doth Christ bewail Jerusalem upon this account! Luke xix. 42. "O that thou hadst known at least in " this thy day, the things of thy peace! but now they are hid from " thine eyes." If a company of seamen are set a-shore upon some remote, uninhabited island, with this advice, to be aboard again exactly at such an hour, else they must be left behind; how doth it concern them to be punctual to their time? The lives of those men depend upon a quarter of an hour. Many a soul hath perished eternally, the gospel leaving them behind in their sins, because they knew not the time of their visitation.

REFLECTION.

What golden seasons for salvation hast thou enjoyed, O my soul? what halcyon days of gospel-light and grace hast thou had? How have the precious gales of grace blown to no purpose upon thee! and the Spirit waited and striven with thee in vain? "The kingdom of " heaven, (being opened in the gospel dispensation) hath suffered " violence." Multitudes have been pressing into it in my days, and I myself have sometimes been almost persuaded, and not far from the kingdom of God: I have gone as far as conviction for sin and misery, yea, I have been carried by the power of the gospel, to resolve and purpose to turn to God, and become a new creature; but sin hath been too subtle and deceitful for me: I see, my resolutions were but as an early cloud, or morning dew; and now my heart is cold and dead again, settled upon its lees. Ah! I have cause to fear and tremble, lest God hath left me under that curse, Rev. xx. 11. "Let " him that is filthy be filthy still." I fear I am become as that miry place, Ezek. xlvii. 11. that shall not be healed by the streams of the gospel, but *given to salt*, and cursed into perpetual barrenness. Ah Lord! wilt thou leave me so! and shall thy Spirit strive no more with me? Then it had been good for me that I had never been born. Ah! if I have trifled out this season, and irrecoverably lost it, then I may take up that lamentation, Jer. viii. 20. and say, "My harvest " is past, my summer is ended, and I am not saved."

Every creature knows its time, even the turtle, crane, and swallow, know the time of their coming, Jer. viii. 7. How brutish am I, that have not known the time of my visitation! O thou, that art the Lord of life and time, command one gracious season more for me, and make it effectual to me, before I go hence, and be seen no more!

THE POEM.

A FRESH and whisking gale presents to-day,
But now the ships not ready; winds must stay,

And wait the seamen's leisure. Well, to-morrow
 They will put out; but then, unto their sorrow,
 That wind is spent, and by that means they gain
 Perchance a month's repentance, if not twain.
 At last another offers, now they're gone;
 But ere they gain their port, the market's done.
 For ev'ry work and purpose under heav'n,
 A proper time and season God hath giv'n.
 The fowls of heaven, swallow, turtle, crane,
 Do apprehend it, and put us to shame.
 Man hath his season too, but that mis-spent,
 There's time enough his folly to repent.
 Eternity's before him, but therein
 No more such golden hours as these have been:
 When these are pass'd away, then you shall find
 That proverb true,—*Occasion's bald behind*.
 Delays are dang'rous, see that you discern
 Your proper seasons: O that you would learn
 This wisdom from those fools that come too late
 With fruitless cries, when Christ hath shut the gate.



CHAP. X.

*By navigation one place stores another,
 And by communion we must help each other.*

OBSERVATION.

THE most wise God hath so dispensed his bounty to the several nations of the world, that one standing in need of another's commodities, there might be a sociable commerce and traffick maintained amongst them all, and all combining in a common league, may, by the help of navigation, exhibit mutual succours to each other. The staple commodities proper to each country, I find expressed by the poet, Bart. Coll.

Hence comes our sugars from Canary isles;
 From Candy currants, muskadels, and oils;
 From the Molucco's, spices; balsamum,
 From Egypt; odours from Arabia come;
 From India, gums, rich drugs, and ivory;
 From Syria, mummy; black, red ebony,
 From burning Chus; from Peru, pearl and gold;
 From Russia, furs, to keep the rich from cold;
 From Florence, silks; from Spain, fruit, saffron, sacks;
 From Denmark, amber, cordage, firs, and flax;

From Holland, hops ; horse from the banks of Rhine ;
 From France and Italy the choicest wine ;
 From England, wool ; all lands as God distributes,
 To the world's treasure pay their sundry tributes.

APPLICATION.

Thus hath God distributed the more rich and precious gifts and graces of his Spirit among his people ; some excelling in one grace, some in another, though every grace, in some degree, be in them all ; even as in *nature*, though there be all the faculties in all, yet some faculties are in some more lively and vigorous than in others ; some have a more vigorous eye, others a more ready ear, others a more voluble tongue ; so it is in *spirituals*. Abraham excelled in *faith*, Job in *patience*, John in *love*. These were their peculiar excellencies. All the elect vessels are not of one quantity ; yet even those that excel others in some particular grace, come short in other respects of those they so excelled in the former, and may be much improved by converse with such as in some respects are much below them. The solid, wise, and judicious Christian may want that liveliness of affections and tenderness of heart that appear in the weak ; and one that excels in gifts and utterance may learn humility from the very babes in Christ.

And one principal reason of this different distribution is to maintain fellowship among them all, 1 Cor. xii. 21. “ The head cannot say to “ the feet, I have no need of you.” As in a family where there is much business to be done, even the little children bear a part, according to their strength, Jer. vii. 18. “ The children gather wood, the “ fathers kindle the fire, the women knead the dough.” So in the family of Christ, the weakest Christian is serviceable to the strong.

There be precious treasures in these earthen vessels, for which we should trade by mutual communion. The preciousness of the treasure should draw out our desires and endeavours after it ; and the consideration of the brittleness of those vessels in which they are kept, should cause us to be the more expeditious in our trading with them, and make the quicker returns. For when those vessels (I mean bodies of the saints) are broken by death, there is no more to be gotten out of them. That treasure of grace which made them such profitable, pleasant, and desirable companions on earth, then ascends with them into heaven, where every grace receives its adolescence and perfection : and then, though they be ten thousand times more excellent and delightful than ever they were on earth, yet we can have no more communion with them till we come to glory ourselves. Now therefore it behoves us to be enriching ourselves by communication of what God hath dropt into us, and improvement of them, as one well notes *. We should do by saints, as we use to do by some choice book lent us for a few days, we should fix in our memories, or trans-

cribe all the choice notions we meet with in it, that they may be our own when the book is called for, and we can have it no longer by us.

REFLECTION.

Lord, how short do I come of my duty in communicating to, or receiving good by others! My soul is either empty and barren, or if there be any treasure in it, yet is but as a treasure locked up in some chest, whose key is lost, when it should be opened for the use of others. Ah Lord! I have sinned greatly, not only by vain words, but sinful silence. I have been of little use in the world.

How little also have I gotten by communion with others? Some it may be, that are of my own size, or judgment, or that I am otherwise obliged to, I can delight to converse with: but O, where is that largeness of heart and general delight I should have to, and in all thy people? How many of my old dear acquaintance are now in heaven, whose tongues were as *choice silver*, while they were here, Prov. x. 20. And blessed souls! how communicative were they of what thou gavest them? O what an improvement had I made of my talent this way, had I been diligent! Lord pardon my neglect of those sweet and blessed advantages. O let all my delight be in thy saints, who are the excellent of the earth. Let me never go out of their company, without an heart more warmed, quickened, and enlarged, than when I came amongst them.

THE POEM.

TO several nations God doth so distribute
His bounty, that each one must pay a tribute
Unto each other. Europe cannot vaunt,
And say, Of Africa I have no want.
America and Asia need not strive,
Which of itself can best subsist and live.
Each country's want, in something, doth maintain
Commerce betwixt them all. Such is the aim
And end of God, who doth dispense and give
More grace to some, their brethren to relieve.
This makes the sun ten thousand times more bright,
Because it is diffusive of its light;
Its beams are gilded gloriously; but then
This property doth gild them o'er again.
Should sun, moon, stars, impropriate all their light,
What dismal darkness would the world benight?
On this account men hate the vermin brood,
Because they take in much, but do no good.
What harm, if I at yours my candle light?
Except thereby I make your room more bright.
He that by pumping sucks and draws the spring
New streams, and sweeter, to the well doth bring.

Grace is a treasure in an earthen pot;
 When death hath dash'd it, no more can be got
 Out of that vessel: then, while it is whole,
 Get out the treasure to enrich your soul.

CHAP. XI.

*The rocks abide, though seas against them rage:
 So shall the church, which is God's heritage.*

OBSERVATION.

THE rocks, though situate in the boisterous and tempestuous ocean, yet abide firm and immoveable from age to age. The impetuous waves dash against them with great violence, but cannot remove them out of their place. And although sometimes they wash over them, and make them to disappear, yet there they remain fixed and impregnable.

APPLICATION.

This is a lively emblem of the condition of the church, amidst all dangers and oppositions wherewith it is encountered and assaulted in this world. These *metaphorical* waves roar and beat with violence against it, but with as little success as the sea against the rocks, Matt. xvi. 18. "Upon this rock will I build my church, and the [gates] of hell shall not prevail against it." The gates of hell are the power and policy of hell; for it is conceived to be an allusive speech to the gates of the Jews, wherein their ammunition for war was lodged, which also were the seats of judicature, there sat the judges; but yet these gates of hell shall not prevail. Nay, this rock is not only invincible in the midst of their violence, but also breaks all that dash against it, Zech. xii. 3. "In that day I will make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." An allusion to one that essays to roll some great stone against the hill, which at last returns upon him, and crushes him to pieces.

And the reason why it is thus firm and impregnable, is not from itself; for alas, so considered, it is weak, and obnoxious to ruin; but from the almighty power of God, which guards and preserves it day and night, Psal. xli. 5, 6. "God is in the midst of her, she shall not be moved: God shall help her, and that right early." Vatab. *Dum aspacit mane*. When the morning appears. Which notes (saith Calvin) God's assiduous and constant help and succour, which is extended in all dangers, as constantly as the sun arises. And this assiduous succour to his people, and their great security thereby, is set forth in the scriptures by a pleasant variety of metaphors and emblems, Zech. ii. 5. "I, saith the Lord, will be a wall of fire round

“about it.” Some think this phrase alludes to the cherubim that kept the way of the tree of life with flaming swords: others to the fiery chariots round about Dathan, where Elisha was; but most think it to be an allusion to an ancient custom of travellers in the deserts; who, to prevent the assaults of wild beasts in the night, made a circular fire round about them, which was as a wall to them. Thus will God be to his people a wall of fire, which none can scale. So Exod. iii. 3, 4 5. we have an excellent emblem of the church’s low and dangerous condition, and admirable preservation. You have here both a *marvel* and a *mystery*. The marvel was to see a bush all on fire and yet not consumed. The mystery is this, the bush represented the sad condition of the church of Egypt; the fire flaming upon it, the grievous afflictions, troubles, and bondage it was in there; the remaining of the bush unconsumed, the strange and admirable preservation of the church in those troubles. It lived there as the three noble Jews, untouched in the midst of a burning fiery furnace: and the angel of the Lord in a flame of fire, in the midst of the bush was nothing else but the Lord Jesus Christ, powerfully and graciously present with his people amidst all their dangers and sufferings. The Lord is exceeding tender over them, and jealous for them, as that expression imports, Zech. ii. 8. “He that toucheth them toucheth the apple of mine eye.” He that strikes at them, strikes at the face of God, and at the most excellent part of the face, the eye, and at the most tender and precious part of the eye, the apple of the eye. And yet, as a learned modern observes, this people of whom he uses this tender and dear expression, were none of the best of Israel neither; but the residue that staid behind in Babylon, when their brethren were gone to rebuild the temple; and yet over these, he is as tender as a man is over his eye.

REFLECTION.

And is the security of the church so great! and its preservation so admirable, amidst all storms and tempests! then why art thou so prone and subject to despond, O my soul, in the day of Sion’s trouble? Sensible thou wast, and oughtest to be: but no reason to hang down the head through discouragement, much less to forsake Zion in her distress, for fear of being ruined with her.

What Dāvid spake to Abiathar, 1 Sam. xxii. 23. that may Zion speak to all her sons and daughters in all their distresses: “Though he that seeketh thy life seeketh mine also; yet with me shalt thou be in safeguard.” God hath entailed great salvation and deliverances upon Zion; and blessed are all her friends and favourers; the Rock of ages is its defence. Fear not, therefore, O my soul, though the hills be removed out of their place, and cast into the midst of the sea. O let my faith triumph, and my heart rejoice upon this ground of comfort. I see the same rocks now, and in the same place and condition they were many years ago. Though they have endured many

storms, yet there they abide; and so shall Zion, when the proud waves have spent their fury and rage against it.

THE POEM.

MESOPOTAMIA, situate in the seas,
 May represent the church; or, if you please,
 A rock, o'er which the waves do wash and swell,
 May figure it; chuse either, which you will.
 Winds strive upon those seas, and make a noise,
 The lofty waves sometimes lift up their voice,
 And, swelling high successively, do beat
 With violence against it, then retreat.
 They break themselves, but it abides their shock;
 And when their rage is spent, there stands the rock.
 Then they are out that do affirm and vote,
 Peace, pomp, and splendor is the church's note.
 And they deserve no less reproof that are
 In Zion's troubles ready to despair.
 This rock amidst far stronger rocks doth lie,
 Which are its fence; so deep, so thick, so high,
 They can't be batter'd, scal'd or undermin'd:
 And these, environ'd by them, daily find
 Their bread ascertain'd; waters too secur'd:
 Then shout and sing, ye that are thus innur'd.

CHAP. XII.

*What dangers run they for little gains,
 Who, for their souls, would ne'er take half the pains!*

OBSERVATION.

HOW exceeding solicitous and adventurous are seamen for a small portion of the world? How prodigal of strength and life for it? They will run to the ends of the earth, engage in a thousand dangers, upon the hopes and probability of getting a small estate. *Per mare, per terras, per mille pericula currunt.* Hopes of gain make them willing to adventure their liberty, yea, their life, and encourage them to endure heat, cold, and hunger, and a thousand straits and difficulties, to which they are frequently exposed.

APPLICATION.

How hot and eager are men's affections after the world! and how remiss and cold towards things eternal! they are careful, and troubled about many things; but seldom mind the great and necessary matter, Luke x. 40. They can rise early, go to bed late, and eat the bread of carefulness; but when did they so deny themselves for their poor souls? Their heads are full of designs and projects to get or advance an estate: "We will go into such a city, continue

“there a year, and buy and sell, and get gain,” James iv. 13. This is the *το εργον*, the *master-design*, which engrosseth all their time, studies, and contrivances. The will hath past a decree for it, the heart and affections are fully let out to it, *They will be rich*, 1 Tim. vi. 9. This decree of the will, the Spirit of God takes deep notice of; and indeed it is the clearest and fullest discovery of a man’s portion and condition: for look what is highest in the estimation, first and last in the thoughts, and upon which we spend our time and strength with delight; certainly, that is our treasure, Matth. vi. 20, 21. The heads and hearts of saints are full of solicitous cares and fears about their spiritual condition; the great design they drive on, to which all other things are but *παρεργα*, things by the by, is to make sure their calling and election. This is the *pondus*, the weight and bias of their spirit; if their hearts stray and wander after any other thing, this reduces them again.

REFLECTION.

Lord, this hath been my manner from my youth, may the carnal-minded man say; I have been labouring for the meat that perisheth; disquieting myself in vain, full of designs and projects for the world, and unwearied in my endeavours to compass an earthly treasure; yet therein I have either been checked and disappointed by Providence, or if I have obtained, yet I am no sooner come to enjoy that content and comfort I promised myself in it, but I am ready to leave it all, to be stript out of it by death, and in that day all my thoughts perish: But, in the mean time, what have I done for my soul? When did I ever break a night’s sleep, or deny and pinch myself for it? Ah! fool that I am! to nourish and pamper a vile body, which must shortly lie under the clods, and become a loathsome carcase: and, in the mean time, neglect and undo my poor soul, which partakes of the nature of angels, and must live for ever. I have kept others vineyards, but mine own vineyard I have not kept. I have been a perpetual drudge and slave to the world; in a worse condition hath my soul been, than others that are condemned to the mines. Lord, change my treasure, and change my heart: O let it suffice that I have been thus long labouring in the fire for very vanity: now gather up my heart and affections in thyself, and let my great design now be, to secure a special interest in thy blessed self, that I may once say, “To me to live is Christ.”

THE POEM.

THE face of man impress’d and stamp’d on gold,
With crown, and royal sceptres, we behold.
No wonder that a human face it gains,
Since head, heart, soul, and body, it obtains.
Nor is it strange a sceptre it should have,
That to its yoke the world doth so enslave.

Charm'd with its chinking note, away they go,
 Like eagles to the carcase, ride and row.
 'Thro' worlds of hazards foolish creasures run,
 That into its embraces they may come.
 Poor Indians, in the mines, my heart condoles,
 But seldom turns aside to pity souls,
 Which are the slaves, indeed, that toil, and spend
 Themselves upon its service. Surely, friend,
 They are but sextons, to prepare, and make
 Thy grave, within those mines, whence they do to
 And dig their ore. Ah! many souls, I fear,
 Whose bodies live, yet lie entombed there.
 Is gold so tempting to you? Lo! Christ stands,
 With length of days, and riches in his hands.
 Gold in the fire try'd he freely proffers,
 But few regard, or take those golden offers.

CHAP. XIII.

*Millions of creatures in the seas are fed:
 Why then are saints in doubt of daily bread?*

OBSERVATION.

THERE are multitudes of living creatures in the sea. The Psalmist saith, there are in it, "Things creeping innumerable, both small and great beasts," Psal. civ. 25. and we read, Gen. i. 20. that when God blessed the waters, he said, "Let the waters bring forth abundantly, both fish and fowl, that move in it, and fly about it." Yet all those multitudes of fish and fowl, both in sea and land, are cared and provided for, Psal. cxlv. 15, 16. "Thou givest them their meat in due season: thou openest thy hand, and satisfiest the desire of every living thing."

APPLICATION.

If God take care for the fishes of the sea, and the fowls of the air, much more will he care and provide for those that fear him. "When the poor and needy seeketh water, and there is none, and their tongue faileth for thirst; I the Lord will hear them; I the God of Israel will not forsake them," Isa. xii. 17. "Take no thought for your life, (saith the Lord) what ye shall eat, or what ye shall drink; or for the body what ye shall put on:" Which he backs with an argument from God's providence over the creatures, and enforceth it with a [*much rather*] upon them, Matt. vi. 25, 31. God would have his people be without *carefulness*, i. e. anxious care, 1 Cor. vii. 32. "And to cast their care upon him, for he careth for them," 1 Pet. v. 7. There are two main arguments suggested in the gospel, to quiet and satisfy the hearts of saints in this particular:

the one is, that the gift of Jesus Christ amounts to more than all these things come to ; yea, in bestowing him, he has given that which virtually and eminently comprehends all these inferior mercies in it, Rom. viii. 32. “ He that spared not his own Son, but delivered him “ up for us all ; how shall he not with him freely give us all things ? ” And 1 Cor. iii. 22. “ All things are yours, and ye are Christ’s, and “ Christ is God’s.” Another argument is, that God gives these temporal things to those he never gave his Christ unto, and therefore there is no great matter in them ; yea, to those which, in a little while, are to be thrust into hell, Psal. xvii. 14. Now if God clothe and feed his enemies, if (to allude to that, Luke xii. 28.) he clothe the grass, which to-day is in its pride and glory in the field, and to-morrow is cast into the oven, into hell : how much more will he clothe and provide for you that are saints ?

This God, that feeds all the creatures is your Father, and a Father that never dies ; and therefore you shall not be as exposed orphans that are the children of such a Father. “ For he hath said, I will “ never leave you nor forsake you,” Heb. xiii. 3. I have read of a good woman, that in all wants and distresses was wont to encourage herself with that word, 2 Sam. xxii. 47. *The Lord liveth.* But one time, being in a deep distress, and forgetting that consolation, one of her little children came to her, and said, ‘ Mother, why weep ye ‘ so ? What ! is God dead now ? ’ Which words, from a child, shamed her out of her unbelieving fears, and quickly brought her spirits to rest. O saint, whilst God lives thou canst not want what is good for thee.

How sweet a life might Christians live, could they but bring their hearts to a full subjection to the disposing will of God ? to be content not only with what he commands and approves, but also with what he allots and appoints. It was a sweet reply that a gracious woman once made upon her death-bed, to a friend that asked, ‘ Whether ‘ she were more willing to live, or die ? ’ She answered, ‘ I am pleased with what God pleaseth.’ ‘ Yea, (saith her friend) but if God ‘ should refer it to you, which would you chuse ? ’ ‘ Truly, (said ‘ she) if God would refer it to me, I would refer it to him again.’ Ah ! blessed life, when the will is swallowed up in the will of God, and the heart at rest in his care and love, and pleased with all his appointments.

REFLECTION.

I remember my fault this day, may many a gracious soul say. Ah ! how faithless and distrustful have I been, notwithstanding the great security God hath given to my faith, both in his word and works ! O my soul, thou hast greatly sinned therein, and dishonoured thy Father ! I have been worse to my Father than my children are to me. They trouble not their thoughts with what they shall eat or drink, or put on, but trust to my care and provision for that ; yet I cannot trust

my Father, though I have ten thousand times more reason so to do, than they have to trust me, Matth. vii. 21. Surely, unless I were jealous of my Father's affection, I could not be so dubious of his provision for me. Ah! I should rather wonder that I have so much, than repine that I have no more. I should rather have been troubled that I have done no more for God, than that I have received no more from God. I have not proclaimed it to the world by my conversation, that I have found a sufficiency in him alone, as the saints have done, Hab. iii. 17, 18. How have I debased the faithfulness and all-sufficiency of God, and magnified these earthly trifles, by my anxiety about them? Had I had more faith, a light purse would not have made such an heavy heart. Lord, how often hast thou convinced me of this folly, and put me to the blush, when thou hast confuted my unbelief! so that I have resolved never to distrust thee more, and yet new exigencies renew this corruption. How contradictory also hath my heart and my prayers been? I pray for them conditionally, and with submission to thy will; I dare not say to thee, I must have them; yet this hath been the language of my heart and life. O convince me of this folly!

THE POEM.

VARIETY of curious fish are caught
 Out of the sea, and to our tables brought;
 We pick the choicest bits, and then we say,
 We are sufficed; come, now take away.
 The table's voided, you have done; but fain
 I would persuade to have it brought again.
 The sweetest bit of all remains behind,
 Which, through your want of skill, you could not find.
 A bit for faith, have you not found it? Then
 I've made but half a meal; come, taste again,
 Hast thou consider'd, O my soul! that hand
 Which feeds those multitudes in sea and land!
 A double mercy in it thou shouldst see;
 It fed them first, and then with them fed thee.
 Food in the waters we should think were scant
 For such a multitude, yet none do want.
 What num'rous flocks of birds about me fly?
 When saw I one, through want, fall down, and die?
 They gather what his hand to them doth bring,
 Tho' but a worm, and at that feast can sing.
 How full a table doth my Father keep?
 Blush then my naughty heart, repent, and weep;
 How faithless and distrustful hast thou been,
 Altho' his care and love thou oft hast seen?
 Thus in a single dish you have a feast,
 Your first and second course, the last the best.

CHAP. XIV

*Sea-waters drained through the earth, are sweet ;
So are th' afflictions which God's people meet.*

OBSERVATION.

THE waters of the sea, in themselves, are brackish and unpleasant, yet being exhaled by the sun, and condensed into clouds, they fall down into pleasant showers ; or if drained through the earth, their property is thereby altered, and that which was so salt in the sea, becomes exceeding sweet and pleasant in the springs. This we find by constant experience, the sweetest crystal spring came from the sea, Eccl. i. 7.

APPLICATION.

Afflictions in themselves are evil, Amos ii. 6. very bitter and unpleasant. See Heb. xii. 11. Yet not morally and intrinsically evil, as sin is ; for if so, the holy God would never own it for his own act as he doth, Mic. iii. 2. but always disclaimeth sin, James i. 3. Besides, if it were so evil, it could, in no case or respect, be the object of our election and desire, as in some cases it ought to be, Heb. xi. 25. but it is evil, as it is the fruit of sin, and grievous unto sense, Heb. xii. 11. But though it be thus brackish and unpleasant in itself, yet, passing through Christ and the covenant, it loses that ungrateful property, and becomes pleasant in the fruits and effects thereof unto believers.

Yea, such are the blessed fruits thereof, that they are to account it all joy when they fall into divers afflictions, Jam. i. 2. David could bless God that he was afflicted, and many a saint hath done the like. A good woman once compared her afflictions to her children : ‘ For, ‘ (saith she) they put me in pain in bearing them ; yet as I know not ‘ which child, so neither which affliction I could be without.’

Sometimes the Lord sanctifies afflictions to discover the corruption that is in the heart, Deut. viii. 2. it is a furnace to shew the dross. Ah ! when a sharp affliction comes, then the pride, impatience, and unbelief of the heart appear : *Matura vexatio prodit seipsam*. When the water is stirred, then the mud and filthy sediment that lay at the bottom rise. Little, saith the afflicted soul, did I think there had been in me that pride, self-love, distrust of God, carnal fear, and unbelief, as I now find. O where is my patience, my faith, my glory in tribulation ? I could not have imagined the sight of death would have so appalled me, the loss of outward things have so pierced me. Now what a blessed thing is this to have the heart thus discovered.

Again, sanctified afflictions discover the emptiness and vanity of the creature. Now, the Lord hath stained its pride, and veiled its tempting splendor, by this or that affliction ; and the soul sees what an empty, shallow, deceitful thing it is. The world (as one hath

truly observed) is then only great in our eyes, when we are full of sense and self: but now affliction makes us more spiritual, and then it is nothing. It drives them nearer to God, makes them see the necessity of the life of faith, with multitudes of other benefits.

But yet these sweet fruits of afflictions do not naturally, and of their own accord, spring from it; no, we may as well look for grapes from thorns, or figs from thistles, as for such fruits from affliction, till Christ's sanctifying hand and art have passed upon them.

The reason why they become thus sweet and pleasant (as I noted before) is, because they run now in another channel; Jesus Christ hath removed them from mount Ebal to Gerizim; they are no more the effects of vindictive wrath, but paternal chastisement. And, as *Mr. Case well notes, 'a teaching affliction is to the saints, the result of all the offices of Jesus Christ. As a king, he chastens; as a prophet, he teacheth, viz. by chastening; and, as a priest, he hath purchased this grace of the Father, that the dry rod might blossom, and bear fruit.' Behold, then, a sanctified affliction is a cup, whereinto Jesus hath wrung and pressed the juice and virtue of all his mediatorial offices. Surely, that must be a cup of generous, royal wine, like that in the supper, a cup of blessing to the people of God.

REFLECTION.

Hence may the unsanctified soul draw matter of fear and trouble, even from its unsanctified troubles. And thus it may reflect upon itself: O my soul! what good hast thou gotten by all, or any of thy afflictions? God's rod hath been dumb to thee, or thou deaf to it. I have not learned one holy instruction from it; my troubles have left me the same, or worse than they found me; my heart was proud, earthly, and vain before, and so it remains still; they have not purged out, but only given vent to the pride, murmur, and atheism of my heart. I have been in my afflictions, as that wicked Ahaz was in his, 2 Chron. xxviii. 22. who, "in the midst of his distress, yet trespassed more and more against the Lord." When I have been in storms at sea, or troubles at home, my soul within me hath been as a raging sea, casting up mire and dirt. Surely this rod is not the rod of God's children; I have proved but dross in the furnace, and I fear the Lord will put me away as dross, as he threatens to do to the wicked, Psal. cxix. 119.

Hence also should gracious souls draw much encouragement and comfort amidst all their troubles. O these are the fruits of God's fatherly love to me! why should I fear in the day of evil! or tremble any more at affliction? Though they seem as a serpent at a distance, yet are they a rod in the hand. O blessed be that skilful and gracious hand, that makes the rod, the dry rod to blossom, and bear such precious fruit.

Lord, what a mystery of love lies in this dispensation ! that sin, which first brought afflictions into the world, is now itself carried out of the world by affliction, Rom. v. 12. Isa. vii. 9. O what can frustrate my salvation, when those very things that seem most to oppose it, are made subservient to it, and, contrary to their own nature, do promote and further it ?

THE POEM.

TIS strange to hear what different censures fall
Upon the same affliction ; some do call
Their troubles sweet, some bitter ; others meet
Them both mid-way, and call them bitter sweet.
But here's the question still, I fain would see,
Why sweet to him, and bitter unto me ?
Thou drink'st them, dregs and all, but others find
Their troubles sweet, because to them refin'd
And sanctify'd ; which difference is best,
By such apt similes as these exprest :
From salt and brackish seas fumes rise and fly,
Which, into clouds condens'd, obscure the sky ;
Their property there alter'd, in few hours,
Those brackish fumes fall down in pleasant show'rs :
Or as the dregs of wine and beer, distill'd
By limbec, with ingredients, doth yield
A cordial water, tho' the lees were bitter,
From whence the chymist did extract such liquor.
Then marvel not, that one can kiss that rod,
Which makes another to blaspheme his God.
O get your troubles sweeten'd and refin'd,
Or else they'll leave bitter effects behind.
Saints troubles are a cord, let down my love,
To pully up their hearts to things above.

 CHAP. XV.

*The seas within their bounds the Lord contains :
He also men and devils holds in chains.*

OBSERVATION.

IT is a wonderful work of God to limit and bound such a vast and furious creature as the sea, which, according to the judgment of many learned men, is higher than the earth ; and that it hath a propensity to overflow it, is evident both from its nature and motion : were it not that the great God had laid his law upon it. And this is a work wherein the Lord glories, and will be admired. Psal. civ. 9. “ Thou hast set a bound that they may not pass over, that “ they turn not again to cover the earth.” Which it is clear they would do, were they not thus limited So Job xxxviii. 8, 10, 11.

“ Who shut up the sea with doors, when it brake forth as if it had issued out of the womb? I brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed.”

APPLICATION.

And no less is the glorious power and mercy of God discovered in bridling the rage and fury of Satan and his instruments, that they break not in upon the inheritance of the Lord, and destroy it. “ Surely the wrath of man shall praise thee, and the remainder of wrath thou shalt restrain,” Psal. lxxvi. 10. By which it is more than hinted, that there is a world of rage and malice in the hearts of wicked men, which fain would, but cannot vent itself, because the Lord restrains, or, as in the Hebrew, *girds it up*. Satan is the envious one, and his rage is great against the people of God, Rev. xii. 12. But God holds him, and all his instruments in a chain of providence; and it is well for God’s people that it is so.

They are limited as the sea, and so the Lord in a providential way speaks to them, “ Hitherto shall ye come, and no further.” Sometimes he ties them up so short, that they cannot touch his people, though they have the greatest opportunities and advantages. Psal. cv. 12, 13, 14, 15. “ When they were but a few men in number; yea, very few, and strangers in it; when they went from one nation to another, from one kingdom to another people, he suffered no man to do them wrong; yea, he reprov’d kings for their sakes, saying, touch not mine anointed, and do my prophets no harm.” And sometimes he permits them to touch and trouble his people, but then sets bounds and limits to them, beyond which they must not pass. That is a pregnant text to this purpose, Rev. ii. 10. “ Behold the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days.”

Here are four remarkable limitations upon Satan and his agents in reference to the people of God: a limitation as to the *persons*, not all, but some; a limitation of the *punishment*, a prison, not a grave, not hell; a limitation upon them as to the *end*, for trial, not ruin; and lastly, as to the *duration*, not as long as they please, but ten days.

REFLECTION.

O my soul! what marrow and fatness, comfort and consolation mayest thou suck from the breast of this truth in the darkest day of trouble? Thou seest how the flowing seas drives to overwhelm the earth. Who has arrested it in its course, and stopt its violence? who has confined it to its place? Certainly none other but the Lord. When I see it threaten the shore with its proud, furious, and insulting waves, I wonder it doth not swallow up all: but I see it no sooner touch the sands, which God hath made its bounds, but it retires, and, as it were, with a kind of submission, respects those limits which God hath set it.

Thus the fiercest element is repressed by the feeblest things: thou seest also how full of wrath and fury wicked men are, how they rage like the troubled sea, and threaten to overwhelm thee, and all the Lord's inheritance: and then the floods of ungodly men make thee afraid; yet are they restrained by an invisible, gracious hand, that they cannot execute their purpose, nor perform their enterprize. How full of devils and devilized men is this lower world? Yet, in the midst of them all, hast thou hitherto been preserved. O! my soul, admire and adore that glorious power of God, by which thou art kept unto salvation. Is not the preservation of a saint in the midst of such hosts of enemies as great a miracle, though not so sensible as the preservation of those three noble Jews in the midst of the fiery furnace, or Daniel in the den of lions? For there is as strong a propension in Satan and wicked men, to destroy the saints, as in the fire to burn, or a lion to devour. O! then, let me cheerfully address myself to the faithful discharge of my duty, and stand no longer in a slavish fear of creatures, who can have no power against me but what is given them from above, John xix. 11. And no more shall be given than shall turn to the glory of God, Psal. lxxvi. 10. and the advantage of my soul, Rom. viii. 28.

THE POEM.

THIS world's a forest, where, from day to day,
Bears, wolves, and lions, range and seek their prey;
Amidst them all poor harmless lambs are fed,
And by their very dens in safety led.
They roar upon us, but are held in chains;
Our shepherd is their keeper, he maintains
Our lot. Why then should we so trembling stand?
We meet them, true, but in their keeper's hand.
He that to raging seas such bounds hath put,
The mouths of rav'nous beasts can also shut.
Sleep in the woods, poor lambs, yourselves repose
Upon his care, whose eyes do never close.
If unbelief in you don't lose their chain,
Fear not their struggling, that's but all in vain.
If God can check the waves by smallest sand,
A twined thread may hold these in his hand.
Shun sin, keep close to Christ; for other evils
You need not fear, tho' compass'd round with devils.

CHAP. XVI.

*To sea without a compass none dare go:
Our course without the word is even so.*

OBSERVATION.

OF how great use and necessity is the compass to seamen! thou_{hg}

they can coast a little way by the shore, yet they dare not venture far into the ocean without it: it is their guide, and directs and shapes their course for them: and if by the violence of wind and weather they are driven beside their due course, yet by the help of this they are reduced, and brought to rights again. It is wonderful to consider, how, by the help of this guide, they can run in a direct line many hundred leagues, and at last fall right with the smallest island; which is in the ocean comparatively, but as the head of a small pin upon a table.

APPLICATION.

What the compass and all other mathematical instruments are to the navigator, that and much more is the word of God to us in our course to heaven. This is our compass to steer our course by, and it is truly touched; he that orders his conversation by it shall safely arrive in heaven at last. Gal. vi. 16. "As many as walk according to this rule, peace be on them and mercy."

This word is as necessary to us in our way to glory, as a lamp or lantern is in a dark night, Psal. cxix. 105. that is a light shining in a dark place, till the day dawn, and the day-star arise in our hearts, 2 Pet. i. 19. If any that profess to know it and own it as a rule, miss heaven at last, let them not blame the word for misguiding them, but their own negligent and deceitful hearts, that shuffle in and out, and shape not their course and conversation according to its prescriptions.

What blame can you lay upon the compass, if you steer not exactly by it? How many are there, that neglecting this rule, will coast it to heaven by their own reason? No wonder such fall short, and perish in the way. This is a faithful guide, and brings all that follow it to a blessed end; "Thou shalt guide me with thy counsel, and afterwards receive me to glory," Psal. lxxiii. 24. The whole hundred and nineteenth psalm is spent in commendation of its transcendent excellency and usefulness. Luther professed that he prized it so highly, that he would not take the whole world in exchange for one leaf of it. Lay but this rule before you, and walk accurately by it, and you cannot be out of your way to heaven, Psal. cxix. 30. "I have chosen the way of truth, (or the true way;) thy judgment have I laid before me." Some indeed have opened their detracting blasphemous mouths against it; as Julian, that vile apostate, who feared not to say, there was as good matter in Phocillides as in Solomon, in Pindarus's odes, as in David's psalms.

And the papists generally slight it, making it a lame, imperfect rule; yea, making their own traditions the touchstone of doctrines, and foundation of faith. Montanus tells us, that although the apostle would have sermons and service celebrated in a known tongue, yet the church, for very good cause, hath otherwise ordered it. Gilford called it the mother of heresies. Bonner's chaplain judged it worthy to be burnt as a strange doctrine. They set up their inventions above it, and frequently come in with a *non obstante* against Christ's institu-

tions. And thus do they make it void, or, as the word *ηκυρωσατε*, signifies, Matth. xv. 6. unlord it, and take away its authority as a rule. But those that have thus slighted it, and followed the by-paths unto which their corrupt hearts have led them, they take not hold of the paths of life, and are now in the depths of hell. All other lights to which men pretend, in the neglect of this, are but false fires that will lead men into the pits and bogs of destruction at last

REFLECTION.

And is thy word a compass, to direct my course to glory? O where am I then like to arrive at last, that in all my course have neglected it, and steered according to the counsel of my own heart! Lord, I have not made thy word the man of my council, but consulted with flesh and blood; I have not enquired at this oracle, nor studied it, and made it the guide of my way, but walked after the sight of my eyes, and the lust of my heart. Whither, Lord! can I come at last, but to hell, after this way of reckoning? Some have slighted thy word professedly, and I have slighted it practically. I have a poor soul embarked for eternity, it is now floating on a dangerous ocean, rocks and sands on every side, and I go a-drift before every wind of temptation, and know not where I am. Ah, Lord! convince me of the danger of this condition. O convince me of my ignorance in thy word, and the fatal consequence and issue thereof. Lord, let me now resolve to study, prize, and obey it; hide it in my heart, that I may not sin against it. Open my understanding, that I may understand the scriptures; open my heart to entertain it in love. O thou that hast been so gracious to give a perfect rule, give me also a perfect heart to walk by that rule to glory!

THE POEM.

THIS world's a sea, wherein a num'rous fleet
Of ships are under sail. Here you shall meet
Of ev'ry rate and size; frigates, galleons,
The nimble ketches, and small pickeroons:
Some bound to this port; some where winds and weather
Will drive them, they are bound they know not whither.
Some steer away for heaven, some for hell;
To which some steer, themselves can hardly tell.
The winds do shape their course, which tho' it blow
From any point, before it they must go.
They are directed by the wind and tide,
That have no compass to direct and guide:
For want of this must run themselves a ground,
Brave ships are cast away, poor souls are drown'd,
Thy word our compass is, to guide our way
To glory; it reduces such as stray.
Lord, let thy word dwell richly in my heart,
And make me skilful in this heavenly art:

O let me understand, and be so wise,
 To know upon what point my country lies :
 And having set my course directly thither,
 Great God preserve me in the foulest weather.
 By reason some will coast it ; but I fear,
 Such coasters never will drop anchor there.
 Thy word is truly touch'd, and still directs
 A proper course, which my base heart neglects.
 Lord, touch my iron heart, and make it stand
 Pointing to thee its loadstone. To that land
 Of rest above, let ev'ry tempest drive
 My soul, where it would rather be than live.

CHAP. XVII.

*Look as the sea, by turns, doth ebb and flow,
 So their estates, that use it, come and go.*

OBSERVATION.

THE sea hath its alternate course and motion, its ebbings and flowings ; no sooner is it high water, but it begins to ebb again, and leave the shore naked and dry, which but a little before it covered and overflowed. And as its tide, so also its waves are the emblem of inconstancy, still rolling and tumbling, this way and that, never fixed and quiet. *Instabilis unda: as fickle as a wave*, is common, to a proverb, See Jam. i. 6. "He that wavereth is like a wave of the sea driven with the wind, and tossed." So Isa. lvii. 20. "It cannot rest."

APPLICATION.

Thus mutable and inconstant are all outward things, there is no depending on them : nothing of any substance, or any solid consistence in them, 1 Cor. vii. 31. "The fashion of this world passeth away." It is an high point of folly to depend upon such vanities : Prov. xxiii. 5. "Why wilt thou set (or, as it is in the Hebrew, cause) thine eyes to fly upon that which is not ? For riches certainly make themselves wings, and fly away, as an eagle towards heaven." In flying to us (saith Augustine) they have, *alas vix quidem passerinas*, scarce a sparrow's wings ; but in flying from us, wings as an eagle. And those wings they are said to make to themselves ; i. e. the cause of its transitoriness is in itself ; the creature is subjected to vanity by sin ; they are sweet flowers, but withered presently, James i. 10. "As the flower of the grass, so shall the rich man fade away." The man is like the stalk or grass, his riches are the flower of the grass ; his glory and outward beauty, the stalk, is soon withered, but the flower much sooner. This is either withered upon, or blown off from it, while the stalk abides. Many a man outlives his

estate and honour, and stands in the world as a bare dry stalk in the field, whose flower, beauty, and bravery are gone: one puff of wind blows it away, one churlish easterly blast shrivels it up, 1 Pet. iv. 24.

How mad a thing is it, then, for any man to be lifted up in pride, upon such a vanity as this is! to build so lofty and over-jetting a roof upon such a feeble, tottering foundation! We have seen meadows full of such curious flowers, mown down and withered; men of great estates impoverished suddenly; and when, like a meadow that is mown, they have begun to recover themselves again, (as the phrase is) the Lord hath sent "grasshoppers in the beginning of the shooting up of" the latter growth," Amos vii. 2. Just as the grasshoppers and other creatures, devour the second tender herbage as soon as the field begins to recover its verdure; so men, after they have been denuded and blasted by Providence, they begin after a while to flourish again; but then comes some new affliction and blasts all. None have more frequent experience of this than you that are merchants and seamen, whose estates are floating; and yet such as have had the highest security in the eye of reason, have, notwithstanding, experienced the vanity of these things. Henry IV. a potent prince was reduced to such a low ebb, that he petitioned for a prebend's place in the church of Spire. Gallimer, king of the Vandals, was brought so low, that he sent to his friends for a sponge, a loaf of bread, and an harp: a sponge to dry up his tears, a loaf of bread to maintain his life, and an harp to solace him in his misery. The story of Bellisarius is very affecting: he was a man famous in his time, general of an army, yet having his eyes put out, and stripped of all earthly comforts, was led about crying, *Date obolum Bellisario*. Give one penny to poor Bellisarius. Instances in history of this kind are infinite. Men of the greatest estates and honours have nevertheless become the very *ludibria fortunæ*, as one speaks, the very scorn of fortune.

Yea, and not only wicked men that have gotten their estates by rapine and oppression, have lived to see them thus scattered by Providence: but sometimes godly men have had their estates, how justly soever acquired, thus scattered by providence also. Whoever had an estate, better gotten, better bottomed, or better managed, than Job? yet all was overthrown and swept away in a moment; though in mercy to him, as the issue demonstrated.

Oh then! what a vanity is it to set the heart, and let out the affections on them! you can never depend too much upon God, nor too little upon the creature, 1 Tim. vi. 17. "Charge them that are" rich in this world, that they be not high-minded and trust in uncertain riches."

REFLECTION.

Are all earthly things thus transitory and vain? Then what a reproach and shame is it to me, that the men of this world should be more industrious and eager in the prosecution of such vanities, than

I am to enrich my soul with solid and everlasting treasure? O that ever a sensual lust should be more operative in them than the love of God in me! O my soul, thou dost not lay out thy strength and earnestness for heaven with any proportion to what they do for the world. I have indeed higher motives, and a surer reward than they: but as I have an advantage above them herein, so they have an advantage above me in the strength and entireness of the principle by which they are acted. What they do for the world, they do it with all their might; they have no contrary principle to oppose them; their thoughts, strength, and affections are entirely carried in one channel; but I find “a law in my members warring against the law of my mind;” I must strive through a thousand difficulties and contradictions to the discharge of a duty. O my God! shall not my heart be more enlarged in zeal, love, and delight in thee, than theirs are after their lusts? O let me once find it so.

Again, is the creature so vain and unstable? Then why are my affections so hot and eager after it? And why am I so apt to doat upon its beauty, especially when God is staining all its pride and glory! Jer. xlv. 5, 6. Surely it is unbecoming the spirit of a Christian at any time, but at such a time we may say of it, as Hushai of Ahithophel’s counsel, “It is not good at this time.”

O that my spirit were raised above them, and my conversation more in heaven! O that like that angel, Rev. x. 1, 2. which came down from heaven, and set one foot upon the sea, and another upon the earth, having a crown upon his head, so I might set one foot upon all the cares, fears, and terrors of the world, and another upon all the tempting splendor and glory of the world, treading both underfoot in the dust, and crowning myself with nothing but spiritual excellencies and glory!

THE POEM.

JUDGE in thyself, O Christian! is it meet
 To set thy heart on what beasts set their feet?
 ’Tis no hyperbole, if you be told,
 You dig for dross with mattocks made of gold.
 Affections are too costly to bestow
 Upon the fair-fac’d nothings here below.
 The eagle scorns to fall down from on high,
 (The proverb saith) to catch the silly fly.
 And can a Christian leave the face of God,
 To embrace th’ earth, or doat upon a clod?
 Can earthly things thy heart so strangely move,
 To tempt it down from the delights above;
 And now to court the world at such a time
 When God is laying judgment to the line?
 ’Tis just like him that doth his cabin sweep
 And trim, when all is sinking in the deep:

Or like the silly bird that to her nest
 Doth carry straws, and never is at rest,
 Till it be feather'd well, but doth not see
 The axe beneath, that's hewing down the tree.
 If on a thorn thy heart itself repose
 With such delight, what if it were a rose?
 Admire, O saint, the wisdom of thy God,
 Who of the self-same tree doth make a rod,
 Lest thou shouldst surfeit on forbidden fruit,
 And live not like a saint, but like a brute.

CHAP. XVIII.

*Like hungry lions, waves for sinners gape:
 Leave then your sins behind, if you'll escape.*

OBSERVATION.

THE waves of the sea are sometimes raised by God's commission, to be executioners of his threatenings upon sinners. When Jonah fled from the presence of the Lord to Tarshish, the text saith, "The Lord sent out a great wind into the sea, and there was a mighty tempest, so that the ship was like to be broken," Jonah i. 4. These were God's bailiffs to arrest the run-away prophet. And Psal. cxlviii. 8. The stormy winds are said to *fulfil his word*; not only his word of command, in rising when God bids them, but his word of *threatening* also. And hence it is called a *destroying wind*, Jer. li. 1. and a *stormy wind in God's fury*, Ezek. xiii. 13.

APPLICATION.

If these be the executioners of God's threatenings, how sad then is their condition that put forth to sea under the guilt of all their sins? Or, if God should commissionate the winds to go after and arrest thee for all thou owest him, where art thou then? How dare you put forth under the power of a divine threat, before all be cleared betwixt God and thee? Sins in scripture are called debts, Matth. vi. 12. They are debts to God; not that we owe them to him, or ought to sin, but *metonymically*, because they render the sinner obnoxious to God's judgments, even as pecuniary debts oblige him that hath not wherewith to pay, to suffer punishment. All sinners must undergo the curse, either in their own person, according to the express letter of the law, Gen. ii. 17. Gal. iii. 10. or their surety, according to the tacit intent of the law, manifested to be the mind of the lawgiver, Gen. iii. 13, 14.

Now he that by faith hath interest in this surety, hath his discharge, his *quietus est*, sealed in the blood of Christ; all process at law, or from the law, is stopt, Rom. viii. 1. But if thou be an impenitent, persisting sinner, thy debt remains upon thine own score,

“And be sure thy sin will find thee out, wherever thou goest,” Numb. xxxii. 23. i. e. God’s revenging hand for sin will be upon thee: Thou mayest lose the sight and memory of thy sins, but they lose not the sight of thee; they follow after, as the hound doth the fleeting game upon the scent, till they have fetched thee up: And then consider, “How fearful a thing it is to fall into the hands of the “living God,” Heb. x. 31. How soon may a storm arrest, and bring thee before the bar of God?

REFLECTION.

O my soul, what a case art thou in, if this be so? Are not all thy sins yet upon thine own score? Hast not thou made light of Christ, and that precious blood of his, and hitherto persisted in thy rebellion against him? And what can the issue of this be at last, but ruin? There is abundant mercy indeed for returning sinners; but the gospel speaks of none for persisting and impenitent sinners. And though many who are going on in their sins are overtaken by grace, yet there is no grace promised to such as go on in sin. O! if God should arrest me by the next storm, and call me to an account for all that I owe him, I must then lie in the prison of hell to all eternity; for I can never pay the debt; nay, all the angels in heaven cannot satisfy for it. Being christless, I am under all the curses in the book of God; a child of Hagar. Lord pity and spare me a little longer! O discover thy Christ unto me, and give me faith in his blood, and then thou art fully satisfied at once, and I discharged for ever. O require not the debt at my hand, for then thou wilt never be satisfied, nor I acquitted. What profit, Lord, is there in my blood! O my soul, make haste to this Christ, thy refuge city; thou knowest not how soon the avenger of blood may overtake thee.

THE POEM.

THY sins are debts, God puts them to account;
Canst tell, poor wretch, to what thy debts amount?
Thou fill’st the treasure of thy sins each hour.
Into his vials God doth also pour
Proportionable wrath: ‘Thou seest it not;
But yet assure thyself, there’s drop for drop.
For every sand of patience running out,
A drop of wrath runs in. Soul, look about!
God’s treasure’s almost full, as well as thine:
When both are full, O then the dreadful time
Of reck’ning comes; thou shalt not gain a day
Of patience more, but there hastes away
Heaven’s pursevant, who comes upon the wing
With his commission seal’d, to take and bring.
Dost still reject Christ’s tenders? Well, next storm
May be the bailiff order’d to perform
This dreadful office. O then restless be,
Till God in Christ be reconcil’d to thee.

The sum is great, but if a Christ thou get,
 Fear not, a prince can pay a beggar's debt.
 Now if the storm should rise, thou need'st not fear;
 'Thou art, but the delinquent is not there.
 A pardon'd soul to sea may boldly go:
 He fears not bailiffs, that doth nothing owe.



CHAP. XIX.

*To save the ship, rich lading's cast away,
 Thy soul is shipwreck'd if thy lusts do stay.*

OBSERVATION.

IN storms and distresses at sea, the richest commodities are cast overboard; they stand not upon it, when life and all is in jeopardy and hazard, Jonah i. 5. The mariners cast forth the wares that were in the ship into the sea, to lighten it. And, Acts xxvii. 18, 19. they cast out the very tacklings of the ship. How highly soever men prize such commodities, yet reason tells them, it were better these should perish, than life. Satan himself could say, Job i. "Skin for skin, and all that a man hath will he give for his life."

APPLICATION.

And surely, it is every way as highly reasonable, that men should mortify, cast out, and cut off their dearest lusts, rather than their immortal souls should sink and perish in the storm of God's wrath. Life indeed is a precious treasure, and highly valued by men: You know what Solomon saith, Eccl. ix. 4. That "a living dog is better than a dead lion." And we find men willing to part with their estates, limbs, or any outward comfort for the preservation of it. The woman in the gospel spent all she had on the physicians for her health, a degree below life. Some men indeed do much overvalue their lives, and part with Christ and peace of conscience for it; but he that thus saves it, shall lose. Now if life be so much worth, what then is the soul worth? Alas! life is but "a vapour, which appeareth for a little while, and then vanisheth away," Jam. iv. 14.

Life indeed is more worth than all the world, but my soul is more worth than ten thousand lives. *Nature* teacheth you to value the first so high, and *grace* should teach you to value the second much higher, Mat. xix. 20. Now here is the case: Either you must part with your sins, or with your souls; if these be not cast out, both must sink together. "If ye live after the flesh, ye must die," Rom. viii. 13. God saith to you in this case, as to Ahab, when he spared Benhadad, 1 Kings xx. 42. "Because thou hast let go a man whom God hath appointed to destruction, therefore thy life shall go for his life." Guilt will raise a storm of wrath, as Jonah did, if not cast out.

REFLECTION.

And must sin or the soul perish? Must my life, yea, my eternal life go for it if I spare it? O then let me not be cruel to mine own soul in sparing my sin; O my soul, this foolish pity and cruel indulgence will be thy ruin: If I spare it, God hath said, "He will not spare me," Deut. xxvi. 20. It is true the pains of mortification are sharp, but yet is easier than the pains of hell. To cut off a right hand, or pluck out a right eye is hard; but to have my soul cut off eternally from God is harder. Is it as easy (O my soul!) to burn for them in hell, as to mortify them on earth? Surely, it is "profitable for me, that one member perish, rather than that all be cast into hell," Matt. v. 24. I see the merchant willing to part with rich wares if embarked with them in a storm: And those that have gangrened legs or arms, willingly stretch them out to be cut off to preserve life: And shall I be willing to endure no difficulties for my soul; Christ reckoned souls worth his blood: And is it not worth my self-denial? Lord, let me not warm a snake in my bosom, that will at last sting me to the heart.

THE POEM.

THY soul's the ship, its lading is its lusts,
 God's judgments, stormy winds, and dangerous gusts;
 Conscience the master; but the stubborn will
 Goes *supra cargo*, and doth keep the bill:
 Affections are the men. The winds do rise,
 The storm increases: Conscience gives advice
 To throw those lusts o'erboard, and so to ease
 The vessel, which else cannot keep the seas.
 The will opposes, and th' affections say,
 The master's counsel they will not obey.
 The case is dang'rous, that no man can doubt,
 Who sees the storm within, and that without.
 Lusts and affections cannot part; no, rather,
 They are resolv'd to swim or sink together.
 Conscience still strives, but they cannot abide
 That it or reason should the case decide
 Lust knows that reason, in like cases, still
 Determines well: Then chuse ye whom ye will.
 Shall make the devil judge? This case has been
 Before him, and he judg'd that skin for skin,
 And all men have, they'll part with for their life.
 Then how unreasonable is this strife?
 They that their sins do with their persons ship,
 Do for their souls prepare a dreadful whip.

CHAP. XX.

*Christ, with a word, can surging waves appease :
His voice a troubled soul can quickly ease.*

OBSERVATION.

WHEN the sea works, and is tempestuous, it is not in the power of any creature to appease it. When the Egyptians would by their hieroglyphics express an impossibility, they did it by the picture of a man treading upon the waves. It is storied of Canute, an ancient Danish king, that when a mighty storm of flattery arose upon him, he appeased it by shewing that he could not appease the sea: But one of his courtiers told him as he rode near the sea-side, ‘That he ‘was Lord of the sea as well as land.’ ‘Well, (said the king) we shall ‘see that by and by;’ and so went to the water-side, and with a loud voice cried, ‘O ye seas and waves, come no further, touch not my feet.’ But the sea came up notwithstanding that charge, and confuted the flattery. But now Jesus Christ hath command of them indeed: It is said of him, Mat. viii. 20. *That he rebuked them.* And Mark iv. 38. He quiets them with a word, *Peace, be still*; as one would hush a child, and it obeyed him.

APPLICATION.

Conscience, when awakened by the terrors of the Lord, is like a raging tempestuous sea; so it works, so it roars; and it is not in the power of all creatures to hush or quiet it. Spiritual terrors, as well as spiritual consolations are not known till felt. O when the arrows of the Almighty are shot into the spirit, and the terrors of God set themselves in array against the soul; when the venom of those arrows drink up the spirits, and those armies of terrors charge violently and successively upon it, as Job vi. 4. What creature then is able to stand before them! Even God’s own dear children have felt such terrors as have *distracted them*, Psal. lxxxi. 15. Conscience is the seat of guilt: it is like a burning glass, so it contracts the beams of the threatenings, twists them together, and reflects them on the soul, until it smoke, scorch, and flame. If the wrath of the king be like the roaring of a lion, then what is the Almighty’s wrath! which is *burning wrath*, Job xix. 11. *Tearing wrath*, Psal. l. 22. *Surprizing wrath*, Job xx. 23. And *abiding wrath*, Job iii. 36.

In this case no creature can relieve: all are physicians of no value; some under these terrors have thought hell more tolerable, and by a violent hand have thrust themselves out of the world into it to avoid these gnawings: Yet Jesus Christ can quickly calm these mystical waves also, and hush them with a word; yea, he is the physician, and no other. It is the sprinkling of his blood, which, like a cooling fomentation, allays those heats within: That blood of sprinkling speaks peace, when all others have practised upon the soul to no purpose; and the reason is, because he is a Person in whom God and

man, justice and mercy meet and kiss each other, Eph. ii. 14. And hence fetches in peace to the soul, Rom. v. 1.

REFLECTION.

Can none appease a troubled conscience but Christ? Then learn, O my soul, to understand, and daily more and more to savour that glorious name, even Jesus, that delivers not only from the wrath to come, but that which is felt here also. O, if the foretaste of hell be so intolerable, if a few drops, let fall on the conscience in this life be so scalding and insufferable, what is it to have all the vials poured out to eternity, when there shall be nothing to divert, mitigate, or allay it?

Here men have somewhat to abate those terrors, some hopes of mercy, at least a possibility: but there is none. O my soul! how art thou loaded with guilt! and what a *Magormissabib* wouldst thou be, should God rouse that sleepy lion in thy bosom! My condition is not at all the better because my conscience is quiet. Ah! the day is coming when it must awake, and will lighten and thunder terribly within me, if I get not into Christ the sooner. O Lord, who knows the power of thy wrath? O let me not carry this guilt out of the world with me, to maintain those everlasting flames, let me give no sleep to mine eyes, nor slumber to mine eye-lids, till I feel the comfort of that blood of sprinkling, which alone speaketh peace.

THE POEM.

AMONG the dreadful works of God, I find
 No *metaphors* to paint a troubled mind.
 I think on this, now that, and yet will neither
 Come fully up, though all be put together.
 'Tis like the raging sea that casts up mire,
 Or like to *Ætna*, breathing smoke and fire;
 Or like a roused lion, fierce and fell;
 Or like those furies that do howl in hell.
 O conscience! who can stand before thy power,
 Endure thy gripes and twinges but an hour?
 Stone, gout, strappado, racks, whatever is
 Dreadful to sense, is but a toy to this.
 No pleasures, riches, honours, friends can tell
 How to give ease: In this 'tis like to hell.
 Call for the pleasant timbrel, lute, and harp;
 Alas! the music howls, the pain's too sharp
 For these to charm, divert, or lull asleep:
 These cannot reach it, no, the wound's too deep.
 Let all the promises before it stand,
 And set a Barnabas at its right hand;
 These in themselves no comfort can afford,
 'Tis Christ, and none but Christ can speak the word.
 And he no sooner speaks but all is still,
 The storm is over, and the mind tranquil.

There goes a pow'r, with his majestic voice,
 To hush the dreadful storm, and still its noise.
 Who would but fear and love this glorious Lord,
 That can rebuke such tempests with a word?

CHAP. XXI.

*Our food out of the sea God doth command;
 Yet few therein take notice of his hand.*

OBSERVATION.

THE providence of God in furnishing us with such plenty and variety of fish, is not slightly to be past over. We have not only several sorts of fish in our own seas, which are caught in their seasons; but from several parts, especially the western parts of England, many sail of ships are sent yearly to the American parts of the world; as Newfoundland, New-England, &c. Whence every year is brought home, not only enough to supply our own nation, but many thousand pounds worth also yearly returned from Spain, and other countries; by which trade many thousand families do subsist.

APPLICATION.

But now, what returns do we make to heaven for these mercies? O what notice is taken of the good hand of Providence, which thus supplies and feeds us with the blessings of the sea? I fear there are but few that own, or act in submission to it, and are careful to return, according to received benefit. Men do not consider, "That their works are in the hand of God," Eccl. ix. 1. And even those that have the most immediate dependence upon Providence, as merchants and seamen, yet are very prone to undertake designs in the confidence of their own wisdom and industry; not looking higher for the blessing, Jam. iv. 13. They often "sacrifice to their own net, and burn incense to their drag, because by them their portion is fat, and their meat plenteous," Hab. i. 16. viz. They attribute what is due to God unto the creature: now this is a sin highly provoking to the Lord; for look in what degree the heart cleaves to the second cause, in the same degree it departs from the living God, Jer. x. 5.

And how do you think the blessed God will take it, to see himself thus debased, and the creature thus exalted into his place; to see you carry yourselves to the creature as to a God, and to the blessed God as to a creature. Surely, it is a great and common evil and such as will blast all, if not timely discovered and lamented. If we make flesh our arm, it is just with God to wither and dry up the arm. Do we not, my brethren, look upon second causes as if they had the main stroke in our business? And with a neglective eye pass by God, as if he came in but collaterally, and on the bye, into it?

But certainly all endeavours will be unsanctified, if not successful in which God is not eyed and engaged.

“It is in vain for you to rise up early, and sit up late, and eat the bread of sorrows; for so he giveth his beloved sleep,” Psalm cxxxvii. 2. i. e. It is to no purpose for men to beat their brains, tire their spirits, and rack their consciences for an estate. The true way of acquiring and enjoying the creature, is by submitting quietly to the will of God, in a prudent and diligent, yet moderate use of lawful means: Nothing can thrive with us till then.

REFLECTION.

Why then should I disquiet myself in vain; and rob myself of my peace, by these unbelieving cares and distractions? O this hath been my sin! I have acted, as if my condition had been at my own dispose; I have eyed creatures and means too much, and God too little. How have my hands hanged down with discouragement, when second causes have disappeared, or wrought cross to my designs in the world, ready to transfer the fault on this thing, or that! And again, how apt am I to be vainly lifted up in carnal confidence, when I see myself competently furnished with creature munition, and provision? Oh, what a God-provoking wickedness, is this! How oft hath providence checked my carnal presumption, and dashed many hopeful projects? Yet have I not owned it, as I ought, and submitted to it. Oh, it is a wonder this hath not closed the hand of providence against me, and pulled down a curse upon all! Ah Lord, let me now learn, “to acquaint myself with thee, then shall I decree a thing, and it shall be established,” Job xxii. 28.

THE POEM.

IN all the gifts of God we should advance
His glorious name; not say, it came by chance.
Or to the idol of our prudence pay
The tribute of our praise, and go our way.
The waves do clap their hands, and in their kind
Acknowledge God; and what! are they more blind
That float upon them? Yea, for what they get
They offer sacrifices to their net.
This is your manner, thus to work you go:
Confess the naked truth; is't not so?
This net was wisely cast, 'tis full, 'tis full:
O well done mates, this is a gallant pull.
Thus what is due to God, you do apply
Unto yourselves most sacrilegiously.
I cannot wonder such come empty home,
That are so full of self and sin: Yet some
I hope look higher, and on God reflect
Due praise. A blessing such may well expect.

CHAP. XXII.

*Whilst thou by art the silly fish doth kill,
Perchance the devil's hook sticks in thy gill.*

OBSERVATION.

THERE is skill in fishing; they that go to sea in a fishing voyage, use to go provided with their craft (as they very fitly call it) without which they can do nothing. They have their lines, hooks of several sizes, and their bait. They carefully observe their seasons; when the fish fall in, then they ply their business day and night.

APPLICATION.

But how much more skilful and industrious is Satan to ensnare and destroy souls? The devil makes a voyage as well as you; he hath his baits for you, as you have for the fish: He hath his devices and wiles to catch souls, 2 Cor. ii. 11. Eph. vi. 11. He is a serpent, an old serpent, Rev. xii. 9. Too crafty for man in his perfection, much more in his collapsed and degenerated state, his understanding being cracked by the fall, and all his faculties poisoned and perverted.

Divines observe four steps, or degrees of Satan's tempting power:

First, He can find out the constitution-evils of men; he knows to what sin their natures are more especially prone, and inclinable.

Secondly, He can propound suitable objects to those lusts, he can exactly and fully hit every man's humour: as Agrippa mixed her poison in that meat her husband loved best.

Thirdly, He can inject and cast motions into the mind, to close with those tempting objects; as it is said of Judas, John xiii. 2. "The devil put it into his heart."

Fourthly, He can solicit, irritate, and provoke the heart, and by those continual restless solicitations weary it: and hereby he often draws men to commit such things as startled them in the first motion.

All this he can do, if he finds the work sticks, and meets with rubs and difficulties; yet doth he not act to the utmost of his skill and power, at all times, and with all persons; neither indeed need he do so; the very propounding of an object is enough to some, without any further solicitation; the devil makes an easy conquest of them.

And, beside all this, his policy much appears in the election of place, time, and instruments to tempt by: And thus are poor souls caught, "as fishes in an evil net," Eccl. ix. 12. The carnal man is led by sense, as the beast; and Satan handles and fits him accordingly. He useth all sorts of motives, not only internal and intellectual; but external and sensitive also; as the sparkling of the wine, when it gives its colour in the glass; the harlot's beauty, whose eyelids are snares, hiding always the hook, and concealing the issue from them. He promises them gain and profit, pleasure and delight, and all that is tempting, with assurance of secrecy: By these he fastens

the fatal hook in their jaws, and thus they are led captive by him at his will.

REFLECTION.

And is Satan so subtil and industrious to entice souls to sin? Doth he thus cast out his golden baits, and allure souls with pleasure to their ruin? Then how doth it behove thee, O my soul, to be jealous and wary! how strict a guard should I set upon every sense! Ah, let me not so much regard how sin comes towards me in the temptation, as how it goes off at last. The day in which Sodom was destroyed, began with a pleasant sun-shine, but ended in fire and brimstone. I may promise myself much content in the satisfaction of my lusts: But O how certainly will it end in my ruin? Ahab doubtless promised himself much content in the vineyard of Naboth, but his blood paid for it in the portion of Jezreel. The harlot's bed was perfumed, to entice the simple youngman, Prov. vii. 17. But those chambers of delight proved the chambers of death, and her house the way to hell. Ah! with what a smiling face doth sin come on towards me in its temptations? how doth it tickle the carnal fancy, and please the deceived heart? But what a dreadful catastrophe and upshot hath it? The delight is quickly gone; but the guilt thereof remains to amaze and terrify the soul with ghastly forms, and dreadful representations of the wrath of God. As sin hath its delights attending it to enter and fasten it, so it hath its horrors and stings to torment and wound: And as certainly as I see those go before it to make a way, so certainly shall I find these follow after, and tread upon its heels. No sooner is the conscience awakened, but all those delights vanish as a night-vision, or as a dream when one awakes; and then I shall cry, here is the hook, but where is the bait? Here is the guilt and horror, but where the delight that I was promised? And I, whither shall I now go? Ah, my deceitful lusts! you have enticed and left me in the midst of all miseries.

THE POEM.

THERE's skill in fishing, that the devil knows;
 For when for souls Satan a fishing goes,
 He angles cunningly; he knows he must
 Exactly fit the bait unto the lust.
 He studies constitution, place and time,
 He guesses what is his delight, what thine:
 And so accordingly prepares the bait,
 Whilst he himself lies closely hid, to wait
 When thou wilt nibble at it. Dost incline
 To drunken meetings? then he baits with wine:
 Is this the way? If into this he'll smell,
 He'll shortly pledge a cup of wrath in hell.
 To pride or lust is thy vile nature bent?
 An object suitable he will present.

O think on this! when you cast in the hook,
 Say, Thus for my poor soul doth Satan look.
 O play not with temptations, do not swallow
 The sugar'd bait, consider what will follow.
 If once he hitch thee, then away he draws
 Thy captive soul close pris'ner in his paws.

CHAP. XXIII.

*Doth trading fail, and voyages prove bad ;
 If you cannot discern the cause, 'tis sad.*

OBSERVATION.

THERE are many sad complaints abroad (and, I think not without cause) that trade fails, nothing turns to account. And though all countries are open and free for traffic, a general peace with all nations, yet there seems to be a dearth, a secret curse upon trading. You run from country to country, and come losers home. Men can hardly render a reason of it; few hit the right cause of this judgment.

APPLICATION.

That prosperity and success in trade are from the blessing of God, I suppose few are so *atheistical*, as once to deny or question. The devil himself acknowledges it, Job i. 10. "Thou hast blessed the work of his hands, and his substance is increased in the land." It is not in the power of any man to get riches, Deut. viii. 18. "Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth." It is his blessing that makes good men rich, and his permission that makes wicked men rich. That maxim came from hell, *Quisque fortunæ suæ faber*: Every man is the contriver of his own condition. Certainly, "The good of man is not in his own hand," Job xxi. 16. "Promotion cometh not from the east nor the west," Psal. lxxvi. 6, 7.

This being acknowledged, it is evident that in all disappointments, and want of success in our callings, we ought not to stick in second causes, but to look higher, even to the hand and disposal of God: For whose it is to give the blessing, his also it is to withhold it. And this is as clear in scripture as the other: It is the Lord that takes away the fishes of the sea, Hos. iv. 3. Zeph. i. 3. "It is he that curseth our blessings," Mal. ii. 3.

This God doth as a punishment for sin, and the abuse of mercies; and therefore in such cases we ought not to rest in general complaints to, or of one another, but search what those sins are that provoke the Lord to inflict such judgments.

And here I must request your patience, to hear a plain, and close word of conviction. My brethren, I am persuaded these are the

sins among many others, that provoke the Lord to blast all your employments.

1. Our undertaking designs without prayer. Alas ! how few of us begin with God ! interest him in our dealings, and ask counsel and direction at his mouth. Prayer is that which sanctifies all employments and enjoyments, 1 Tim. iv. 5. The very *heathen* could say, *A Jove principium*. They must begin with God. O that we had more prayers, and fewer oaths !

2. Injustice and fraud in our dealings. A sin to which merchants are prone, as appears by that expression, Hos. xii. 7. This is that which will blast all your enjoyments.

3. An over-earnest endeavour after the world. Men make this their business, they will be rich : and hence it is, they are not only unmerciful to themselves, in wearying and wasting their own spirits with carking cares, but to such also as they employ ; neither regarding the souls or bodies of men : scarce affording them the liberty of the Lord's day, (as has been too common in our Newfoundland employments,) or if they have it, yet they are so worn out with incessant labours, that that precious time is spent either in sleep or idleness. It is no wonder God gives you more rest than you would have, since that day of rest hath been no better improved. This over-doing hath not been the least cause of our undoing.

Lastly, Our abuse of prosperity, when God gave it, making God's mercies the food and fuel of our lusts. When we had affluence and confluence of outward blessings, " this made us kick against God," as, Deut. xxxiii. 15. " forget God," Deut. iv. 14. yea, grow proud of our strength and riches, Ezek. xvi. 13. and Jer. ii. 31. Ah ! how few of us in the days of our prosperity, behaved ourselves as good Jehoshaphat did ? 2 Chron. xvii. 5, 6. " He had silver and gold in abundance, and his heart was lifted up in the way of God's commandments ;" not in pride and insolence.

REFLECTION.

Are these the sins that blast our blessings, and wither our mercies ? O then let me cease to wonder it is no better, and rather admire that it is no worse with me ; that my neglect of prayer, injustice in dealings, earthly-mindedness, and abuse of former mercies have not provoked God to strip me naked of all my enjoyments. Let me humbly accept from the Lord the punishment of my iniquities, and lay my hand upon my mouth. And O that these disappointments might convince me of the creature's vanity, and cause me to drive on another trade for heaven ; then shall I adore thy wisdom in rending from me those idolized enjoyments. Ah, Lord ! When I had them, my heart was a perpetual drudge to them : how did I then forget God, neglect my duty, and not mind my eternal concernments ! Oh, if these had not perished, in all probability I had perished. My God, let my soul prosper, and then a small portion of these things shall afford me more comfort than ever I had in their greatest abundance.

“A little that a righteous man hath, is better than the riches of many wicked,” Psal. xxxvii. 16.

THE POEM.

THERE's great complaint abroad that trading's bad,
 You shake your head, and cry, 'Tis sad, 'tis sad.
 Merchants lay out their stock, seamen their pains,
 And in their eye they both may keep their gains.
 Your fishing fails, you wonder why 'tis so,
 'Tis this (saith one) or that; but I say—no,
 'Twill ne'er be well till you confess and say,
 It is our sin that frights the fish away.
 No wonder all goes into bags with holes,
 Since so the gospel hath been in your souls.
 We kick'd like Jeshurun, when the flowing tide
 Of wealth came tumbling in, this nourish'd pride.
 'Twixt soul and body, now I wish it may
 Fare, as betwixt the Jews and us this day
 O that our outward want and loss may be
 To us a soul-enriching poverty!
 If disappointments here advance the trade
 For heaven, then complain not; you have made
 The richest voyage, and your empty ships
 Return deep laden with soul-benefits.

CHAP. XXIV.

*In seas the greater fish the less devour :
 So some men crush all those within their power.*

OBSERVATION.

THERE are fishes of prey in the sea, as well as birds and beasts of prey on the land. Our seamen tell us, how the devouring whales, sharks, dolphins, and other fishes, follow the caplein, and other smaller fish, and devour multitudes of them. It is frequent with us in our own seas to find several smaller fish in the bellies of the greater ones; yea, I have often heard seamen say, that the poor little fry, when pursued are so sensible of the danger, that they have sometimes seen multitudes of them cast themselves upon the shore and perish there to avoid the danger of being devoured by them.

APPLICATION.

Thus cruel, merciless, and oppressive are wicked men, whose “ten-der mercies are cruelty,” Prov. xxii. 10. We see the like cruelty in our extortioners, and over-reaching sharks ashore, who grind the faces of the poor, and regard not the cries of the fatherless and widows, but fill their houses with the gain of oppression. These are, by the Holy Ghost, compared to the fishes of the sea, Hab. i. 13, 14. This is a crying sin, yea, it sends up a loud cry to heaven for ven-

geance, *Exod. xxii. 23.* “If thou afflict the widow and the fatherless, and they cry unto me, I will surely hear their cry.” And *ver. 27.* “I will hear his cry, for I am gracious. Nay, God will not only hear their cry, but avenge their quarrel. That is a remarkable text, *1 Thes. iv. 6.* “That no man go beyond and defraud his brother in any matter, because that the Lord is the [avenger] of all such.” This word * *avenger*, is but once more used in the *New Testament*, *Rom. xiii. 4.* and there it is applied to the civil magistrate, who is to see execution done upon offenders. But now this is a sin that sometimes may be out of the reach of man’s justice, and therefore God himself will be their avenger. You may over-power the poor in this world, and it may be they cannot contend with you at man’s bar, therefore God will bring you before his bar.

Believe it, sirs, it is a sin so provoking to God, that he will not let it escape without severe punishment, sooner or later. The prophet *Habakkuk, chap. i. ver. 13.* wondered how the holy God could forbear such till the general day of reckoning, and that he did not take exemplary vengeance on them in this life. “Thou art of purer eyes than to behold evil, and canst not look upon iniquity: wherefore then lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?” And *Prov. xxiii. 10, 11.* “Enter not into the fields of the fatherless,” i. e. of the poor and helpless. But why is it more dangerous violently to invade their right, than another’s? The reason is added, “for their Redeemer is mighty, and he shall plead their cause with thee.” It may be they are not able to retain a counsel to plead their cause here; therefore God will plead their cause for them.

REFLECTION.

Turn in upon thyself (O my soul) and consider, hast thou not been guilty of this crying sin! Have I not (when a servant) over-reached and defrauded others, and filled my master’s house with violence and deceit? and so brought myself under that dreadful threatening, *Zeph. i. 9.* Or since I came to trade and deal upon mine own account, have not the balances of deceit been in my hand? I have (it may be) kept many in my service and employment; have not I used their labours without reward, and so am under that woe? *Jer. xxii. 13.* or not given them wages proportionable to their work? *Isa. lviii. 3.* or by bad payment and unjust deductions and allowances, defrauded them of a part of their due? *Mal. iii. 5.* or at least delayed payment, out of a covetous disposition to gain by it; whilst their necessities in the mean time cried aloud for it; and so sinned against God’s express commands, *Deut. xxiv. 14, 15.* *Lev. xix. 30.* or have I not persecuted such as God hath smitten? *Psal. lxix. 26.* and rigorously exacted the utmost of my due, though the hand of God hath gone out

against them, breaking their estates? O my soul, examine thyself upon these particulars: rest not quiet until this guilt be removed by the application of the blood of sprinkling. Hath not the Lord said, Jam. ii. 13. "That they shall have judgment without mercy, that have shewed no mercy? And is it not a fearful thing to fall into the hands of the living God, who hath said, He will take vengeance for these things?"

THE POEM.

DEVOURING whales, and rav'nous sharks do follow
The lesser fry, at one gulp to swallow
Some hundreds of them, as our seamen say:
But we can tell far stranger things than they.
For we have sharks ashore on every creek,
That to devour poor men do hunt and seek.
No pity, sense, or bowels in them be,
Nay, have they not put off humanity?
Extortioners and cheaters, whom God hates
Have dreadful open mouths, and through those gates
Brave persons with their heritages pass
In fun'ral state, friends crying out, alas!
O give me Agur's wish, that I may never
Be such myself, nor feel the hands of either.
And as for those that in their paw's are grip'd,
Pity and rescue, Lord, from that sad plight.
When I behold the squeaking lark, that's borne
In faulcon's talons, crying, bleeding, torn;
I pity its sad case, and would relieve
The prisoner, if I could, as well as grieve.
Fountain of pity! hear the piteous moans
Of all thy captive and oppressed ones.



CHAP. XXV.

*In storms to spread much sail endangers all:
So carnal mirth, if God for mourning call.*

OBSERVATION.

IN storms at sea, the wise navigator will not spread much sail; that is the way to lose masts and all. They use then to furl up the sails, and lie a hull, when not able to bear a knot of sail, or else to lie a try, or scud before the wind and seas. It is no time then to hoist up the top and top-gallant, and shew their bravery.

APPLICATION.

When the judgments of God are abroad in the earth, it is no time then to make mirth, Ezek. xxi. 10. "Should we [then] make mirth?"

It contemneth the rod of my son as every tree." i. e. As if it were a common rod and ordinary affliction : whereas the rod of my son is not such as may be had of every tree ; but it is an iron rod to such as despise it, Psal. ii. 9. O it is a provoking evil, and commonly God severely punishes it. Of all persons such speed worst in the common calamity. Amos vi. 1. " Woe to them that are at ease in Sion, that ' are not grieved for the affliction of Joseph," as ver. 6. It may be (as one observes upon the text) they did not laugh at him, or break jests upon him ; but they did not condole with him. And what shall be their punishment ? see ver. 7. " Therefore now shall they go captive with the first that go captive : " God will begin with them first. Solomon tells us, Eccles. iii. 4. " There is a time to weep, and a " time to laugh ; a time to mourn, and a time to dance : " ' Only, (as ' M. Trap notes upon the text) we must not invert the order, but ' weep with men, that we may laugh with angels.' To be merry and frolic in a day of tribulation, is to disturb the order of seasons. That is a terrible text, Isa. xxii. 12. which should make the hearts of such as are guilty in this kind to tremble : " In that day did the Lord of " hosts call to mourning, and to girding with sackcloth : and behold " joy and gladness, slaying oxen, killing sheep, drinking wine," &c. Well, what is the issue of this ? " Surely, this iniquity shall not be " purged from you till ye die." O dreadful word ! surely (my brethren) sympathy is a debt we owe to Christ mystical. Whatever our constitution, condition, or personal immunities be, yet when God calls for mourning, we must hear and obey that call. David was a king, an expert musician, a man of a sanguine and cheerful constitution : yet who more sensible of the evil of those times than he ? Rivers of water ran down his eyes at the consideration of them. Melancthon was so affected with the miseries of the church in his days, that he seemed to take little or no notice of the death of his child, whom he entirely loved. At such a time we may " say of laughter, thou art " mad, and of mirth, what doth it !"

REFLECTION.

Blush then, O my soul ! for thy levity and insensibility under God's angry dispensations. How many of the precious sons and daughters of Zion, lie in tears abroad, while I have been " nourishing " my heart as in a day of slaughter ? The voice of God hath cried " to the city, and men of understanding have heard its voice," Micah vi. 9. But I have been deaf to that cry. How loth (my God) have I been to urge my sensual heart to acts of sorrow and mourning ! Thou hast bid me weep with them that weep, but my vain heart cannot comply with such commands. Ah, Lord ! If I mourn not with Zion, neither shall I rejoice with her.

O, were mine eyes opened, and my heart sensible and tender, I might see cause enough to melt into tears ! and like that Christian Niobe, Luke vii. 38. to lie weeping at the feet of Christ. Lord, what stupidity is this ! shall I laugh, when thou art angry, and thy

children weeping and trembling? Then I may justly fear, lest “when they shall sing for joy of heart, I shall howl for vexation of spirit,” Isa. lxxv. 13, 14. Surely, O my soul! such laughter will be turned into mourning; either here or hereafter.

THE POEM.

IN troublous times, mirth in the sinner’s face
Is like a mourning-cloak with silver lace.
The lion’s roaring make the beasts to quake:
God’s roaring judgments cannot make us shake.
What belluine contempt is this of God,
To laugh in’s face when he takes up the rod?
Such laughter God in tears will surely drown,
(Unless he hate thee) e’er he lay it down.
These rods have voices, if thou hear them well;
If not, another rod’s prepar’d in hell;
And when the arm of God shall lay it on,
Laugh if thou canst; no, then thy mirth is gone.
All Zion’s children will lament and cry,
When all her beauteous stones in dust do lie?
And he that for her then laments and mourns,
Shall want no joy, when God to her returns.

CHAP. XXVI.

*A little leak neglected, dangerous proves:
One sin connived at, the soul undoes.*

OBSERVATION.

THE smallest leak, if not timely discovered and stopt, is enough to sink a ship of the greatest burden: Therefore seamen are wont frequently to try what water is in the hold; and if they find it fresh, and increasing upon them, they ply the pump, and presently set the carpenters to search for it and stop it; and till it be found they cannot be quiet.

APPLICATION.

What such a leak is to a ship, that is the smallest sin neglected to the soul; it is enough to ruin it eternally. For as the greatest sin discovered, lamented, and mourned over by a believer, cannot ruin him; so the least sin indulged, covered, and connived at, will certainly prove the destruction of the sinner. No sin, though never so small, is tolerated by the pure and perfect law of God, Psalm cxix. 96. The command is exceeding broad; not as if it gave men a latitude to walk as they please, but broad, i. e. extending itself to all our words, thoughts, actions, and affections: Laying a law upon them all; conniving at no evil in any man, 1 Pet. ii. 1.

And as the word gives no allowance for the least sin, so it is the

very nature of sincerity and uprightness, to set the heart against [every] way of wickedness, Psal. cxxxix. 23, 24. Job xxxi. 13. and especially against that sin which was its darling in the days of his vanity, Psal. xviii. 23. True hatred (as the philosopher observes) is of the * whole kind : He that hates sin as sin, and so doth every upright soul, hates all sins as well as some.

Again, the soul that hath had a saving sight of Jesus Christ, and a true discovery of the evil of sin, in the glass both of the law and gospel, can account no sin small. He knows the demerit of the smallest sin is God's eternal wrath, and that not the least sin can be remitted without the shedding and application of the blood of Christ, Heb. ix. 22. which blood is of infinite value and price, 1 Pet. i. 19.

To conclude, God's people know, that little as well as great sins, are dangerous, deadly, and destructive in their own nature ; a little poison will destroy a man. Adrian was choaked with a gnat, Cæsar stabbed with bodkins. A man would think Adam's sin had been no great matter, yet what dreadful work did it make ! It was not as a single bullet to kill himself only ; but as a chain-shot, which cut off all his poor, miserable posterity. Indeed, no sin can be little, because its object against whom it is committed is so great, whence it receives a kind of infiniteness in itself ; and because the price paid to redeem us from it is so invaluable.

REFLECTION.

And is the smallest sin not only damning in its own nature, but will certainly prove the ruin of that soul that hides and covers it ; O then let my spirit accomplish a diligent search. Look to it, O my soul ! that no sin be indulged by thee ; set these considerations as so many flaming swords in the way of thy carnal delights and lusts : Let me never say of any sin as Lot did of Zoar, " It is a little one, spare " it." Shall I spare that which cost the blood of Jesus Christ ? The Lord would not spare him, " When he made his soul an offering for sin," Rom. viii. 32. Neither will he spare me, if I defend and hide it, Deut. xxix. 20. Ah ! if my heart were right, and my conversation sound, that lust, whatever it be, that is so favoured by me, would especially be abhorred and hated, Isa. ii. 20. and xxx. 22. Whatever my convictions and reformations have been, yet if there be but one sin retained and delighted in, this keeps the devil's interest in my soul. And though for a time he seem to depart, yet at last he will return with seven worse spirits, and this is the sin that will open the door to him, and deliver up my soul, Matth. xii. 43, 44. Lord, let me make thorough work of it ; let me cut it off, and pluck it out, though it be as a right-hand, or eye. Ah ! shall I come so near the kingdom of God, and make such a fair offer for Christ, and yet stick at a small matter, and

lose all for want of one thing? Lord, let me shed the blood of the dearest lust for his sake that shed his dearest blood for me!

THE POEM.

THERE'S many a soul's eternally undone
For sparing sin, because a little one.
But we are much deceiv'd; no sin is small,
That wounds so great a God, so dear a soul.
Yet say it were, the smallest pen-knife may
As well as sword or lance, dispatch and slay,
And shall so small a matter part and sever
Christ and thy soul? What! make you part for ever?
Or wilt thou stand on toys with him, when he
Deny'd himself in greatest things for thee?
Or will it be an ease in hell to think
How easily thy soul therein did sink?
Are Christ and hell for trifles sold and bought?
Strike souls with trembling, Lord, at such a thought!
By little sins belov'd, the soul is lost,
Unless such sins do great repentance cost.

CHAP. XXVII.

*Ships make much way when they a trade-wind get :
With such a wind the saints have ever met.*

OBSERVATION.

THOUGH in most parts of the world the winds are variable, and sometimes blow from every part of the compass, by reason whereof sailing is slow and dangerous; yet about the Equinoctial, seamen meet with a trade-wind blowing, for the most part one way; and there they sail jocund before it, and scarce need to lower a topsail for some hundreds of leagues.

APPLICATION.

Although the people of God meet with many seeming rubs and set-backs in their way to heaven, which are like contrary winds to a ship; yet they are from the day of their conversion to the day of their complete salvation, never out of a trade-wind's way to heaven. Rom. viii. 21. "We know that all things work together for good to them that love God, to them that are called according to his purpose." This is a most precious scripture, pregnant with its consolation, to all believers in all conditions, a pillar of comfort to all distressed saints: Let us look a little nearer to it.

(*We know*) Mark the certainty and evidence of the proposition, which is not built upon a guess or remote probability, but upon the knowledge of the saints; *we know it*, and that partly by Divine re-

velation, God has told us so; and partly by our own experience we find it so.

(*That all things*) Not only things that lie in a natural and direct tendency to our good; as *ordinances, promises, blessings, &c.* but even such things as have no natural fitness and tendency to such an end; as *afflictions, temptations, corruptions, desertions, &c.* all these help onward. They

(*Work together*) Not all of them directly, and of their own nature and inclination; but by being over-ruled and determined to such an issue by the gracious hand of God: nor yet do they work out such goods to the saints singly and apart, but as adjuvant causes or helps, standing under, and working in subordination to the supreme and principal cause of their happiness.

Now, the most seeming opposite things, yea, sin in itself, which in its own nature is really opposite to their good, yet eventually contributes to it. Afflictions and desertions seem to work against us, but being once put into the rank and order of causes, they work together with such blessed instruments, as word and prayer to an happy issue. And though the faces of these things that so agree and work together, look contrary ways; yet there are, as it were, secret chains and connexions of providence betwixt them, to unite them in their issue. There may be many instruments employed about one work, and yet not communicate counsels, or hold intelligence with each other. Joseph's brethren, the Midianites, Potiphar, &c. knew not one another's mind, nor aimed at one end, (much less the end that God brought about by them) one acts out of revenge, another for gain, a third out of policy; yet all meet together at last, in that issue God had designed to bring about by them, even Joseph's advancement. Even so it is here, Christian, there are more instruments at work for thine eternal good than thou art aware of.

REFLECTION.

Cheer up then, O my soul, and lean upon this pillar of comfort in all distresses. Here is a promise for me, if I am a called one; that, like the philosopher's stone, turns all into gold it toucheth. This promise is my security; however things go in the world, my God "will do me no hurt," Jer. xxv. 6. Nay, he will do me good by every dispensation. "O that I had but an heart to make all things work for his glory, that thus causeth every thing to work for my good." My God, dost thou turn every thing to my advantage? O let me return all to thy praise; and if by every thing thou work my eternal good, then let me in every thing give thanks.

But ah! how foolish and ignorant have I been? even as a beast before thee. How hath my heart been disquieted, and apt to repine at thy dispensations, when they have crossed my will? not considering that my God faithfully pursues my good, even in those things that cross, as well as in that which pleases me.

Blessed Lord! What a blessed condition are all thy people in, who

are within the line of this promise? All things friendly and beneficial to them; friends helpful; enemies helpful; everything conspiring, and conducing to their happiness. With others it is not so; nothing works for their good; nay, every thing works against it: their very mercies are snares, and their prosperity destroys them; Prov. i. 32. even the blessed gospel itself is a savour of death to them: when evil befalls them, "it is an only evil," Ezek. vii. 5. that is, not turned into good to them; and as their evils are not turned into good, so all their good is turned into evil. As this promise hath an influence into all that concerns the people of God, so the curse hath an influence into all the enjoyments of the wicked. O my soul, bless the Lord, who hath cast thy lot into such a pleasant place, and given thee such a glorious heritage, as this promise is.

THE POEM.

WHEN once the dog-star rises, many say,
 Corn ripens then apace, both night and day.
 Souls once in Christ, that morning-star lets fall
 Such influences on them, that all
 God's dispensations to them, sweet or sour,
 Ripen their souls for glory ev'ry hour.
 All their afflictions, rightly understood,
 Are blessings; ev'ry wind will blow some good.
 Sure at their troubles saints would never grudge,
 Were sense deposed, and faith made the judge.
 Falls make them wavier, amend their pace;
 When gifts puff up their hearts, and weaken grace.
 Could Satan see the issue, and th' event
 Of his temptations, he would scarcely tempt.
 Could saints but see what fruits their troubles bring,
 Amidst those troubles they would shout and sing.
 O sacred wisdom! who can but admire
 To see how thou dost save from fire, by fire!
 No doubt but saints in glory wond'ring stand
 At those strange methods few now understand.

CHAP. XXVIII.

*Storms make discovery of the pilot's skill:
 God's wisdom in affliction triumphs still.*

OBSERVATION.

IN fair weather, when there is sea-room enough, then every common person can guide the ship; the pilot may then lie down and take his rest; but in great storms and stress of weather, or when near the dangerous shore, then the most skilful pilot is put to it; then he

shews the utmost of his art and skill, and yet sometimes all is *too* little. They are (as the scripture speaks) *at their wit's end*, know not what to do more; but are forced to commit all to the mercy of God and the seas.

APPLICATION.

In the storms and tempests of affliction and trouble, there are the most evident and full discoveries of the wisdom and power of our God: it is indeed continually active for his people in all conditions, Isa. xxvii. 3. "Lest any hurt it, I will keep it night and day." Psal. cxxi. 4. "He that keepeth Israel neither slumbereth nor "sleepeth." His people's dangers are without intermission, therefore his preservations are so too. But now, when they come into the *strait* of affliction and deadly dangers, which threatens like rocks on every side; now the wisdom of their God rides triumphantly and visibly upon the waves of that stormy sea: and this infinite wisdom is then especially discovered in these particulars.

1. In leaving them still somewhat in the lieu and room of those comforts that they are deprived of; so that they see God doth exchange their comforts, and that for the better; and this supports them. So John xiv. 1, 2, 3. Christ's bodily presence is removed, but the Spirit was sent in the room of it, which was better.

2. In doubling their strength, as he doubles their burdens. It is observed that the saints have many times very strong and sweet consolation, a little before their greatest trials: and this is so ordinary, that commonly when they have had their extraordinary consolations from God, they have then looked for some eminent trial. The Lord appeared to Abraham, and sealed the covenant to him, and then put him upon that great trial of his faith. So the disciples, Luke xxiv. 49. it was commanded them that they should "tarry in "Jerusalem till they were endowed with power from on high." The Lord knew what a hard providence they were like to have, and what great oppositions and difficulties they must encounter in publishing the everlasting gospel to the world; and therefore first prepares and endows them with power from on high, viz. with eminent measures of the gifts and graces of the Spirit; as faith, patience, self-denial, &c. So Paul had first his revelations, then his buffetings.

3. In coming in so opportunely in the time of their great distress, with relief and comfort, 1 Pet. iv. 14. "Then the Spirit of glory "and of God resteth on them." As that martyr cried out to his friend Austin, at the very stake, *He is come, he is come.*

4. In appointing and ordering the several kinds of afflictions to several saints; and allotting to every one that very affliction, and no other, which is most suitable to his condition: which afflictions, like so many potions of physic, are prepared for that very malignant humour that predominates most in them. Peter's sin was self-confidence, God permits him to fall by denying Christ; which doubtless

was sanctified to his good in that particular. Hezekiah's sin was vain-glory, therefore spoilers are sent to take away his treasures.

5. In the duration of their troubles, they shall not lie always upon them, Ps. cxxv. 3. Our God is a God of judgment, Is. xxx. 18. Knows the due time of removing it, and is therein punctual to a day, Rev. ii. 10.

REFLECTION.

If the wisdom of God do thus triumph, and glorify itself in the distresses of the saints, then why should I fear in the day of evil? Psal. xlix. 4. Why doth my heart faint at the foresight and apprehension of approaching trouble? Fear none of those things that thou shalt suffer, O my soul: if thy God will thus be with thee in the fire and water, thou canst not perish. Though I walk through the valley of the shadow of death, yet let me fear no evil, whilst my God is thus with me. Creatures cannot do what they please, his wisdom limits and over-rules them all to gracious and sweet ends. If my God cast me into the furnace to melt and try me, yet I shall not be consumed there; for he will sit by the furnace himself all the while I am in it, and curiously pry into it, observing when it hath done its work, and then will presently withdraw the fire. O my soul, bless and adore this God of wisdom! who himself will see the ordering of all thine afflictions, and not trust it in the hands of men or angels.

THE POEM.

THOUGH tost in greatest storms, I'll never fear,
If Christ will sit at th' helm to guide and steer;
Storms are the triumph of his skill and art;
He cannot close his eyes, nor change his heart.
Wisdom and power ride upon the waves,
And in the greatest danger helps and saves.
From dangers it by dangers doth deliver,
And wounds the devil out of his own quiver;
It countermines his plots, and so doth spoil,
And makes his engines on himself recoil.
It blunts the politician's restless tool,
And makes Ahithophel the veriest fool;
It shews us how our reason us misled,
And if he had not we had perished.
Lord, to thy wisdom I will give the reins,
And not with cares perplex and vex my brains.

CHAP. XXIX.

*Things in the bottom are unseen: no eye
Can trace God's paths, which in the deeps do lie.*

OBSERVATION.

THE ocean is so deep, that no eye can discover what lies in the bottom thereof. We use to say, proverbially, of a thing that is

irrecoverably lost, it is as good it were cast into the sea. What lies there lies obscure from all eyes but the eyes of God.

APPLICATION.

Thus are the judgments of God and the ways of his providence profound and unsearchable, Psal. xxxvi. 6. "Thy righteousness is like the great mountains, thy judgments are a great deep;" i. e. his providences are secret, obscure, and unfathomable; but even then, and in those providences, his righteousness stands up like the great mountains, visible and apparent to every eye. Though the saints cannot see the one, yet they can clearly discern the other, Jer. xii. 1. Jeremiah was at a stand; so was Job in the like case, Job xii. 7. So was Asaph, Psal. lxxiii. and Habakkuk, chap. i. 3. These wheels of providence are dreadful for their height, Ezek. i. 18. There be deep mysteries of providence, as well as of faith. It may be said of some of them, as of Paul's epistles, That they are *hard to be understood*; darkness and clouds are round about the throne of God: no man can say what will be the particular issue and event of some of his dispensations. Luther seemed to hear God say to him, when he was importunate to know his mind in some particular providence, *Deus sum, non sequax*: I am a God not to be traced. Sometimes providences, like Hebrew letters, must be read backward, Psal. xcii. 7. Some providences pose men of the greatest parts and graces. "His way is in the sea, his paths in the great waters, and his footsteps are not known," Psal. lxxvii. 19. Who can trace footsteps in the bottom of the sea? "The angels," Ezek. i. "have their hands under their wings." The hand is either, *symbolum roboris*, The symbol of strength, or *instrumentum operationis*, The instrument of action: where these hands are put forth, they work effectually, but very secretly; they are hid under their wings. There be some of God's works that are such secrets, as that they may not be enquired into; they are to be believed and adored, but not pryed into, Rom. xi. 33. Others that may be enquired after, but yet are so profound, that few can understand them, Psal. cxi. 2. "The works of the Lord are great, sought out of all those that have pleasure therein." When we come to heaven, then all those mysteries, as well in the works as in the word of God, will lie open to our view.

REFLECTION.

O then, why is my heart disquieted, because it cannot sometimes discern the way of the Lord, and see the connection and dependence of his providential dispensations? Why art thou so perplexed, O my soul, at the confusions and disorders that are in the world! I know that goodness and wisdom sits at the stern: and though the vessel of the church be tossed and distressed in times of trouble, yet it shall not perish. Is it not enough for me that God hath condescended so far for my satisfaction, as to shew me plainly the ultimate and general issue of all these mysterious providences, Eph. i. 22. Rom. viii. 28. unless I be able to take the height of every particular, shall I presume

to call the God of heaven to account? Must he render a reason of his ways, and give an account of his matters to such a worm as I am? Be silent (O my soul) before the Lord, subscribe to his wisdom, and submit to his will whatsoever he doth. However it be, yet God is good to Israel; the event will manifest it to be all over a design of love. I know not how to reconcile them to each other, or many of them to the promise; yet are they all harmonious betwixt themselves, and the certain means of accomplishing the promises. O what a favour is this, that in the midst of the greatest confusions in the world, God hath given such abundant security to his people, that it shall be well with them; Amos ix. 8. Eccles. viii. 12.

THE POEM.

LORD! how stupendous, deep, and wonderful
Are all thy draughts of providence! So full
Of puzzling intricacies, that they lie
Beyond the ken of any mortal eye.
A wheel within a wheel's the scripture notion,
And all those wheels transverse, and cross in motion,
All creatures serve it in their place; yet so,
As thousands of them know not what they do.
At this or that their aim they do direct;
But neither this nor that is the effect:
But something else they do not understand,
Which sets all politicians at a stand.
Deep counsels at the birth this hand doth break,
And deeper things performeth by the weak.
Men are, like horses, set at ev'ry stage,
For providence to ride from age to age;
Which, like a post, spurs on, and makes them run
From stage to stage, until their journey's done;
Then take a fresh; but they the bus'ness know
No more than horses the post-letters do.
Yet tho' its works be not conceal'd from sight,
'Twill be a glorious piece when brought to light.

 CHAP. XXX.

*Millions of men are sunk into the main;
But it shall not those dead always retain.*

OBSERVATION.

WHAT multitudes of men hath the sea devoured! thousands have made their graves in it. What numbers of men have been ingulphed together in sea-fights, or storms, or inundations, whereby whole towns have been swallowed up! certainly the dead which are there, are innumerable.

APPLICATION.

But though the sea has received so many thousand bodies of men into its devouring throat, yet it is not the absolute lord or proprietor of them, but rather a steward intrusted with them, till the Lord require an account of them; and then it must deliver up all it hath received, even to a person. Rev. xx. 11, 12. “And I saw the dead, “small and great, stand before God: And the books were opened; “and another book was opened, which is the book of life; and the “dead were judged out of those things which were written in the “book according to their works. And the sea gave up the dead “which were in it.”

The doctrine of the resurrection of the body is a doctrine full of singular consolations to believers, 1 Cor. xv. and most clearly asserted in scripture, Acts xxvi. 8. Job xix. 25. 1 Cor. xv. &c. And it is well for us this point is so plainly revealed; because as it is a most comfortable truth to the people of God, so there is scarce any truth that lies under more prejudice, as to sense or reason, and is more difficult to receive than this is. The Epicures and Stoics laughed Paul to scorn when he preached it to them, Acts xvii. 32. The Familists and Quakers at this day reject it as a fable. The Socinians say the same body shall not rise, but an aerial body. And, indeed, if men set up reason as the only judge of supernatural things, it is incredible to think, that a body should be restored that hath been burnt to ashes, and those ashes scattered in the wind; as history tells us was frequently done by the bodies of the saints in Dioclesian’s reign! or when drowned in the sea, and there devoured by several fishes, and those again devoured by others. But yet this is not to be objected to the almighty power of God, that gave them their first being: difficulties and impossibilities are for men, but not for him. “Why should it be “thought a thing incredible with you that God should raise the “dead?” Acts xxvi. 8.

REFLECTION.

And must I rise again where-ever my body falls at death? Then, Lord, how am I concerned to get union with Christ whilst I live? By virtue thereof only my resurrection can be made comfortable and blessed to me. Ah! let my body lie where it will, in earth or sea: let my bones be scattered, and flesh devoured by worms or fish, I know thou canst, and wilt re-unite my scattered parts; and in this body I must stand before thine awful tribunal, to receive according to what I have done therein, 2 Cor. v. 10. Thou that commandest me to stand forth amongst the noblest rank of creatures, when I had no being, and sawest my substance, being yet imperfect, canst as easily reduce me to that being again.

What though reason vote it impossible, and sense incredible? Though all these difficulties and incumbrances grow upon my faith, yet I know my body is not lost for ever; the sound of thy last and dreadful

trumpet, shall awaken me ; and thy mighty power, to which all things are possible, shall bring me before thy bar.

O Lord, I know that I shall stand in that great assembly at the last day, when multitudes, multitudes, even all the sons and daughters of Adam, shall appear together. O if I die christless, it were good for me that there were no resurrection ; for then those eyes that have been windows of lust, must behold Christ the Judge, not as a Redeemer, but as a Revenger. That tongue that hath vented so much of the filthiness of my heart, will then be struck speechless before him ; and this flesh which I so pampered and provided for, condemned to everlasting flames. O my God let me make sure work for such a day ! if I now get real union with thy Son, I shall awake with singing out of the dust ; and then, as thou saidst to Jacob, so to me, when I go down into the sea, or grave, Gen. xlv. 3, 4. “ Fear not to go down into the deep ; for I will surely bring thee up again.”

THE POEM.

IT should not seem incredible to thee,
That God should raise the dead in seas that be :
We see in winter, swallows, worms, and flies
Depriv'd of life, yet in the spring they rise.
What tho' your bodies sev'ral fish devour,
Object not that to the Almighty pow'r.
Some chymists in their art are so exact,
That from one herb they usually extract
Four diff'rent elements ; what think ye then
Can pose that God who gave this skill to men ?
The gard'ner can distinguish thirty kinds
Of seeds from one another, tho' he finds
Them mix'd together in the self-same dish ;
Much more can God distinguish flesh from fish.
They seem as lost, but they again must live ;
The sea's a steward, and stewards account must give.
Look what you are, when in the ocean drown'd,
'The very same at judgment you'll be found.
I would not care where my vile body lies,
Were I assur'd it should with comfort rise.

CHAP. XXXI.

*The seaman's greatest danger's near the coast ;
When we are nearest heav'n, the danger's most.*

OBSERVATION.

THOUGH seamen meet with violent storms, yet if they have sea-room enough, they are not much dismayed : but if they find themselves near the shore, they look upon their condition as very

dangerous: the sight of the shore is to them (as Solomon speaks of the morning in another case) like the shadow of death, if not able to weather it. For one ship swallowed up in the ocean, many perish upon the coast.

APPLICATION.

The greatest straits and difficulties that many saints meet with in all their lives, is when they come nearest to heaven, and have almost finished their course. Heaven indeed is a glorious place, the spacious and royal mansion of the Great King; but *difficilia quæ pulchra*; it hath a strait and narrow entrance, Luke xiii. 24. O the difficulty of arriving there! how many hard tugs in duty, what earnest contention and striving even to an agony! as that word imports, Luke xiii. 24. Multitudes put forth, and by profession are bound for this *fair haven*: but of the multitudes that put out, how few do arrive there? A man may set out by a glorious profession with much resolution, and continue long therein; he may offer very fair for it, and not be far from the kingdom of God, and yet not be able to enter at the last, Matth. vii. 22.

Yea, and many of those who are sincere in their profession, and do arrive at last, yet come to heaven (as I may say) by the gates of hell; and put in, as a poor weather-beaten vessel comes into the harbour, more like a wreck than a ship, neither mast nor sail left. The righteous themselves are scarcely saved, i. e. they are saved with very much difficulty. They have not all an *abundant entrance*, as the apostle speaks, 2 Pet. i. 11.

‘ Some persons (as * one well notes) are *afar off*, Eph. ii. 23. i. e. ‘ touched with no care of religion: some come near, but never enter ‘ as semi-converts. See Matth. xii. 34. Others enter, but with great ‘ difficulty, they are saved as by fire, 1 Cor. iii. 13. Make an hard ‘ shift. But then there are some that go in with full sail before the ‘ wind, and have an abundant entrance; they go triumphing out of ‘ the world.” Ah! when we come into the narrow channel, at the very point of entrance into life, the soul is then in the most serious frame: all things look with a new face; conscience scans our evidence most critically; then, also, Satan falls upon us, and makes his sorest assaults and batteries. It is the last encounter; if they escape him now, they are gone out of his reach for ever: and if he cannot hinder their salvation, yet if he can but cloud their evening, and make them go groaning and howling out of the world, he reaches another end by it, even to confirm and prejudice the wicked, and weaken the hands of others that are looking towards religion.

REFLECTION.

If this be so, how inevitable is my perdition, may the careless soul say? If they that strive so much, and go so far, yet perish at last; and if the righteous themselves are scarcely saved, then where shall such

* Mant on on Jude, p. 119.

an ungodly creature as I appear? O Lord! if they that have made religion their business, and have been many years pursuing a work of mortification, have gone mourning after the Lord Jesus, and walked humbly with God; yet if some of these have such an hard tug at last, then what will become of such a vain, sensual, careless, flesh-pleasing wretch as I have been?

Again, Do saints find it so strait an entrance? Then, though I have well grounded hopes of safe arrival at last; yet let me look to it, that I do not increase the difficulty. Ah! they are the things that are now done, or omitted, that put conscience into such an agony then; for then it comes to review the life with the most serious eye. O let me not stick my death-bed full of thorns, against I come to lie down upon it. O that I may turn to the wall in that hour, as Hezekiah did, 2 Kings xx. 2, 3. and say, "Remember now, O Lord, how I have walked before thee in truth, and with a perfect heart," &c.

THE POEM.

AFTER a tedious passage, saints descry
 The glorious shore, salvation being nigh:
 Death's long-boat's launch'd, ready to set ashore
 Their panting souls. O how they tug at oar,
 Longing to be at rest! but then they find
 The hardest tug of all is yet behind.
 Just at the harbour's mouth they see the wreck
 Of souls there cast away, and driven back.
 A world of dang'rous rocks before it lie;
 The harbour's barr'd, and now the winds blow high;
 Thoughts now arise, fears multiply apace;
 All things above them have another face.
 Life blazes, just like an expiring light,
 The soul's upon the lip prepar'd for flight.
 Death, till the resurrection, tears and rends,
 Out of each other's arms two parting friends,
 The soul and body. Ah! but more than so,
 The devil falls upon them ere they go,
 With new temptations, back'd with all his pow'r,
 And scruples kept on purpose for that hour.
 This is the last encounter, now, or never;
 If he succeedeth now, they're gone for ever.
 Thus in they put, with hardship at the last,
 As ships out of a storm, nor sail, nor mast:
 Yet some go in before a wind, and have
 Their streamer of assurance, flying brave.
 Lord, give me easier entrance, if thou please;
 Or if I may not there arrive with ease,
 Yet I beseech thee, set me safe ashore,
 Tho' stormy winds at harbour's mouth should roar.

CHAP. XXXIII.

*How glad are seamen when they make the shore?
And saints, no less, when all their danger's o'er.*

OBSERVATION.

WHAT joy is there among seamen, when at last, after a tedious and dangerous voyage, they descry land, and see the desired haven before them? Then they turn out of their loathed cabins, and come upon open deck with much joy. Psal. cvii. 30. "Then they are glad, because they be quiet: So he bringeth them to their desired haven." Now they can reflect with comfort upon the many dangers they have past, *Olim hæc meminisse juvabit*; it is sweet to recount them.

APPLICATION.

But O what a transcendent joy, yea, ravishing, will over-run the hearts of saints, when, after so many conflicts, temptations, and afflictions, they arrive in glory, and are harboured in heaven, where they shall rest for ever! 2 Thess. i. 7. The scripture saith, "They shall sing the song of Moses, and of the Lamb," Rev. xv. 3. The song of Moses was a triumphant song composed for the celebration of that glorious deliverance at the red sea. The saints are now fluctuating upon a troublesome and tempestuous sea; their hearts sometimes ready to sink, and die within them, at the apprehension of so many and great dangers and difficulties. Many a hard storm they ride out, and many straits and troubles they here encounter with, but at last they arrive at their desired and long-expected haven, and then heaven rings and resounds with their joyful acclamations. And how can it be otherwise, when as soon as ever they set foot upon that glorious shore, Christ himself meets and receives them with a "Come ye blessed of my Father," Matth. xxv. 34. O joyful voice! O much desired word! saith Paræus, what tribulation would not a man undergo for this word's sake!

Besides, then they are perfectly freed from all evils, whether of sin or suffering, and perfectly filled with all desired good. Now they shall join with that great assembly, in the high praises of God. O what a day will this be! If (said a * worthy divine) Diagoras died away with an excess of joy, whilst he embraced his three sons that were crowned as victors in the Olympic games in one day: and good old Simeon, when he saw Christ but in a body subject to the infirmities of our nature, cried out, "Now let thy servant depart in peace;" what unspeakable joy will it be to the saints, to behold Christ in his glory, and see their godly relations also (to whose conversion, perhaps, they have been instrumental) all crowned, in one day, with everlasting diadems of bliss! and if the stars did, as Ig-

natus saith, make a choir, as it were, about that star that appeared at Christ's incarnation, and there is such joy in heaven at the conversion of a sinner; no wonder then, the morning stars sing together, and the sons of God shout for joy, when the general assembly meet in heaven. O how will the arches of heaven ring and echo, when the high praises of God shall be in the mouth of such a congregation! then shall the saints be joyful in glory, and sing aloud upon their beds of everlasting rest.

REFLECTION.

And is there such a day approaching for the sons of God, indeed! and have I [*authority*] to call myself one of the number! John i. 12. O then let me not droop at present difficulties, nor hang down my hands when I meet with hardships in the way. O my soul, what a joyful day will this be! for at present we are tossed upon an ocean of troubles, fears, and temptations; but these will make heaven the sweeter.

Cheer up, then, O my soul, thy salvation is now nearer than when thou first believedst, Rom. xiii. 11. and it will not now be long ere I receive the end of my faith, 1 Pet. i. 9. and then it will be sweet to reflect even upon these hardships in the way. Yet a few days more, and then comes that blessed day thou hast so long waited and panted for. Oppose the glory of that day, O my soul, to thy present abasements and sufferings, as blessed Paul did, Rom. i. 18. and thou shalt see how it will shrink them all up to nothing; oppose the inheritance thou shalt receive in that day, to thy losses for Christ now; and see how joyfully it will make thee bear them, Heb. x. 34. oppose the honour that will be put upon thee in that day, to thy present reproaches, and see how easy it will make them to thee, 1 Cor. iv. 5. What condition can I be in, wherein the believing thoughts of this blessed day cannot relieve me?

Am I poor, here is that which answers poverty: James iii. 5. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?"

Am I tempted? here is relief against that: Rev. xii. 16. "Now is come salvation and strength; for the accuser of our brethren is cast down," &c.

Am I deserted? here is a remedy for that too, Rev. xxii. 5. "And there shall be no night there," &c. Come, then, my soul, let us enter upon our inheritance by degrees, and begin the life of heaven upon earth.

THE POEM.

WHEN Solomon in Israel first was king,
 Heaven's arches, earth's foundations, seem'd to ring
 With joyful acclamations! How much more
 Will heav'n resound, when saints are come ashore!

VOL. V. T

How will the ravish'd souls transported be
 At the first glimpse of Christ ! whom they shall see
 In all his glory ; and shall live and move,
 Like salamanders, in the fire of love.
 A flood of tears convey'd them to the gate
 Where endless joys receiv'd them. Now the date
 Of all their sorrow's out ; henceforth they walk
 In robes of glory. Now there's no more talk
 Of fears, temptations, of that snare or this :
 No serpent in that paradise doth hiss.
 No more desertions, troubled thoughts, or tears ;
 Christ's full enjoyment supersedes those fears.
 Delights of princes courts are all but toys
 To these delights, these are transcendent joys,
 The joys of Christ himself ; of what they are,
 An angel's tongue would stammer to declare.
 Were our conceptions clear, did their tongues go
 Unto their *Ela*, yet the note's too low.
 What ! paint the sun too bright ! it cannot be ;
 Sure heaven suffers no hyperbole.
 My thoughts are swallow'd up, my muse doth tire,
 And hang her wings, conception soars no higher.
 Give me a place among thy children there,
 Altho' I lie with them in dungeon here.

A CONCLUDING SPEECH.

I HAVE now done, and am looking to heaven for a blessing upon these weak labours ; what use you will make of them, I know not, but this I know, that the day is coming, when God will reckon with you for this, and all other helps and means afforded to you : and if it be not improved by you, be sure it will be produced as a witness against you. Sirs, I beg you, in the name of Christ, before whom both you and I must shortly appear, that you receive not these things in vain. Did I know what other lawful means to use that might reach your hearts, they should not be in vain to you ; but I cannot do God's part of the work, nor yours : only I request you all, both masters, common men, and all others into whose hands this shall come, that you will lay to heart what you read ; pray unto him that hath the key of the house of David, that openeth and no man shutteth, to open your hearts to give entertainment to these truths. Alas ! if you apply it not to yourselves, I have laboured to no purpose ; the pen of the scribe is in vain : but God may make such an application of them, in one storm or another, as may make your hearts to tremble. Oh, sir ! when death and eternity look you in the face, conscience may reflect upon these things to your horror and amazement, and make you cry out, as Prov. v. 12, 13. " How have I hated knowledge, and my heart despised reproof

“and have not obeyed the voice of my teacher, nor inclined my ears “to them that instructed me?” And O what a dreadful shriek will such souls give, when the Lord opens their eyes to see that misery that they are here warned of! But if the Lord shall bless these things to your conversion, then we may say to you, as Moses did to Zebulun, the mariners tribe, Deut. xxxiii. 12. “Rejoice Zebulun in thy “going out.” The Lord will be with you, which way soever you turn yourselves; and being in the bosom of the covenant, you are safe in the midst of all dangers. O thou, that art the Father of spirits, that formedst and canst easily reform the heart, open thou the blind eye, unstop the deaf ear, let the world take hold upon the heart. If thou wilt but say the word, these weak labours shall prosper, to bring home many lost souls unto thee. *Amen.*



A PATHETICAL AND SERIOUS

DISSUASIVE

FROM THE

Horrid and detestable SINS of Drunkenness, Swearing, Unclean-
ness, Forgetfulness of Mercies, Violation of Promises, and athe-
istical Contempt of Death.

Applied by way of CAUTION to SEAMEN, and now added as an
APPENDIX to their NEW COMPASS.

Being an ESSAY toward their much-desired Reformation, fit to be seriously recom-
mended to their profane Relations, whether Seamen or others, by all such as un-
feignedly desire their eternal Welfare.



To the right worshipful Sir JOHN FREDERICK, Kt. one of
the worshipful Aldermen of the City of London, and their ho-
nourable BURGESS in the present Parliament: and to the truly
religious and ever honoured Mr. JOHN LOVERING, of the City of
London, Merchant.

Much honoured and esteemed,

ALTHOUGH dedications are too often abused to a vain flattery,
yet there is an excellent use and advantage to be made of them:
partly to encourage persons of worth and eminency to espouse the
interest of religion themselves; and partly to oblige those readers,
for whom such books are principally intended, to a diligent perusal
of them, by interesting such persons in them, for whom they have
great respects, or on whom they have any dependence.

Upon the first account, a dedication would be needless to you: for I am persuaded, you do not only in your judgment approve the design I here manage, *viz.* The reformation of the profane and looser sort of our seamen; but are also heartily willing to improve your interest to the uttermost for the promotion of it. I cannot look upon you as persons acted by that low and common spirit that the most of your profession are acted by, who little regard, if they be good servants to them, whether God have any service from them or not; and if they pay them the wages due for their work, never think of the wages they are to receive for their sin. You are judged to be persons of another spirit, who do not only mind, but advance Christ's interest above your own, and negotiate for his glory, as well as for your own gain: and yet herein you consult your own interest as well as God's: *Subordinata non pugnant.* Your interest is never more prosperously managed, or abundantly secured, than when it is carried on in a due subordination to God's. Their reformation will apparently tend to your advantage. Those sins of theirs, against which I have here engaged, are the Jonahs in your ships; it is sin that sinks them, and drives them against the rocks. "One sinner "destroyeth much good," Eccl. viii. 11. How much more a lewd crew of them conspiring to provoke God! the death of their lusts, is the more probable means to give life to your trade. And as these counsels prosper in their hearts, so will your business thrive in your hands. Piety and prosperity are married together in that promise, Psal. i. 3. Onesimus was never so profitable a servant to Philemon, as when he became his brother in a *spiritual*, as well as his servant in a *civil* capacity, Phil. ver. 11. and 16. compared. And yet if your interest were forced to step back, to give way to Christ's, I hope you would (notwithstanding) rejoice therein. So that my present business is, not so much to persuade you, whose hearts I hope, God hath already persuaded to so good a work; as to make your fame and respects, which are great among them, an innocent bait to tempt them to their duty. And if either your names or interest may be useful to such an end, I presume I may use them freely, and welcome; for, sure I am, they can never be put to a better use.

Well then, I will make hold to send this small adventure in your ships; and if the return of it be but the conversion of one soul to God, I shall reckon that I have made a better voyage than you, let your returns be never so rich.

How these things will affect them I know not. I do suppose it will produce different effects upon them, according to the different tempers of their spirits, and according as God shall command or suspend the blessing. Possibly some will storm at the close and cutting rebukes of the word, (for most men's lusts are a great deal more sensible and tender than their consciences) and will fondly imagine that this necessary plainness tends to their reproach. But if none but the

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 [mockery,] 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, gout, 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.*

† *Infiniæ 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 ? Apicius 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 hand- “ maid 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. lxxix. 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 brawned 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

do you daily behold, who go down into the deeps? O what heavenly employment is here for your tongues! how should they be talking of all his wonders? How should you call upon each other, as David did, Psal. lxi. 16. "Come hither, and I will tell you what God hath done for my soul," at such a time, in such an extremity? How should you call upon one another to pay "the vows your lips have uttered in your distress?" Thus should one provoke another in this angelic work, as one lively bird sets the whole flock a chirping.

But tell me, Sirs, should a man come aboard you at sea, and ask of you as Christ did of those two disciples going to Emmaus, Luke xxiv. 17. "What manner of communication is this that ye have by the way?" O what a sad account would he have from most of you! It may be he should find one *jesting*, and another *swearing*, a third *reviling* godliness, and the professors of it; so that it would be a little hell for a serious Christian to be confined to your society. This is not, I am confident, the manner of all. We have a company of more sober seamen, and blessed be God for them; but surely thus stands the case with most of you. O what stuff is here from persons professing Christianity, and bordering close upon the confines of eternity as you do?

It is not my purpose to write of all the diseases of the tongue; that would fill a volume, and is inconsistent with my intended brevity. Who can recount the evils of the tongue? The apostle saith, "It is a world of iniquity," Jam. iii. 6. And if there be a world of sin in one member, who can number the sins of all the members? Laurentius reckons as many sins of the tongue as there are letters in the alphabet. And it is an observable note that one hath upon Rom. iii. 13, 14. That when Paul anatomizeth the natural man there, he insisteth longer upon the organs of speech, than all the other members; "Their throat is an open sepulchre, with their tongues they have used deceit: the poison of asps is under their lips, their mouth is full of cursing and bitterness."

But, to be short, we find the Spirit of God in scripture comparing the tongue to a tree, Prov. xv. 4. "A wholesome tongue is a tree of life." And words are the fruit of the tree, Isa. lvii. 12. "I create the fruit of the lips." Some of these trees bear precious fruits, and it is a lovely sight to behold them laden with them in their seasons, Prov. xxv. 11. "A word fitly spoken, is like apples of gold in pictures of silver." Such a tongue is a tree of life. Others of these trees bear evil fruit, grapes of Sodom, and clusters of Gomorrah. I shall only insist upon two sorts of these fruits, viz. (1.) Withered, sapless fruit; I mean idle and unprofitable words. (2.) Rotten and corrupt fruit; I mean, profane oaths, and profanations of the sacred name of God. No fruit in the world so apt to corrupt and taint as the fruit of the lips. When it is so, the scripture calls it *σαπρος λογος*, corrupt or rotten communication, Eph. iv. 29. To prevent this the

Spirit of God prescribes an excellent way to season our words, and keep them sweet and sound, that they may neither wither nor become idle and sapless, or putrify and become rotten, as profane words are, Col. iv. 6. "Let your speech be always with grace, seasoned with salt, that you may know how to answer every man." Oh! if the salt of grace were once cast into the fountain, the heart-streams must needs become more savoury and pleasant, as the waters of Marah when they were healed. My present work is to attempt the cure of this double evil of *idle words* and *profane oaths*, whereof thousands among you are deeply guilty. I shall begin with the first, viz.

I. IDLE WORDS. That is, useless chat, unprofitable talk, that is not referred any way to the glory of God. This is a common evil, and little regarded by most men; but yet a sin of severer aggravations than the most imagine: light words weigh heavy in God's balance.

Arg. 1. For, first, The evil of them is exceedingly aggravated by this: they abuse and pervert the tongue, that noble member, from that employment and use which God by the law of creation designed it to. God gave not to man the organs and power of speech, (which is his excellency above the beasts) to serve a passion or vain humour, to vent the froth and vanity of his spirit; but to extol the Creator, and render him the praise of all his admirable and glorious works. For though the creation be a curious well-tuned instrument, yet man is the musician that must touch it, and make the melody. This was the end of God in forming those instruments and organs: but now hereby they are subject to Satan and lust, and employed to the dishonour of God who made them. God is pleased to suspend the power of speech (as we see in children) until reason begins to bud in them: they have not the liberty of one, until they have the use of the other; which plainly shews, that God is not willing to have our words run waste.

Arg. 2. It is a sinful wasting of our precious time; and that puts a further aggravation upon it. Consider, sirs, the time of life is but a little spot betwixt two eternities. The long-suffering God wheels about those glorious celestial bodies over your heads in a constant revolution to beget time for you; and the preciousness of every minute thereof results from its use and end: it is intended and afforded as a space to you to repent in, Rev. ii. 21. And therefore great things depend upon it: no less than your eternal happiness or misery hangs upon those precious opportunities. Every minute of it hath an influence into eternity. How would the damned value one hour of it if they might enjoy it! The business you have to do in it is of unspeakable weight and concernment: this great work, this soul-work, and eternity-work, lies upon your hands; you are cast into straits of time about it: and, if so, O what an evil is it in you to waste it away thus to no purpose!

Arg. 3. It is a sin that few are sensible of as they are of other sins, and therefore the more dangerous. It is commonly committed, and that without checks of conscience. Other sins, as murder and adultery, though they be horrid sins, yet are but seldom committed, and when they are, conscience is startled at the horridness of them; few, except they be prodigious wretches indeed, dare make light of them. But now for idle and vain words, there are innumerable swarms of these every day, and few regard them. The intercourse betwixt the heart and tongue is quick; they are quickly committed, and as easily forgotten.

Arg. 4. And then, 4thly, They have mischievous effects upon others. How long doth an idle word, or foolish jest, stick in men's minds, and become an occasion of much sin to them? The froth and vanity of thy spirit, which thy tongue so freely vents among thy vain companions, may be working in their minds when thou art in the dust, and so be transmitted from one to another; for unto that no more is requisite than an *objective existence* of those vain words in their memories. And thus mayest thou be sinning in the persons of thy companions, when thou art turned into dust. And this is one reason that Suarez gives for a general judgment, after men have passed their particular judgment immediately after their death, 'Because' (saith he) after this, multitudes of sins by their means will be committed in the world, for which they must yet be judged to a fuller 'measure of wrath.' So that look as many of the precious servants of God, now in glory, have left many weighty and holy sayings behind them, by which many thousands of souls have been benefited, and God glorified on earth, after they had left it: so thou leavest that vanity upon the minds of others behind thee, by which he may be dishonoured to many generations. And then,

II. For PROFANE OATHS, the corrupt fruit of a graceless heart; oh! how common are these among you? Yea, the habit of swearing is so strengthened in some, that they have lost all sense and conscience of the sin. Now, oh! that I might prevail with you to repent of this wickedness, and break the force of this customary evil among you! will you but give me the reading of a few pages more, and weigh with the reason of men, what you read? If you will not hearken to counsel, it is a fatal sign, 2 Cor. ii. 15, 16. and you shall mourn for this obstinacy hereafter, Prov. v. 12, 13. Desperate is that evil that scorns the remedy. And if you have patience to read it, the Lord give you an heart to consider what you read, and obey the counsels of God; or else it were better thine eyes had never seen these lines. Well, then, I beseech you consider,

Arg. 1. That profane oaths are an high abuse of the dreadful and sacred name of God, which should neither be spoken or thought of without the deepest awe and reverence. It is the taking of that sacred name in vain, Exod. xx. 7. Now God is exceeding tender and jealous over his name; it is dear to him; his name is dreadful and

glorious; Mal. i. 14. "I am a great king, and my name is dreadful among the Heathen." The heathens would not ordinarily mention the names of such as they revered. Suetonius saith, that Augustus prohibited the common use of his name: he thought it an indignity to have his name tossed up and down in every one's mouth. Yea, says Dr. Willet on Exod. xx. it was an use among them to keep secret such names as they would have in reverence. They durst not mention the name of Demogorgon, whom they held to be the first god: they thought when he was named, the earth would tremble. Also the name of Mercurius Tresmegistus, was very sparingly used, because of that reverence the people had for him. Now, consider, shall poor worms be so tender of preserving the reverence of their names! Shall not heathens dare to use the names of their idols; and shall the sacred and dreadful name of the true God be thus bandied up and down by tongues of his own creatures? Will not God be avenged for these abuses of his name? Be confident, it shall one day be sanctified upon you in judgment, because ye did not sanctify it according to your duty.

Arg. 2. Swearing is a part of the worship of God; and therefore profane swearing can be no less than the profanation of his worship, and robbing him of all the glory he has thereby; Deut. vi. 13. "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name." So Jer. iv. 2. "Thou shalt swear the Lord liveth, in truth, in judgment, and in righteousness." If a man swear by God after this manner, God is exceedingly glorified thereby. Now, that you may see what revenue of glory God hath from this part of his worship, and how it becomes a part of Divine worship, you must know then an oath is nothing else but the *asking or desiring a Divine testimony, for the confirmation of the truth of our testimony*: Heb. vi. 16. "For men verily swear by the greater; and an oath for [confirmation] is to them an end of all strife." The corruption of human nature by the fall has made man such a false and fickle creature, that his single testimony cannot be sufficient security for another especially in weighty cases, to rest upon; and therefore in swearing, he calleth God for a witness of the truth of what he affirms, or promiseth: I say, calleth God to be a witness of the truth of what he saith, because he is *truth* itself, and cannot lie, Heb. vi. 18. Now this calling for, or asking of a testimony from God, makes an oath become a part of God's worship, and gives him a great deal of glory and honour; for hereby he that sweareth acknowledgeth his *omniscieny and infallible truth and righteousness*. His *omniscieny* is acknowledged: for by this appeal to him, we imply and acknowledge him to be the *Searcher of the heart and reins*; that he knows the secret intents and meaning of our spirits. His *supreme and infallible truth* is also acknowledged; for this is manifestly carried in an oath, that though I am a false and deceitful creature, and my affirmation cannot obtain universal and full credence, yet he that is *greater than*

I, by whose name I swear, cannot deceive. And, lastly, his *righteousness* is acknowledged in an oath: for he that sweareth doth, either *expressly* or *implicitly*, put himself under the curse and wrath of God, if he swear falsely. Every oath hath an execration or imprecation in it, Neh. x. 29. "They entered into a curse, and an oath, to walk in God's law." And so 2 Cor. i. 23. "I call God for a record upon my soul." And the usual form in the Old Testament was, "The Lord do so to me, and more also." Now hereby God hath the glory of his righteousness and justice given him by the creature, and therefore it is a choice part of the Divine worship, or of that homage which a creature oweth to his God. And if this be so, then how easily may the sin of rash and profane oaths be hence argued and aggravated? The more excellent any thing is by an institution of God, by so much more horrid and abominable is the abuse thereof. O how often is the dreadful Majesty of heaven and earth called to witness to frivolous things! and oft to be a witness of our rage and fury! as 1 Sam. xiv. 39. Is it a light thing to rob him of his peculiar glory, and subject poor souls to his curse and wrath, who has said, "He will be a swift witness against you?" Mal. iii. 5. Your tongues are nimble in committing this sin, and God will be swift in punishing it.

Arg. 3. It is a sin which God hath severely threatened to punish. and that with temporal and corporal plagues: "For by reason of oaths, the land mourns," Hos. iv. 2, 3. That is, it brings the heavy judgment of God upon whole nations, under which they shall mourn. And in Zech. v. 2, 3, 4. You have there *a roll of curses*; i. e. a catalogue of judgments and woes, *the length thereof twenty cubits*; (i. e. ten yards) to set out the multitude of woes contained in it: it is a long catalogue, and *a flying roll*, to denote the *swiftness* of it: it flies towards the house of the swearer; it makes haste. The judgments that are written in it linger not, but are even in pain to be delivered. And this flying roll, full of dreadful woes, flies and enters into the house of the swearer; *and it shall therein remain*, saith the Lord; it shall cleave to his family; none shall claw off these woes from him: and it shall consume the timber thereof, and the stones thereof, i. e. bring utter subversion, ruin, and desolation to his house. O dreadful sin! what a desolation doth it make! your mouths are full of oaths, and your houses shall be full of curses. Woe to that wretched family, into which this flying roll shall enter! Woe, I say, to the wretched inhabitants thereof! "The curse of the Lord (saith Solomon) is in the house of the wicked; but he blesteth the [habitation] of the just," Prov. iii. 33. *Tuguriolum*, i. e. (saith Mercer) *his poor little tenement or cottage*. There is a blessing, the promises, like clouds of blessing, dwell over it, and drop mercies on it; but a curse in the house of the wicked. Ah! how many stately mansions are there, in which little other language but oaths and curses are heard! and these are as so much gun-powder

laid under the foundation of them, which, when justice shall set fire to, O what work will it make ! woe to the inhabitants thereof ! Well then, break off this sin by repentance, unless you intend to ruin your families, and bring all the curses of God into your houses. If you have no pity for yourselves, yet pity your posterity ; have mercy for your wives and children ; do not ruin all for the indulgence of a lust.

Arg. 4. But that is not all ; it brings soul-judgments and spiritual plagues upon you : it brings hell along with it. And if thou be not afraid to sin, yet methinks, thou shouldst be afraid to *burn* : if the love of God can work nothing upon thy brawny heart, yet, methinks, the terrors of the Lord should startle and affright it. To this purpose, I beseech you to weigh these scriptures ; and methinks, unless God hath lost all his authority with you, and hell all its terrors, it should startle you. The first is that dreadful scripture, James v. 12. “ But above all things, my brethren, swear not ; neither by heaven, “ neither by the earth, neither by any other oath, but let your yea, “ be yea ; and your nay, nay ; lest ye fall into [condemnation.] ” O view this text seriously ! methinks it should be like the fingers that came forth and wrote upon the wall that dreadful sentence that changed the countenance of a king, and that in the height of a frolic humour, and made his knees smite together. Mark, [*above all things*] a form of vehemency and earnestness, like that, Eph. vi. 16. “ But above all, taking the shield of faith. ” As faith hath a prelation there before all the graces, so swearing here before all other vices. [*Swear not,*] i. e. *vainly, rashly, profanely* ; for otherwise it is a lawful thing, and a part of God’s worship, as I have shewed : but swear not vain oaths, by the creatures, heaven, or earth, &c. which is to advance the creature into the room of God : a sin to which the Jews were much addicted. But, “ let your yea, be yea ; and your nay, nay ; ” i. e. accustom yourselves to short and plain affirmations and negations, to a simple and candid expression of your minds. And the thundering argument that backs it, is this, [*lest ye fall into condemnation ;*] i. e. lest for these things the Judge of heaven and earth pass a sentence of condemnation to hell upon you. O sirs ! dare you touch with this hot iron ? Dare you from henceforth commit that sin, that you know will bring you under the condemnation and judgment of God ? Do you know what it is for a soul to be cast at God’s bar ? Did you never see a poor malefactor tried at the assizes, and observe how his face gathers paleness, how his legs tremble, and death displays its colours in his cheeks, when sentence is given upon him ? But what is that to God’s condemnation ? What is a gallows to hell ? Another text I would recommend to your consideration is that, Exod. xx. 7. “ The Lord will not hold him guiltless that taketh his name in vain ; ” where vain oaths are especially included. Now, what doth God mean, when he saith, he will not hold him guiltless ? The meaning is plain, his sins shall be reckoned and imputed to him ; they shall lie upon his soul ; he shall be bound

over to answer to God for them. O terrible sentence! what soul can bear it, or stand before it! "Blessed is the man (saith David) to whom the Lord imputeth not iniquity:" Surely then, cursed is that man to whom God will impute them: and to the swearer they shall all be imputed, if he break not off his sin by repentance, and get a Christ the sooner. Oh, how darest thou think of going before the Lord with the guilt of all thy sins upon thee? When Christ would administer the very spirit of joy into one sentence to a poor sinner, Mat. ix. 2. He said, "Son, be of good cheer, thy sins be forgiven." And when God would contract the sum of all misery into one word, he saith, "His sins shall lie down with him in the dust," Job xx. 11. Ah, soul! one of these days thou shalt be laid on thy death-bed, or see the waves that shall entomb thee, leaping and roaring upon every side; and then thou wilt surely have other thoughts of the happiness that lies in remission of sin than thou hast now. Observe the most incorrigible sinner then; hark, how he sighs and groans, and cries, Ah, Lord! and must I die? And then see how the tears trickle down his cheeks, and his heart ready to burst within him. Why, what is the matter? Oh! the Lord will not pardon him, he holds him guilty! If he were sure his sins were forgiven, then he could die: but, oh! to appear before the Lord in them, appals him, daunts him, kills the very heart of him! he would fain cry for mercy, but conscience stops his mouth. O, saith conscience, how canst thou move that tongue to God in prayer for mercy, that hath so often rent and torn his glorious name, by oaths and curses? Sirs, I pray you do not make light of these things; they will look wishfully upon you one of these days, except ye prevent it by sound conversion.

Arg. 5. And then, lastly, to name no more, I pray you consider, that a custom of vain words and profane oaths, is as plain an indication and discovery of an unregenerate soul, as any in the world: this is a sure sign thou art none of Christ's, nor hast any thing to do with the promises and privileges of his people; for by this the scripture distinguisheth the state of saints and sinners, Eccl. ix. 2. "There is one event to the righteous, and to the wicked; to the clean and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner: and he that sweareth, as he that feareth an oath." Mark, he that sweareth, and he that feareth an oath, do as manifestly distinguish the children of God from wicked men, as clean and unclean, righteous and wicked, sacrificing and not sacrificing. The fruit of the tongue plainly shews what the tree is that bears it; Isa. ii. 6. "The vile person will speak villany; and out of the abundance of the heart the mouth speaks." *Loquere, ut videam*, said one; Speak, that I may see what you are. Look, what is in the heart, that is vented by the tongue; where the treasures of grace are in the heart, words ministering grace will be in the lips; Psal. xxxvii. 30. "The mouth of the righteous speaketh

“wisdom, and his tongue talketh of judgment; for the law of the Lord is in his heart.” To this sense we must understand that scripture, Mat. xii. 37. “By thy words thou shalt be justified, and by thy words thou shalt be condemned.” Certainly justification and condemnation, in the day of judgment shall not pass upon us merely for the good or bad words we have spoken; but according to the state of the person and frame of the heart. But the meaning is, that our words shall justify or condemn us in that day, as evidence of the state and frame of the soul. We use to say, such witnesses hanged a man; the meaning is, the evidence they gave cast and condemned him. O think seriously of this; if words evidence the state of the soul, what a woful state must thy soul needs be in, whose mouth overflows with oaths and curses! How many witnesses will be brought in, to cast thee in the great day? “Your own tongue shall then fall upon you,” as the expression is, Psal. lxiv. 8. And out of your own mouth God will fetch abundant evidence to condemn you. And thus I have opened unto you the evil of vain words and profane oaths; and presented to your view their several aggravations. If by these things there be a relenting pang upon thine heart, and a serious resolution of reformation, then I shall recommend these few helps or means to thy perusal, and conclude this head: And the first help is this,

Help 1. Seriously fix in thy thoughts that scripture, Mat. xii. 36. “But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment.” O let it sound in thine ears day and night! O ponder them in thy heart! [*I say unto you*] I that have always been in the Father’s bosom, and do fully know his mind, that I am constituted the Judge of quick and dead, and do fully understand the rule of judgment, and the whole process thereof, I say, and do assure you, that [*every idle word that men shall speak,*] i. e. every word that hath not a tendency and reference to the glory of God, though there be no other obliquity of evil in them than this, that they want a good end: how much more then, scurrilous words, bloody oaths, and blasphemies? [*Men shall give an account thereof;*] that is, shall be cast and condemned to suffer the wrath of God for them; as appears by that parallel scripture, 1 Pet. iv. 4, 5. For as the learned observe, there is plainly a *metalepsis* in these words; the *antecedent to give an account*, is put for the *consequent*, punishment, and condemnation to hell-fire: the certainty whereof admits but of this one exception, viz. intervenient repentance, or pardon obtained through the blood of Christ here before you be presented at that judgment-seat. O then, what a bridle should this text be to thy extravagant tongue! I remember Hierom was wont to say, ‘Whether I eat or drink, or whatever I do, methinks I still hear the sound of these words in mine ear, Arise, ye dead, and come to judgment.’ O that the sound of these words may be always in your ears!

Help 2. Consider before you speak, and be not rash to utter words without knowledge. He that speaks what he thinks not, speaks *hypocritically*; and he that thinks not what to speak, speaks *inconsiderately*. You have cause to weigh your words before you deliver them by your tongue; for whether you do, or do not, the Lord *pondereth* them: records are kept of them, else you could not be called to an account for them, as I shewed you, you must.

Help 3. Resign up your tongue to God every day, and beg him to guide and keep it. So did David, Psal. cxli. 3. "Set a watch, O Lord, before my mouth, and keep thou the door of my lips." Beg him to keep you from provocations and temptations; or, if you fall into them, intreat him for strength to rule your spirits in them, that you may not be conquered by temptations.

Help 4. But above all, labour to get your souls cleansed and purified by faith, possessed with saving and gracious principles: all other means will be ineffectual without this. O see the vileness of thy nature, and the necessity of a change to pass upon it! First make the tree good, and then his fruit good: a new nature will produce new words and actions. To bind your souls with vows and resolutions, while you are strangers to a regenerate work, is to bind Samson with green withs, whilst his locks remain upon his head. I will shut up this with the advice of that divine poet, Mr. George Herbert; it may be, it may affect thee, and run in thy thoughts when thou art alone.

Take not his name, who made thy mouth, in vain;
 It gets thee nothing, and hath no excuse.
 Lust and wine plead a pleasure; avarice gain:
 But the cheap swearer, through his open sluice,
 Lets his soul run nought, as little fearing.
 Were I an Epicure, I could hate swearing.

When thou dost tell another's jest, therein
 Omit the oaths which true wit cannot need:
 Pick out of tales the mirth, but not the sin.
 He pares the apple that will cleanly feed.
 Play not away the virtue of that name,
 Which is thy best stake when grief makes thee tame.

The cheapest sins most dearly punish'd are,
 Because to shun them also is so cheap;
 For we have wit to mark them, and to spare.
 O crumble not away thy soul's fair heap.
 If thou wilt die, the gates of hell are broad,
 Pride and full sins have made the way a road.

CAUTION III.

THE next danger I shall give you warning of, is the sin of *uncleanness*; with which I fear too many of the rude and looser sort of seamen defile themselves; and possibly, the temptations to this sin are advantaged, and strengthened upon them more than others, by their condition and employments. Let no man be offended that I here give warning of this evil: I intend to asperse no man's person, or raise up jealousy against any; but would faithfully discharge my duty to all, and that in all things. It was the complaint of Salvian* many hundred years ago, that he could not speak against the vices of men, but one or other would thus object; 'There he meant me; 'he hit me:' and so storm and fret. Alas (as he replieth) it is not 'we that speak to you, but your own conscience; we speak to the 'order, but conscience speaks to the person.' I shall use no other apology in this case. That this sin is a dreadful gulph, a quick-sand that hath sucked in, and destroyed thousands, is truly apparent both from scripture and experience. Solomon tells us, Prov. xxii. 14. that it is a "deep ditch, into which such as are abhorred of the Lord shall "fall." Oh! the multitudes of dead that are there! and if so, I cannot in duty to God, or in love to you, be silent, where the danger is so great. It is both needless, and besides my intention here is to insist largely upon the explication of the particulars in which uncleanness is distributed: the more ordinary and common sins of this kind are known by the names of adultery and fornication. The latter is when single persons come together out of the state of marriage. The former is, when at least one of the persons committing uncleanness is contracted in marriage. This now is the evil I shall warn you of. And, that thou mayest never fall into this pit, I shall endeavour to hedge and fence up the way to it by these ensuing arguments: and, oh! that the light of every argument may be powerfully reflected upon your conscience! Many men are wise in generals, but very vain *εν διαλογισμοις*, in the reasonings or imaginations, as the apostle calls them, Rom. i. 21. i. e. in their *practical inferences*. They are good at speculation, but bunglers at application: but it is truth in the particulars, that, like an hot iron, pierces; and, oh! that you may find these to be such in your soul! To that end consider,

Arg. 1. The names and titles by which this sin is known in scripture are very vile and base. The Spirit of God, doubtless, hath put such odious names upon it, on purpose to deter and affright men from it. In general it is called *lust*; and so (as one notes) it beareth the name of its mother; it is *uncleanness* in the abstract, Numb. v. 19. filthiness itself; *an abomination*, Ezek. xxii. 11. And they that commit it are called *abominable*, Rev. xxi. 8. Varro saith, the word imports that which is not lawful to mention; or rather, abominable

* Guber. Dei, lib. 4. Salu.

persons, such as are not fit for the society of men, such as should be hissed out of all men's company: they are rather to be reckoned to beasts than men. Yea, the scripture compares them to the filthiest of beasts, even to dogs. When Ishbosheth charged this sin upon Abner, 2 Sam. iii. 8. "Am I a dog's head (saith he) that thou chargest me with a fault concerning this woman?" And in Deut. xxiii. 18. the hire of a whore, and the "price of a dog," are put together. The expression of this lust in words or gesture, is called *neighing*, Jer. v. 8. Even as fed horses do, that scatter their lust promiscuously. Or, if the scripture speaks of them as men, yet it allows them but the external shape of men, not the understanding of men. Among the Jews they were called fools in Israel, 2 Sam. xiii. 13. and so Prov. vi. 32. "Whoso committeth adultery with a woman, lacketh understanding." And sinners, Luke vii. 37. "And behold a woman that was a [sinner,]" that is, an eminent notorious sinner: by which term the scripture decyphers an unclean person, as if, among sinners, there were none of such a prodigious stature in sin as they. And we find, that when the Spirit of God would set forth any sin by an odious name, he calls it adultery; so idolatry is called adultery, Ezek. xvi. 32. And indeed this spiritual and corporeal adultery oftentimes are found in the same persons. They that give themselves up to the one, are, by the righteous hand of God given up to the other, as it is too manifestly and frequently exemplified in the world. So earthly-mindedness hath this name put upon it on purpose to affright men from it, James iv. 4. Now certainly God would never borrow the name of this sin to set out the evil of other sins. If it were not most vile and abominable. It is called the sin of the Gentiles, or heathens, 1 Thess. iv. 5. And, oh! that we could say, it were only among them that know not God? How then are you able to look these scriptures in the face, and not blush? O what a sin is this! Art thou willing to be ranked with fools, dogs, sinners, heathens, and take thy lot with them? God hath planted that affection of shame in thy nature to be as a guard against such filthy lusts; it is a sin that hath filthiness enough in it to defile the tongue that mentions it, Eph. v. 3.

Arg. 2. It is a sin that the God of heaven hath often prohibited and severely condemned in the word, which abundantly declares his abhorrence of it. You have prohibition upon prohibition, and threatening upon threatening in the word against it; Exod. xx. 14. "Thou shalt not commit adultery." This was delivered upon mount Sinai with the greatest solemnity and terror by the mouth of God himself. Turn to, and ponder the following scriptures among many others, Prov. v. 2, 3, 4. Acts v. 29. Rom. i. 24, 29. Rom. xiii. 13. 1 Cor. vi. 13,—18. 2 Cor. xii. 21. Gal. v. 29. Eph. v. 3. Col. iii. 5. 1 Thess. iv. 2, 3, 4, 5. Heb. xii. 16. Heb. xiii. 4. All these, with many others, are the true sayings of God: by them thou shalt be tried in the last day. Now, consider how terrible it will be

to have so many words of God, and such terrible ones too as most of those are, to be brought in and pleaded against thy soul in that day ! Mountains and hills may depart, but these words shall not depart : heaven and earth shall pass away, but not one tittle of the word shall pass away. Believe it, sinner, as sure as the heavens are over thy head, and the earth under thy feet, they shall one day take hold of thee, though we poor worms who plead them with thee, die and perish : Zech. i. 5, 6. The Lord tells us it shall not fall to the ground. Which is a borrowed speech from a dart that is flung with a weak hand ; it goes not home to the mark, but falls to the ground by the way. None of these words shall so fall to the ground.

Arg. 3. It is a sin that defiles and destroys the body ; 1 Cor. vi. 18. " He that committeth adultery, sinneth against his own body." In most other sins the body is the *instrument*, here it is the *object* against which the sin is committed : that body of thine, which should be the temple of the Holy Ghost, is turned into a sty of filthiness ; yea, it not only *defiles*, but destroys it. Job calls it a " fire that burneth to destruction," Job xxxi. 12. or as the Septuagint reads it, a fire that burneth in all the members. It is a sin that God hath plagued with strange and terrible diseases ; that Morbus Gallicus, and Sudor Anglicus, and that Plica Polonica, whereof you may read in Bolton's four last things, page 30. and Selater on Rom. i. 30. These were judgments sent immediately by God's own hand, to correct the new sins and enormities of the world ; for they seem to put the best physicians besides their books. O how terrible is it to lie groaning under the sad effects of this sin ! As Solomon tells us, Prov. v. 11. " And thou mourn at the last, when thy flesh and thy body are consumed." To this sense some expound that terrible text, Heb. xiii. 4 " Marriage is honourable in all, and the bed undefiled ; but " whoremongers and adulterers God will judge ;" i. e. with some remarkable judgment inflicted on them in this world : if it escape the punishment of men, it shall not escape the vengeance of God. Ah ! with what comfort may a man lie down upon a sick-bed, when the sickness can be looked upon as a fatherly visitation coming in mercy ? But thou that shortenest thy life, and bringest sickness on thyself by such a sin, art the devil's martyr ; and to whom canst thou turn in such a day for comfort ?

Arg. 4. Consider what an indelible blot it is to thy nature, which can never be wiped away ; though thou escape with thy life, yet, as one says, thou shalt be burnt in the hand, yea, branded in the forehead. What a foul scare is that upon the face of David himself, which abides to this day ? " He was upright in all things, save in the " matter of Uriah." And how was he slighted by his own children and servants after he had committed this sin ! compare 1 Sam. ii. 30. with 2 Sam. xi. 10, 11. " A wound and dishonour shall he get ; " and his reproach shall not be wiped away. This is to give thine " honour to another," Prov. 5. 9. The shame and reproach at-

tending it should be a preservative from it. Indeed the devil tempts to it by hopes of secrecy and concealment ; but though many other sins lie hid, and possibly shall never come to light until that day of manifestation of all hidden things, yet this is a sin that is most usually discovered. Under the law, God appointed an extraordinary way for the discovery of it, Numb. v. 13. And to this day the providence of God doth often very strangely bring it to light, though it be a deed of darkness : the Lord hath many times brought such persons, either by terror of conscience, phrensy, or some other means, to be the publishers and proclaimers of their own shame. Yea, observe this, said the reverend Mr. Hildersham on the fourth of John, even those that are most cunning to conceal and hide it from the eyes of the world, yet through the just judgment of God, every one suspects and condemns them for it : this dashes in pieces, at one stroke, that vessel in which the precious ointment of a good name is carried. A fool in Israel shall be thy title ; and even children shall point at thee.

Arg. 5. It scatters thy substance, and roots up the foundation of thy estate ; Job xxxi. 12. “ It roots up all thy increase, “ Strangers “ shall be filled with thy wealth, and thy labours shall be in the “ house of a stranger,” Prov. v. 10. “ For by means of a whorish “ woman, a man is brought to a morsel of bread,” Prov. vi. 26. It gives rags for its livery (saith one) and though it be *furthered* by the fulness, yet it is *followed* with a morsel of bread. This is one of those temporal judgments with which God punishes the unclean person in this life. The word Delilah, which is the name of a harlot, is conceived to come from a root that signifies to exhaust, drain, or draw dry. This sin will quickly exhaust the fullest estate ; and, oh ! what a dreadful thing will this be, when God shall require an account of thy stewardship in the great day ! how righteous is it, that that man should be fuel to the wrath of God, whose health and wealth have been so much fuel to maintain the flame of lust ! O how lavish of their estates are sinners to satisfy their lusts ! if the members of Christ be sick or in prison, they may there perish and starve before they will relieve them ; but to obtain their lusts, O how expensive ! “ Ask me never so much, and I will give it,” saith Shechem, Gen. xxxiv. 12. “ Ask what thou wilt, and it shall be given thee,” said Herod to the daughter of Herodias. Well, you are liberal in spending treasures upon your lusts ; and believe it, God will spend treasures of wrath to punish you for your lusts. It had been a thousand times better for thee thou hadst never had an estate, that thou hadst begged thy bread from door to door, than to have such a sad reckoning as thou shalt shortly have for it.

Arg. 6. O stand off from this sin, because it is a pit, out of which very few have been recovered that have fallen therein. Few are the footsteps of returners from this den. The longer a man lives in it, the less power he hath to leave it. It is not only a *damning*, but an

infatuating sin. The danger of falling this way must needs be great, and the fall very desperate; because few that fall into it do ever rise again. I shall lay two very terrible scriptures before you to this purpose, either of them enough to drive thee speedily to Christ, or to drive thee out of thy wits; the one is that, Eccl. vii. 26. "And I find more bitter than death, the woman whose heart is snares and nets, and her hands as bands: Whoso pleaseth God shall escape from her, but the sinner shall be taken by her." The argument which the Spirit of God uses here to dissuade from this sin, is taken from the *subject*; they that fall into it, for the most part, are persons in whom God has no delight, and so in judgment are delivered up to it, and never recovered by grace from it. The other is that in Prov. xxii. 14. "The mouth of a strange woman is a deep pit; he that is abhorred of the Lord shall fall therein." O terrible word! able to daunt the heart of the securest sinner. Your whores *embrace* you, yea, but God *abhors* you! You have their *love*, Oh but you are under God's *hatred*! What say you to these two scriptures? If you are not atheists, methinks such a word from the mouth of God, should strike like a dart through thy soul. And upon this account it is, that they never are recovered, because God has no delight in them. If this be not enough, view one scripture more, Prov. ii. 18, 19. "For her house inclineth unto death, and her paths unto the dead: None that go to her, return again, neither take they hold of the paths of life." Reader, if thou be a person addicted to this sin, go thy way, and think seriously what a case thou art in. *None return again*, i. e. a very few of many: The examples of such as have been recovered are very rare. Pliny tells us, the mermaids are commonly seen in green meadows, and have enchanting voices; but there are always found heaps of dead men's bones lying by them. This may be but a fabulous story: But I am sure, it is true of the harlot, whose syren songs have allured thousands to their inevitable destruction. It is a captivating sin that leads away the sinner in triumph; they cannot deliver their souls; Prov. vii. 22. "He goeth after her straightway, as an ox goeth to the slaughter, or as a [fool] to the correction of the stocks." Mark, a fool; it dementates and befools men, takes away their understanding; the Septuagint renders it, *ὡς πρὸς κυλῶν ἐπὶ δεσμῶν*, as a dog to the collar; or, like as we use to say, a dog in a string. I have read of one, that having by this sin wasted his body, was told by physicians, that except he left it, he would quickly lose his eyes: He answered, if it be so, then *vale lumen amicum*, farewell sweet light. And I remember, Luther writes of a certain nobleman in his country, who was so besotted with the sin of whoredom, that he was not ashamed to say, that if he might live here for ever, and be carried from one stew to another, he would never desire any other heaven. The greatest conquerors, that have subdued kingdoms, and scorned to be commanded by any, have been miserably enslaved and captivated by this lust.

O think sadly upon this argument ! God often gives them up to impertinency, and will not spend a rod upon them to reclaim them. See Hos. iv. 14. Rev. xxii. 11.

Arg. 7. And then in the 7th place, those few that have been recovered by repentance out of it, O how bitter hath God made it to their souls ! “ I find it (saith Solomon) more bitter than death,” Eccl. vii. 26. Death is a very bitter thing ; O what a struggling and reluctance is there in nature against it ; but this is more bitter. Poor David found it so, when he roared under those bloody lashes of conscience for it, in Psal. li. Ah ! when the Lord shall open the poor sinner’s eyes, to see the horror and guilt he hath hereby contracted upon his own poor soul, it will haunt him as a ghost, day and night, and terrify his soul with dreadful forms and representations ! O dear bought pleasure, if this were all it should cost ! What is now become of the pleasure of sin ? O what gall and wormwood wilt thou taste, when once the Lord shall bring thee to a sight of it ! The Hebrew word for repentance (*Nacham*,) and the Greek word (*Metamelia*,) the one signifies, an irking of the soul, and the other signifies, after-grief : Yea, it is called, a renting of the heart, as if it were torn in pieces in a man’s breast. Ask such a poor soul, what it thinks of such courses now ? Oh ! now it loaths, abhors itself for them. Ask him, if he dare sin in that kind again ? You may as well ask me (will he answer) whether I will thrust my hand into the fire. Oh ! it breeds an indignation in him against himself. That word, *αγανάκτων*, 2 Cor. vii. 11. signifies the rising of the stomach with very rage, and being sick with anger. Religious wrath is the fiercest wrath. O what a furnace is the breast of a poor penitent ! what fumes, what heats do abound in it, whilst the sin is even before him, and the sense of the guilt upon him ? One night of carnal pleasure will keep thee many days and nights upon the rack of horror, if ever God give thee repentance unto life.

Arg. 8. And if thou never repent, as indeed but few do that fall into this sin, then consider how God will follow thee with eternal vengeance : Thou shalt have flaming fire for burning lust. This is a sin that hath the scent of fire and brimstone with it, wherever you meet with it in scripture. The harlot’s guests are lodged in the *depths of hell*, Prov. ix. 18. No more perfumed beds ; they must now lie down in flames. Whoremongers shall have their part in the lake that burneth with fire and brimstone ; which is the second death, Rev. xxi. 8. Such shall not inherit the kingdom of God and Christ, 1 Cor. vi. 9. No dog shall come into the New Jerusalem ; there shall in no wise enter in any thing that defileth, or that worketh abomination. You have spent your strength upon sin, and now God sets himself a work to shew the glory of his power in punishing, Rom. ix. 22. The wrath of God is transacted upon them in hell by his own immediate hand, Heb. x. 30. Because no creature is strong enough to convey all his wrath, and it must all be poured out upon

them, therefore he himself will torment them for ever with his own immediate power: Now he will *stir up all his wrath*, and sinners shall know the price of their pleasures. The punishment of Sodom is a little map of hell, as I may say. O how terrible a day was that upon those unclean wretches! But that fire was not of many days continuance: When it had consumed them, and their houses, it went out for want of matter: but here, the breath of the Lord, like a stream of brimstone, kindles it. The pleasure was quickly gone, but the sting and torment abide for ever. "Who knoweth the power of his anger? Even according to his fear, so is his wrath," Psal. xc. 11. Oh consider, how will his almighty power rack and torment thee! Think on this when sin comes with a smiling face towards thee in the temptation. O think! If the human nature of Christ recoiled, when his cup of wrath was given him to drink; if he were sore amazed at it, how shalt thou, a poor worm, bear and grapple with it for ever?

Arg. 9. Consider further, how closely soever thou carriest thy wickedness in this world, though it should never be discovered here, yet there is a day coming when all will out, and that before angels and men. God will rip up thy secret sins in the face of that great congregation at the day of judgment: Then that which was done in secret shall be proclaimed as upon the house-top, Luke xii. 3. "Then God will judge the secrets of men," Rom. ii. 16. "the hidden things of darkness will be brought into the open light." Sinner, there will be no sculking for thee in the grave, no declining this bar; thou refusedst, indeed, to come to the *throne of grace*, when God invited thee, but there will be no refusing to appear before the *bar of justice*, when Christ shall summon thee. And as thou canst not decline appearing, so neither canst thou then palliate and hide thy wickedness any longer; for then shall the books be opened; the book of God's omniscience, and the book of thine own conscience, wherein all thy secret villany is recorded: for though it ceased to speak to thee, yet it ceased not to write and record thy actions. If thy shameful sins should be divulged now, it would make thee tear off thy hair with indignation; but then all will be discovered: Angels and men shall point at thee, and say, lo, this is the man, this is he that carried it so smoothly in the world. Mr. Thomas Fuller relates a story of Ottocar king of Bohemia, 'who refusing to do his homage to Rodolphus the first emperor, being at last sorely chastised with war, condescended to do him homage privately in a tent; but the tent was so contrived by the emperor's servants, (saith the historian) that, by drawing one cord, it was taken all away, and so Ottocar presented on his knees, doing homage to the emperor in the view of three armies.' O sirs, you think to carry it closely, you wait for the twilight, that none may see you; but, alas! it will be to no end, this day will discover it; and then what confusion and everlasting shame will cover thee! Will not this work then?

Arg. 10. Lastly, consider but one thing more, and I have done. By this sin thou dost not only damn thine own soul, but drawest another to hell with thee. This sin is not as a single bullet that kills but one, but as a chain-shot, it kills many, two at least, unless God give repentance. And if he should give thee repentance, yet the other party may never repent, and so perish for ever through thy wickedness; and oh! what a sad consideration will that be to thee, that such a poor soul is in hell, or likely to go thither by thy means? Thou hast made fast a snare upon a soul, which thou canst not untie; thou hast done that which may be matter of sorrow to thee as long as thou livest; but though thou canst grieve for it, thou canst not remedy it. In other sins it is not so: If thou hadst stolen another's goods, restitution might be made to the injured party, but here can be none: if thou hadst murdered another, thy sin was thine own, not his that was murdered by thee: but this is a complicated sin, defiling both at once; and if neither repent, then, oh! what a sad greeting will these poor wretches have in hell! how will they curse the day that ever they saw each other's face! O what an aggravation of their misery will this be! For look, as it will be matter of joy in heaven, to behold such there as we have been instrumental to save, so must it needs be a stinging aggravation of the misery of the damned to look upon those who have been the instruments and means of their damnation. Oh, methinks if there be any tenderness at all in thy conscience, if this sin have not totally brawned and stupified thee, these arguments should pierce like a sword through thy guilty soul. Reader, I beseech thee, by the mercies of God, if thou hast defiled thy soul by this abominable sin, speedily to repent. O get the blood of sprinkling upon thee; there is yet mercy for such a wretch as thou art, if thou wilt accept the terms of it. "Such were some of you, but ye are washed," 1 Cor. vi. 11. Publicans and harlots may enter into the kingdom of God, Matth. xxi. 31. Though but few such are recovered, yet how knowest thou but the hand of mercy may pull thee as a brand out of the fire, if now thou wilt return and seek it with tears? Though it be a *fire that consumeth unto destruction*, as Job calls it, Job xxxi. 12. yet it is not an unquenchable fire, the blood of Christ can quench it.

And for you, whom God hath kept hitherto from the contagion of it, O bless the Lord, and use all God's means for the prevention of it. The seeds of this sin are in thy nature; no thanks to thee, but to restraining grace, that thou art not delivered up to it also. And that thou mayest be kept out of this pit, conscionably practise these few directions.

Direct. 1. Beg of God a clean heart, renewed and sanctified by saving grace; all other endeavours do but palliate a cure: the root of this is deep in thy nature; O get that mortified, Matth. xv. 19. "Out of the heart proceed fornication, adulteries." 1 Pet. ii. 11,

12. "Abstain from fleshly lusts—having your conversation honest." The lust must first be subdued, before the conversation can be honest.

Direct. 2. Walk in the fear of God all the day long, and in the sense of his omniscient eye that is ever upon thee. This kept Joseph from this sin, Gen. xxxix. 9. "How can I do this wickedness and sin against God?" Consider, the darkness hideth not from him, but shineth as the light. If thou couldst find a place where the eye of God should not discover thee, it were somewhat: thou darest not to act this wickedness in the presence of a child, and wilt thou adventure to commit it before the face of God? see that argument, Prov. v. 20, 21. "And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? For the ways of man are before the eyes of the Lord, and he pondereth all his goings."

Direct. 3. Avoid lewd company, and the society of unclean persons; they are but *panders* for lust. *Evil communication corrupts good manners.* The tongues of sinners do cast fire-balls into the hearts of each other, which the corruption within is easily kindled and enflamed by.

Direct. 4. Exercise thyself in thy calling diligently; it will be an excellent means of preventing this sin. It is a good observation that one hath, That Israel was safer in the brick-kilns in Egypt, than in the plains of Moab, 2 Sam. xi. 2. "And it came to pass in the evening, that David arose from off his bed, and walked on the roof of the king's house;" and this was the occasion of his fall. See 1 Tim. v. 11, 13.

Direct. 5. Put a restraint upon thine appetite: feed not to excess. Fulness of bread and idleness were the sins of Sodom, that occasioned such an exuberancy of lust*. "They are like fed horses, every one neighing after his neighbour's wife. When I had fed them to the full, then they committed adultery, and assembled themselves by troops in the harlots' houses," Jer. v. 7, 8. This is a sad requital of the bounty of God, in giving us the enjoyment of the creatures, to make them fuel to lust, and instruments of sin.

Direct. 6. Make choice of a meet yoke-fellow, and delight in her you have chosen. This is a lawful remedy: See 1 Cor. vii. 9. God ordained it, Gen. ii. 21. But herein appears the corruption of nature, that men delight to tread by-paths, and forsake the way which God hath appointed; as that divine poet, Mr. Herbert, saith,

If God had laid all common, certainly

Man would have been the closer: but since now

God hath impal'd us, on the contrary,

Man breaks the fence, and every ground will plow.

* *Sine Cerere et Baccho friget Venus.*

O what were man, might he himself misplace !
 Sure, to be cross, he would shift feet and face.

Stolen waters are sweeter to them than those waters they might lawfully drink at their own fountain : But withal know, it is not the having, but the delighting in a lawful wife, as God requires you to do, that thou must be a fence against this sin. So Solomon, Prov. v. 19. " Let her be as the loving hind, and pleasant roe ; let her " breasts satisfy thee at all times, and be thou ravished always with " her love."

Direct. 7. Take heed of running on in a course of sin (especially superstition and idolatry : in which cases, and as a punishment of which evils God often gives up men to these vile affections, Rom. i. 25, 16. " Who changed the truth of God into a lie ; [worshipped] " and served the creature more than the Creator, who is blessed for " ever, Amen. [For this cause] God gave them up to vile affec- " tions," &c. They that defile their souls by idolatrous practices, God suffers, as a just recompence, their bodies also to be defiled with uncleanness, that so their ruin may be hastened. Let the admirers of traditions beware of such a judicial tradition as this is. Woe to him that is thus delivered by the hand of an angry God ! No punishment in the world like this, when God punishes sin with sin : when he shall suffer those *κοινὰς ἐννοίας*, those common notices of conscience to be quenched, and all restraints to be moved out of the way of sin, it will not be long e'er that sinner come to his own place.

CAUTION IV.

IN the next place I shall make bold to expostulate a little with your consciences concerning the precious mercies you have received, and the solemn promises you have bound yourselves withal for the obtaining of those mercies. I fear God hath many bankrupt debtors among you, that have dealt slipperily and unfaithfully with him ; that have not rendered to the Lord according to the great things he hath done for them, nor according to those good things they have vowed to the mighty God of Jacob. But truly if thou be a *despiser* of mercy, thou shalt be a *pattern* of wrath. God will *remember* them in fury who *forget* him in his favours. I will tell you what a grave and eminent minister once told his people (dealing with them about this sin of unthankfulness for mercy) ; and I pray God it may affect you duly. * ' Let us all mourn (saith he) and take on ; we are all behind ' hand with God. The Christian world is become bankrupt, quite ' broke, makes no return to God for his love. He is issuing out ' process to seize upon body, goods, and life, and will be put off no ' longer. Bloody bailiffs are abroad for bad debtors all the world ' over. Christians are broke, and make no return, and God is break-

* Mr. Lockyer on Col. i. p. 115.

‘ing all. He cannot have what he would have, what he should have, he will take what he can get: for money he will take goods, limbs, arms, legs; he will have his own out of your skin, out of your blood, out of your bodies and souls. He is setting the Christian world as light and as low as they have set his love. Ah, Lord, what a time do we live in! long-suffering is at an end, mercy will be righted in justice, justice will have all behind, it will be paid to the utmost farthing; it will set abroad your blood, but it will have all behind,’ &c.

Do you hear, souls? Is not this sad news to some of you, who have received vast sums of mercy, and given God your bond for the repayment of him in praise and answerable fruit, and yet forfeited all and lost your credit with God? O how can you look God in the face, with whom you have dealt so perfidiously! I am now come in the name of God to demand his due of you; to call to remembrance the former receipts of mercy which you mind not, but God doth, and there is a witness in your bosom that doth, and will one day witness to your faces, that you have dealt perfidiously with your God. Your souls have been the *graves* of mercy, which should have been as so many gardens where they should have lived and flourished. I am come now to open those graves, and view those mercies that your unthankfulness hath killed and buried, to lay them before your eyes, and see whether your ungrateful hearts will bleed upon them. Buried mercies are not lost for ever; they shall as certainly have a day of * resurrection as thyself: it were better for thee they should have a resurrection now in thy heart, than to rise as witnesses against thee, when thou shalt rise out of the dust: that will be a terrible resurrection indeed, when they shall come to plead against thy soul. Nothing pleads more dreadfully against a soul than abused mercy doth. But I shall come to the particulars upon which I interrogate your consciences; and I pray deal truly and ingenuously in answering these queries.

Quer. 1. And, first, I shall demand of you, whether you never had experience of the power and goodness of God, in restoring you to health from dangerous sickness and diseases? Have you not sometimes had the sentence of death in yourselves? And that possibly when you have been in remote parts, far from your friends and relations, and destitute of all means and accommodations. Did you not say in that condition, as Hezekiah did in a like case? Isa. xxxviii. 10, 11, 12. “I said, in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord in the land of the living: I shall behold man no more with the inhabitants of the world:” Remember thyself, Man; canst not thou call to mind the day when the arrows of death came whisking by thee, and it may be, hit those next thee; took away those that were as lively and lusty as thyself, when

* There is a double resurrection of mercy; a resurrection of mercy in mercy, and a resurrection of mercy in wrath. It is the first I now labour for, and that to prevent the second.

you began your voyage, and yet they were cast for death, thou for life, and that when there was but an hair's breadth betwixt thee and the grave? Tell me, soul, what friend was that who stood by thee then, when thou wast forsaken of all thy friends? When it may be thy companions stood ready to throw thee over-board, who was it that pitied and remembered thee in thy low estate? Who was it that rebuked thy disease! or, (as * one very aptly expresses it) 'restrained the humours of thy body from overflowing and drowning thy life? For, when they are let out in a sickness, they would overflow and drown it, as the waters would the earth, if God should not say to them, stay, you proud waves.' Who was it, man, that when thy body was brought low and weak, and like a crazy rotten ship in a storm, took in water on all sides, so that all the physicians in the world could not have stopped those leaks? Consider what hand that was which quieted and calmed the tempestuous sea, *careened* and mended thy crazy body, and launched thee into the world again, as whole, as sound, as strong as ever? Was it not the Lord that hath done all this for thee? Did he not keep back thy soul from the pit, and thy life from perishing? Yea, when thou wast chastened with pain upon thy bed, (as Elihu speaks) Job xxxiii. 19, 20, 21. and the multitude of thy bones with strong pains, so that thy life abhorred bread, and thy soul dainty meat; thy flesh consumed away, that it could not be seen, and thy bones that were not seen, stuck out: Yet then, as it is ver. 28. he delivered thy soul from going down into the pit, and caused thy life to see the light. Had the lamp of life been then extinguished, thou hadst gone down into endless darkness; hell had shut her mouth upon thee. Now tell me soul, what hast thou done with this precious mercy? Hast thou walked before the Lord in a deep sense thereof, and answered his end therein, which was to lead thee to repentance? Or hath thy stupid or disingenuous heart forgotten it, and lost all sense of it, so that God's end is frustrated, and thy salvation not a jot furthered thereby? Oh! if it be so, woe to thee! for the blood of this mercy, which thy ingratitude hath murdered, like the blood of Abel cries to God against thee. What a wretch art thou thus to requite the Lord for such a mercy! He saw thy tears, and heard thy groans, and said within himself, he shall not die, but live. Alas, poor creature! if I cut him off now, he is eternally lost: I will send him back a few years more into the world. I will try him, once more, it may be he will bear some fruits to me from this deliverance; and if so, well; if not, I will cut him down hereafter: He shall be set at liberty upon his good behaviour a little longer. And is all this nothing in thine eyes? Wretch that thou art, dost thou forget and slight such a favour as this? is it worth no more in thine eyes? Well, it would be worth something in the eyes of the poor damned souls, if they might have so many years cut out of their eter-

* Mr. Thomas Goodwin.

nity, for a mere intermission of their torments, much more as a time of patience and mercy. O consider what pity and goodness thou hast abused !

Query 2. Wast thou never cast upon miserable straits and extremities, wherein the good providence of God relieved and supplied thee ? How many of you have been beaten so long at sea, by reason of contrary winds and other accidents, until your provisions have been exhausted and spent. To how short allowance have you been kept. And what a mercy would you have esteemed it, if you could but have satisfied nature with a full draught of water. Certainly, this hath ben the case with many of you. O what a price and value did you then set upon these common mercies, which at other times have been slightly overlooked ! And when you have seen no hopes of relief, have you not looked sadly one upon another ? and, it may be, said, as that widow of Sarepta did to the prophet, 1 Kings xvii. 12. “ And she said, as the Lord thy God liveth, I have not a “ cake, but an handful of meal in a barrel, and a little oil in a “ cruse ; and, behold, I am gathering two sticks, that I may go in “ and dress it for me and my son, that we may eat it and die.” Even such hath been your case ; yet hath that God, whose mercies are over all his works, heard your sorrows, and provided relief for you, either by some ship, which providence sent to relieve you in that distress, or by altering the winds, and sending you safe to the land before all your provisions have been spent. And hast thou kept no records of these gracious providences ? Yea, dost thou abuse the creature, when thou art brought again to the full enjoyment of it ; and possibly receivest the creatures, (whose worth thou hast lately seen in the want of them) without thanksgiving, or a sensible acknowledgment of the goodness of God in them ? I say, dost thou thus answer the expectations of God ? Well, beware lest God teach such an unworthy creature, by woeful experience, that the opening of his hand to give thee a mercy, is worth the opening thy lips to bless him for it. Beware lest that unthankful mouth that will not bless the Lord for bread and water, have neither the one nor the other to bless him for. I can give you a sad instance in the case, and I have found it in the writing of an eminent divine, who said he had it from an eye and ear-witness of the truth of it. A young man lying upon his sick-bed, was always calling for meat ; but when the meat he called for was brought unto him, he shook and trembled dreadfully at the sight of it, and that in every part of his body, and so continued until his food was carried away. And thus he did as often as any food was brought into his presence ; and not being able to eat one bit, pined away ; but before his death he freely acknowledged the justice of God in his punishment : For, said he, in the time of my health, I ordinarily received my meat without thanksgiving. O let the abusers and despisers of such mercies fear and tremble !

Quer. 3. Have you not been eminently protected and saved by the

Lord, in the greatest dangers and hazards of life ; in fights at sea, when men have dropt down at your right hand, and at your left, and yet the Lord hath covered your heads in the day of battle ? And though you have been equally obnoxious to death and danger with others, yet your name was not found among theirs in the list of the dead. Or, in shipwrecks, ah, how narrowly have some of you escaped ! a plank hath been cast in, you know not how, to save you, when your companions, for want of it, have gone down to the bottom ; or you have been enabled to swim to the shore, when others have fainted in the way, and perished ? In what variety of strange and astonishing providences hath God worked towards some of you, and what returns have you made to God for it ? Oh, sirs ! I beseech you, consider but these two or three things that I shall now lay before you to consider of.

Consid. 1. An heathen will do more for a dung-hill deity than thou, that callest thyself a Christian, wilt do for the true God, that made heaven and earth, Dan. v. 4. They praised the gods of silver, and of gold, and of brass, of iron, wood, and stone. When the Philistines were delivered from the hand of Samson, the text saith, Judg. xvi. 24. "They praised their god," &c. Then Dagon must be extolled. O let shame cover thy face !

Consid. 2. That the abuse of mercy and love is a sin that goes near to the heart of God. Oh ! he cannot bear it. It is not the giving out of mercy that troubles him, for that he doth with delight ; but the recoiling of his mercies upon him by the creatures' ingratitude, this wounds. "Be astonished, O ye heavens, at this, and be ye horribly afraid." And again, "Hear, O heavens, and give ear, O earth," Isa. i. 2. q. d. O you innocent creatures, which inviolably observe the law of your creation, be you all astonished and clothed in black, to see nature cast by sin so far below itself, and that in a creature so much superior to you as man, who in the very womb was crowned a king, and admitted into the highest order of creatures, and set as lord and master over you ; yet doth he act not only below himself, but below the very beasts. "The ox knoweth his owner ; (i. e.) there is a kind of gratitude in the beasts, by which they acknowledge their benefactors that feed and preserve them. Oh ! what a pathetical exclamation is that, Deut. xxxii. 6. "Do you thus requite the Lord, O foolish people, and unwise."

Consid. 3. It is a sin that kindles the wrath of God, and will make it burn dreadfully against thee, unthankful sinner : It stirs up the anger of God, in whomsoever it be found, though in the person of a saint, 2 Cron. xxxii. 25. "But Hezekiah rendered not again according to the benefit done unto him : for his heart was lifted up, therefore there was wrath upon him and upon Jerusalem." And so you read, Rom. i. that the heathens, because they were not thankful, were given up to vile affections ; the sorest plague in the world. It is a sin that the God of mercy scarce knows how to pardon, Jer. v.

7. "How shall I pardon thee for this?" This forgetting of the God that saves us in our extremities is a sin that brings desolation and ruin, the effects of God's high displeasure upon all our temporal enjoyments. See that remarkable scripture, Isa. xvii. 10, 11. "Because thou hast [forgotten] the God of [thy salvation,] and hast not been [mindful] of the rock of [thy strength:] Therefore shalt thou plant pleasant plants, and shall set it with strange slips: In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be an heap in the day of grief, and desperate sorrow." The meaning is, that God will blast and curse all thine employments, and thou shalt be under desperate sorrow. The meaning is, that God will blast and curse all thine employments, and thou shalt be under desperate sorrow, by reason of the disappointment of thy hopes.

Consid. 4. It is a sin that cuts off mercy from you in future straits: If you thus requite the Lord for former mercies, never expect the like in future distresses. God is not weary of his blessings, to cast them away upon such souls as are but graves to them. Mark what a reply God made to the Israelites, when they cried unto him for help, being invaded by the Amorites, Judg. x. 11, 12, 13. "Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and ye cried unto me, and I delivered you out of their hand. Yet ye have forsaken me, and served other gods, wherefore I will deliver you no more." O sad world! it is as if the Lord had said, I have tried what mercy and deliverance will do with you, and I see you are never the better for it: Deliverance is but seed sown upon the rocks. I will cast away no more favours upon you; now look to yourselves, shift for yourselves for time to come; wade through your troubles as well as you can. O brethren! there is nothing more quickly works the ruin of a people than the abuse of mercy. O, methinks, this text should strike terror into your hearts? How often hath God delivered you? Remember thy eminent deliverance at such a time, in such a country, out of such a deep distress: God was gracious to thy cry then, thou hast forgotten and abused his mercy: what now, if God should say as in the text, therefore I will deliver thee no more? Ah, poor soul! what wouldst thou do then, or to whom wilt thou turn? It may be thou wilt cry to the creatures for help and pity; but, alas! to what purpose! They will give as cold and as comfortless an answer as Samuel gave unto Saul, 1 Sam. xxviii. 15, 16. "And Samuel said unto Saul, Wherefore hast thou disquieted me to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore have I called thee, &c. Then said Samuel, wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?" Oh!

thou wilt be a poor shiftless creature, if once by abusing mercy thou make it thine enemy !

Consid. 5. It is breach of vows made in distress to obtain these mercies ; they have been easily forgotten and violated by thee when thou hast obtained thy desire : A word or two to convince you what a further evil lies in this, and how by this consideration thy sins come to be buoyed up to a greater height and aggravation of sinfulness ; and then I have done with this head.

A vow is a promise made to God, in the things of God. The obligation of it is, by casuists, judged to be as great as that of an oath. It is a sacred and solemn bond, wherein a soul binds to God in lawful things ; and being once bound by it, it is a most heinous evil to violate it. It is an high piece of dishonesty to fail in what we have promised to men, saith * Dr. Hall ; but to disappoint God in our vows, is no less than sacrilege. The act is free and voluntary ; but if once a just and lawful vow or promise hath past your lips, saith he, you may not be false to God in keeping it. It is with us for our vows, as it was with Ananias and Sapphira, for their substance : “ Whilst “ it remained (saith Peter) was it not thine own ? ” He needed not to sell and give it ; but if he will give, he may not reserve : it is death to save some ; he lies to the Holy Ghost, that defalks from that which he engaged himself to bestow. If thou hast vowed to the mighty God of Jacob, look to it that thou be faithful in thy performance ; for he is a great and jealous God, and will not be mocked.

Now I am confident there be many among you, that, in your former distresses, have solemnly engaged your souls thus to God ; that if he would deliver you out of those dangers, and spare your lives, you would walk more strictly, and live more holy lives than ever you did. You have, it may be, engaged your souls to the Lord against those sins, as drunkenness, lying, swearing, uncleanness, or whatsoever evil it was that your conscience then smote you for ; the vows of God (I say) are upon many of you. But have you performed those vows that your lips have uttered ? Have you dealt truly with God ? or have you mocked him, and lied unto him with your lips, and omitted those very duties you promised to perform, and returned to the self-same evils you have promised to forsake ? I only put the question, let your consciences answer it. But if it be so, indeed, that thou art a person that makest light of thy engagements to God, as indeed seamen’s vows and sick men’s promises are, for the most part, deceitful and slippery things, being extorted from them by fear of death, and not from any deep resentment of the necessity, and weight of those duties to which they bind their souls : I say, if this sin lie upon any of your souls, I advise you to go to God speedily, and bewail it ; humble yourself greatly before him, admire his patience in forbearing you, and pay unto him what your

* Cases of conscience.

lips have promised. And to move you thereunto, let these considerations among many others, be laid to heart.

Consid. 1. Think seriously upon the greatness of that majesty whom thou hast wronged by lying to him, and falsifying thy engagements. O think sadly on this! it is not man whom thou hast abused, but God; even that God in whose hand thy life and breath is. For although (as one truly observes) there be not in every vow a formal invocation of God, (God being the proper correlate, and, as it were, a party to every vow, and therefore not formally to be invoked for the contestation of it;) yet, there is in every vow an implicit calling God to witness; so that certainly the obligation of a vow is not one jot beneath that of an oath. Now if God be as a party to whom thou hast past thy promise, and that obligation on that ground be so great; Oh what hast thou done! for a poor worm to mock the most glorious Majesty of heaven, and break faith with God; what a dreadful thing is that? if it were but to thy fellow-creature, though the sin would be great; yet not like unto this. Let me say to thee as the prophet Isaiah, chap. vii. 13. "Is it a small thing for you to weary men, but will you weary my God also?" If you dare to deceive and abuse men, dare you do so by God also? Oh! if the exceeding vileness of the sin do not affect thee, yet methinks the danger of provoking so dreadful a Majesty against thee should! And therefore consider,

Consid. 2. That the Lord will most certainly be avenged upon thee for these things, except thou repent. O read, and tremble at the word of God! Eccl. v. 4, 5, 6. "When thou vowest a vow unto God, defer not to pay it: for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow, and not pay. Suffer not thy mouth to cause thy flesh to sin, neither say thou, before the angel, that it was an error; wherefore [should God be angry] at thy voice, and [destroy] the works of thy hands?" Mark, God will be angry, and in that anger he will destroy the work of thy hands, i. e. saith Deodate, 'bring thee and all thy actions to nought, by reason of thy perjury.' Now, the anger of God, which thy breach of promise kindles, as appears by this text, is a dreadful fire. O, what creature can stand before it! as Asaph speaks, Psalm lxxvi. 7. "Thou, even thou art to be feared; and who may stand in thy sight, when once thou art angry?"

Consid. 3. Consider, that all this while thou sinnest against knowledge and conviction; for did not thy conscience plainly convince thee, when imminent danger opened its mouth, that the matter of thy neglected vow was a most necessary duty? If not, why didst thou bind thy soul to forsake such practices, and to perform such duties? Thou didst so look upon them then; by which it appears thy conscience is convinced of thy duty, but lust doth master and over-

rule: and if so, poor sinner, what a case art thou in, to go on from day to day sinning against light and knowledge? Is not this a fearful way of sinning? and will not such sinners be plunged deeper into hell than the poor Indians, that never saw the evil of their ways, as thou dost? Ponder but two or three scriptures in thy thoughts, and see what a dreadful way of sinning this is: Rom. ii. 9. "Tribulation, anguish, and wrath, to every soul of man that doth evil, to the [Jew first], and also to the Gentile." To the Jew first, i. e. to the Jew especially and principally; he had a precedency in means and light, and so let him have in punishment. So James iv. 17. "To him that knoweth to do good, and doth it not, to him it is sin;" i. e. Sin with a witness, horrid sin, that surpasses the deeds of the wicked. So Luke xii. 47. "And that servant that knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Which is a plain allusion to the custom of the Jews in punishing an offender, who being convicted, the judge was to see him bound fast to a pillar, his clothes stript off, and an executioner with a scourge to beat him with so many stripes: but now those stripes came but from the arm of a creature; these that the text speaks of are set on by the omnipotent arm of God. Of the former there was a determinate number set down in their law, as forty stripes; and sometimes they would remit one of that number too, in mercy to the offender, as you see in the example of Paul, 2 Cor. xi. 24. "Of the Jews I received forty stripes, save one;" but in hell no mitigation at all, nor allay of mercy. The arm of his power supports the creature in its being; while the arm of his justice lays on eternally. Soul, consider these things; do thou not persist any longer then in such a desperate way of sinning against the clear conviction of thine own conscience, which in this case must needs give testimony against thee.

Well then, go to God with the words of David, Psal. lxvi. 13, 14. and say unto him, "I will pay thee my vows which my lips have uttered, and my tongue hath spoken when I was in trouble." Pay it, soul, and pay it speedily unto God, else he will recover it by justice, and fetch it out of thy bones in hell. O trifle not any longer with God, and that in such serious matters as these are?

And now I have done my endeavour to give your former mercies and promises a resurrection in your consciences. O that you would sit down and pause a while upon these things, and then reflect upon the past mercies of your lives, and on what hath passed betwixt God and your souls in your former straits and troubles? Let not these plain words work upon thy spleen, and make thee say as the widow of Sarepta did to the prophet Elijah, 1 Kings xvii. 18. "What have I to do with thee, O thou man of God? Art thou come to call my sin to remembrance?" But rather let it work kindly on thy heart, and make thee say as David to Abigail, 1 Sam. xxv. 32, 33. "Bles-

“sed be the Lord God of Israel, which sent thee this day to meet me; and blessed be thy advice.”

CAUTION V.

THE fifth and last danger I shall warn you of, is your contempt and slighting of death. Ah! how little a matter do many of you, at least in words, make of it? It seems you have light reverential fear of this king of terrors, not only that you speak slightly of it, but also because you make no more preparations for it, and are no more sensible of your preservations and deliverances from it. Indeed the heathen philosophers did many of them profess a contempt of death upon the account of wisdom and fortitude; and they were accounted the bravest men that most despised and slighted it: But, alas, poor souls! they saw not their enemy against whom they fought, but skirmished with their eyes shut; they saw indeed its pale face, but not its sting and dart. There is also a lawful contempt of death. We freely grant that in two cases a believer may condemn it. *First*, When it is propounded to them a temptation on purpose to scare them from Christ and duty, then they should slight it; as Rev. xii. 11. “They loved not their lives unto the death.” *Secondly*, When the natural evil of death is set in competition with the enjoyment of God in glory, then a believer should despise it, as Christ is said to do, Heb. xii. 2. though his was a shameful death. But upon all other accounts and considerations, it is the height of stupidity and security to despise it.

Now, to the end that you might have right thoughts and apprehensions of death, which may put you upon serious preparation for it; and that whenever your turn comes to conflict with this king of terrors, under whose hand the Pompeys, Cæsars, and Alexanders of the world, who have been the terrors of nations, have bowed down themselves; I say, that when your turn and time comes, as the Lord only knows how soon it may be, you may escape the stroke of its dart and sting, and taste no other bitterness in death, than the natural evil of it: To this end I have drawn the following questions and answers, which, if you please, may be called *The Seaman's Catechism*. And, oh! that you might not dare to launch forth into the deeps, until you have seriously interrogated and examined your hearts upon those particulars. Oh! that you would resolve, before you go forth, to withdraw yourselves a while from all clamours and distractions, and calmly and seriously catechise your own selves in this manner.

Quest. 1. What may the issue of this voyage be?

Ans. Death, Prov. xxvii. 1. “Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.” Jam. iv. 13, 14. “Go to now, ye that say, To-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas you know not what shall be on the morrow: for what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away.”

Quest. 2. What is death?

Ans. Death is a separation of soul and body until the resurrection, 2 Cor. v. 1. "We know that if our earthly house of this tabernacle be dissolved." Job xiv. 10, 11, 12. Read the words.

Quest. 3. Is death to be despised and slighted if it be so?

Ans. O no! it is one of the most weighty and serious things that ever a creature went about: so dreadful doth it appear to some, that the fear of it subjects them to bondage all their lives, Heb. ii. 15. "And to deliver them who, through fear of death, were all their life-time subject to bondage." And in scripture it is called, *The king of terrors*, Job xviii. 14. Or the black prince, as some translate. Never had any prince such a title before. To some it hath been so terrible, that none might mention its name before them.

Quest. 4. What makes it so terrible and affrighting to men?

Ans. Several things concur to make it terrible to the most of men; as, *first*, Its harbingers and antecedents, which are strong pains, conflicts, and agonies. *Secondly*, Its office and work it comes about, which is to transfer us into the other world. Hence, Rev. vi. 8. it is set forth by a *pale horse*: an horse for its use and office to carry you away from hence into the upper, or lower region of eternity; and a pale horse, for its ghastliness and terror. *Thirdly*, But above all, it is terrible in regard of its consequence; for it is the door of eternity, the parting point betwixt the present world and that to come; the utmost line and boundary of all temporal things. Hence, Heb. ix. 27. "It is appointed unto men once to die; but after this the judgment." Rev. vi. 8. "And I looked, and behold, a pale horse, and his name that sat on him was Death, and hell followed him." Ah! it makes a sudden and strange alteration upon men's conditions, to be plucked out of house, and from among friends and honours, and so many delights, and hurried in a moment into the land of darkness, to be clothed with flames, and drink the pure wrath of the Almighty for ever. This is it that makes it terrible.

Quest. 5. If death be so weighty a matter, am I prepared to die?

Ans. I doubt not; I am afraid I want many things that are necessary to a due preparation for it.

Quest. 6. What are those things wherein a due preparation for death consisteth?

Ans. Many things are necessary. *First*, Special and saving union with Jesus Christ. This is that which disarms it of its sting: "O death, where is thy sting? Thanks be to God who hath given [us] the victory, through [our] Lord Jesus Christ," 1 Cor. xv. 55, 57. So John xi. 26. "Whosoever [liveth,] and [believeth] in me shall never die." Whosoever liveth, i. e. is quickened with a new spiritual life and principle, and so puts forth the principal act of that life, viz. faith, he shall never die, i. e. eternally. This hornet, death, shall never leave its sting in his sides. *Secondly*, To entertain

death comfortably, the evidence and knowledge of this union is necessary, 2 Cor. v. 1. "For [we know,] that if our earthly house of " this tabernacle were dissolved, we have a building of God," &c. And then he cannot only be content, but groan to be unclothed, ver. 2. A mistake in the former will cost me my soul; and a mistake here will lose me my peace and comfort. *Thirdly*, In order to this evidence it is necessary that I keep a good conscience in all things both towards God and man, 2 Cor. i. 12. "This is our rejoicing, " even the testimony of our conscience, that in simplicity and godly " sincerity, not in fleshly wisdom, but by the grace of God, we have " had our conversation in the world." This good conscience respects all and every part of our work and duty to be done, and all and every sin to be renounced and denied: so that he that is early united unto Christ by faith, hath the clear evidence of that union; and the evidence fairly gathered from the testimony of a good conscience, witnessing his faithfulness, as to all duties to be done, and sins to be avoided, he is fit to die; death can do him no harm; but, alas! these things are not to be found in me.

Quest. 7. But what if I die without such a preparation as this is? What will the consequence of that be?

Ans. Very terrible, even the separation of my soul and body from the Lord to all eternity; John iii. 36. "He that believeth on " the Son hath everlasting life: and he that believeth not the Son, " shall not see life; but the wrath of God abideth on him." *He shall not see life*; there is the privative part of his misery, separation from the blessed God. *And the [wrath,]* mark it, not anger, but wrath, not the wrath of man, but of [God,] at whose rebukes the mountains skip like frightened men, and the hills tremble: the wrath of God not only flashes out upon him, as a transient flash of lightning, but [*abideth,*] dwells, sticks fast; there is no power in the world can loose the soul from it. [*Upon him,*] not the body only, nor the soul only, but on [*him,*] (*i. e.*) the whole person, the whole man. Here is the principal positive part of that man's misery.

Quest. 8. Can I bear this misery?

Ans. No: my heart cannot endure, nor my hands be strong, when God shall have to do with me upon this account. I cannot bear his wrath; angels could not bear it; it hath sunk them into the depths of misery. Those that feel but a few sparks of it in their consciences here, are even distracted by it, Psalm lxxxviii. 15. Christ himself had never borne up under it, had it not been supported by the infinite power of the divine nature, Isa. xliii. 1. "Behold my Servant whom I uphold." How then shall I live, when God doth this? what will be done in the dry tree? Oh! there is no abiding of it, it is insufferable! "The sinners in Zion are afraid: trembling " surprizeth the hypocrite: who among us shall dwell with the devouring fire? Who can endure the everlasting burning?" Isa. xxxiii. 14.

Quest. 9. If it cannot be borne, is there any way to prevent it?

Ans. Yes, there is hope in Israel concerning this thing. And herein I am in better case than the damned; I have the [*may be's*] of mercy, and they have not. Oh! what would they give for a possibility of salvation? Isa. i. 16, 17, 18. "Wash ye, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well," &c. "Come now, let us reason together: and though your sins be as scarlet, they shall be as snow." Isa. lv. 7. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Though my disease be dangerous, it is not desperate, it doth not scorn a remedy. Oh! there is balm in Gilead, and a physician there. There is yet a possibility, not only of recovering my primitive glory, but to be set in a better case than ever Adam was.

Quest. 10. How may that be?

Ans. By going to the Lord Jesus Christ, Rom. viii. 1. "There is therefore now no condemnation to them that are in Christ Jesus." Rom. viii. 33, 34. "Who shall lay any thing to the charge of God's elect? It is God that justifieth, Who is he that condemneth? It is Christ that died, yea, rather, that is risen again."

Quest. 11. But what is it to go to Christ?

Ans. To go to Christ, is to * embrace him in his † person and † offices, and to rest § entirely and closely upon him for || pardon of sin, and ** eternal life: being deeply †† sensible of the want and worth of him. John i. 12. "To as many as [received] him, he gave power to become the sons of God, even to as many as believed on his name." John iii. 36. "He that believeth [on the Son] hath life." 1 Cor. i. 30. "And of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption." Acts iv. 12. "Neither is there salvation in any other," &c. Acts xiii. 39. "And by him all that believe are [justified from all things,] from which ye could not be justified by the law of Moses." Isa. xlv. 22. "Look unto me and be ye saved." Acts ii. 37. "Now when they heard this they were pricked to the heart," &c.

Quest. 12. But will Christ receive me, if I go to him?

Ans. Yes, yes; he is more ready to receive thee, than thou art to come to him; Luke xv. 20. "And he arose, and came to his father: but, when he was yet a great way off, his father saw him, and had compassion on him, and ran, and fell on his neck, and kissed him." The son doth but go, the father ran; if he had but received him into the house, it had been much; but he fell on his

* John i. 12. † John iii. 36. † 1 Cor. i. 30. § Acts iv. 12.
 || Acts xiii. 39. ** Isa. xlv. 22. †† Acts ii. 37.

neck, and kissed him. He bespeaks him, much after that rate he expressed himself to returning Ephraim: "My bowels are troubled for him; I will surely have mercy on him," Jer. xxxi. 20. There is not the least parenthesis in all the pages of free-grace, to exclude a soul that is sincerely willing to come to Christ.

Quest. 13. But how may it appear that he is willing to receive me?

Ans. Make trial of him thyself. If thou didst but know his heart to poor sinners, you would not question it. Believe what he saith in the gospel; there thou shalt find that he is a willing Saviour; for therein thou hast, first, his most serious invitations, Mat. xi. 28. "Come unto me, ye that are weary and heavy laden." Isa. lv. 1. "Ho! every one that thirsteth come ye to the waters." These serious invitations are, secondly, backed and confirmed with an oath, Ezek. xxxv. 11. "As I live, I desire not the death of a sinner." Thirdly, Amplified with pathetical wishes, sighs and groans, Luke xix. 42. "Oh! that thou hadst known, even thou, at least, in this thy day." Fourthly, Yea, delivered unto them in undissembled tears, Mat. xxiii. 37, 38. "He wept over it, and said, O Jerusalem, 'Jerusalem!'" Fifthly, Nay, he hath shed not only tears, but blood, to convince thee of his willingness. View him in his dying posture upon the cross, stretching out his dying arms to gather thee, hanging down his blessed head to kiss thee; every one of his wounds was a mouth opened to convince thee of the abundant willingness of Christ to receive thee.

Quest. 14. But my sins are dyed in grain: I am a sinner of the blackest hue: will he receive and pardon such an one?

Ans. Yea, soul, if thou be willing to commit thyself to him: Isa. i. 18. "Come now, let us reason together; though your sins be as scarlet, I will make them as snow; though they be red like crimson, I will make them as wool."

Quest. 15. This is comfortable news; but may I not delay my closing with him for a while, and yet not hazard my eternal happiness, seeing I resolve to come to him at last?

Ans. No; there must be no delays in this case: Psal. cxix. 60. "I made haste, and delayed not to keep thy commandments."

Quest. 16. Why may I not defer it, at least for a little while?

Ans. For many weighty reasons this work can bear no delays. First, The offers of grace are made to the present time, Heb. iii. 15. "Whilst it is said to-day, harden not your hearts." There may be a few more days of God's patience, but that is unknown to thee. 2. Your life is immediate uncertain; how many thousands are gone into eternity since the last night? If you can say to sickness when it comes, Go, and come again another time, it were somewhat. 3. Sin is not a thing to be dallied with. Oh, who would be willing to lie down one night under the guilt of all his sins? 4. Delays increase the difficulty of conversion; sin still roots itself deeper; habits

are the more strengthened, and the heart still more hardened. 5. There be thousands now in hell, that perished through delays; their consciences often urged and pressed hard upon them, and many resolutions they had, as thou hast now; but they were never perfected by answerable executions, and so they perished. 6. Thy way of sinning now is desperate; for every moment thou art acting against clear light and conviction; and that is a dreadful way of sinning. 7. There can be no solid reason for one hour's delay; for thou canst not be happy too soon; and be sure of it, if ever thou come to taste of the sweetness of a Christian life, nothing will more pierce and grieve thee than this, that thou enjoyedst it no sooner.

Quest. 17. Oh, but the pleasures of sin engage me to it; how shall I break these cords and snares?

Answe. That snare may be broken by considering solemnly these five things. 1. That to take pleasure in sin, is an argument of a most deplorable and wretched state of soul. What a poisonous nature doth it argue in a toad, that is sucking in nothing but poison and filth where-ever it crawls! O what an heart hast thou! Hast thou nothing to find pleasure in but that which makes the Spirit of Christ sad, and the hearts of saints ake and groan, which digged hell, and let in endless miseries upon the world? 2. Think that the misery it involves thee in is infinitely beyond the delights it tempts thee by: it doth but delight the sensual part, and that but with a brutish pleasure, but will torment thy immortal soul, and that for ever. The pleasure will quickly go off, but the sting will remain behind. "I tasted but a little honey on the top of my rod, (said "Jonathan) and I must die," 1 Sam. xiv. 43. 3. Nay, that is not all; but the Lord proportions wrath according to the pleasures souls have had in sin, Rev. xviii. 7. "How much she hath lived deliciously, "so much torment and sorrow give unto her." 4. What dost thou pay, or at least pawn for this pleasure? Thy soul, thy precious soul is laid to stake for it; and, in effect, thus thou sayest when thou deferrest the closing with Christ upon the account of enjoying the pleasures of sin a little longer: Here, devil, take my soul into thy possession and power: if I repent, I will have it again; if not, it is thine for ever. O dear-bought pleasures!

What is the world? A great exchange of ware,
Wherein all sorts and sexes cheapning are;
The flesh the devil sit and cry—what lack ye?
When most they fawn, they most intend to rack ye.
The wares are cups of joy and beds of pleasure;
There's godly choice, down weight, and flowing measure.
A soul's the price, but they give time to pay,
Upon the death-bed, or the dying-day.
Hard is the bargain, and unjust the measure,
When as the price so much out-lasts the pleasure.

QUARLES.

Lastly, It is thy gross mistake to think thou shalt be bereaved of all delights and pleasures by coming under the government of Christ: for one of those things in which his kingdom consists, is joy in the Holy Ghost, Rom. xiv. 17. Indeed it allows no sinful pleasures to the subjects of it, nor do they need it; but from the day thou closest in with Christ, all thy pure, real, and eternal pleasures and delights begin to bear date. When the prodigal was returned to his father, then, saith the text, "They began to be merry," Luke xv. 24. See Acts viii. 5, 6. No, soul, thou shalt want no joy, for the scripture saith, "They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures; for with thee is the fountain of life," &c. Psal. xxxvi. 8, 9.

Quest. 18. But how shall I be able to undergo the severities of religion? There are difficult duties to be done, and an heavy cross to be taken up; these be the things that daunt me.

Ans. If pain and suffering daunt thee, how is it thou art not more out of love with sin than with religion? For it is most certain, that the sufferings for Christ are nothing to hell, the just reward and certain issue of sin; the pains of mortification are nothing to the pains of damnation: there is no comparison betwixt suffering for Christ, and suffering from Christ; Matth. v. 29. "If thy right hand or eye offend thee, cut it off, and pluck it out; it is profitable for thee that one member suffer, than that the whole body be cast into hell." Secondly, Thou seest the worst, but not the best of Christ. There be joys and comforts in those difficult duties and sufferings, that thou seest not; Col. i. 24. "Who now rejoice in my sufferings." Jam. i. 2. "My brethren, count it all joy when ye fall into divers temptations," &c. Thirdly, Great shall be thy assistance from Christ, Phil. iv. 13. "I can do all things through him that strengthens me." "The Spirit helps our infirmities," takes the other end of the burden, Rom. viii. 26. What meanest thou to stand upon such terms, when it is heaven or hell, eternal life or death that lie before thee?

Quest. 19. But to what purpose will my endeavours to come to Christ be, unless I be elected? All will be to no purpose.

Ans. True; If thou be not elected, thou canst not obtain him, or happiness by him: but yet that is no discouragement to strive: for in thy unconverted state, thy election or non-election is a secret to thee: the only way to make it sure is by striving and giving all diligence in the way of duty, 2 Pet. i. 10. And if you ponder the text well, you will find, that election is not only made sure in the way of diligence and striving, but calling is put before it, and lies in order to it: first secure thy effectual calling, and then thine election.

Quest. 20. But I have no strength of my own to come to Christ by: and is it not absurd to urge me upon impossibilities in order to my salvation?

Answe. First, Certainly you are most absurd in pleading and pretending your impotence against your duty; for you do think you have a power to come to Christ, else how do you quiet your conscience with promises and resolves of conversion hereafter? Secondly, Though it be true, that no saving act can be done without the concurrence of special grace; yet this is as true, that thy inability to do what is above thy power, doth not excuse thee from doing what is in thy power to do. Canst thou not forbear, at least, many external acts of sin? And canst thou not perform, at least, the external acts of duty? Oh! if thou canst not come to Christ, yet, as the blind man, lie in the way of Christ: do what thou canst do, and confess and bewail thy impotency, that thou canst do no more. Canst thou not take thy soul aside in secret, and thus bemoan it; my poor soul! what wilt thou do? O what will become of thee, thou art christless, covenantless, hopeless, and, which is most sad, senseless and bowelless? oh! thou canst not bear the infinite wrath of the eternal God, whose Almighty power will be set on work to torment such as thou art; and yet thou takest no course to prevent it! Thou seest the busy diligence of all others, and how the kingdom of heaven suffers violence by them: and art not thou as deeply engaged to look to thy own happiness as any in the world? Will hell be more tolerable to thee than others? O what a composition of stupidity and sloth art thou: Thou livest after such a rate, as if there were neither fire in hell to torment thee, nor glory in heaven to reward thee. If God and Christ, heaven and hell, were but dreams and fables, thou couldst not be less affected with them. Ah, my soul! my soul! my precious soul! Is it easy to perish? Wilt thou die as a fool dieth? O that men would but do this if they can do no more!

And now, soul, you see what death that is you have made so light of; and what is the only way that we poor sons of death have to escape its sting. You have here seen the vanity of all your pleas and pretences against conversion, and the way to Christ prepared and cast up for you. Now sirs, I beg you, in the name of God that made you, and as if I made this request upon my bended knees to you, that you will now, without any more delays, yield yourselves to the Lord. Soul, I beseech thee, haste thee into thy chamber, shut thy door, and bespeak the Lord after some such manner as this before thou darest to launch out into the deeps again.

O dreadful and glorious Majesty! thou hast bowels of mercy, as well as beams of glory: I have heard the sounding of these bowels for me this day. Lord, I have now heard a representation of the grim and ghastly face of death: ah, I have now seen it as the king of terrors, as the door of eternity, as the parting point where sinners take their eternal farewell of all their delights: I have seen this black prince mounted on his pale horse, and hell following him: I have been convinced this day, that if he should come and fetch away my soul in that condition it is, hell would follow him indeed.

Lord, I have now heard of the Prince of life also, in whose bleeding side death hath left and lost its envenomed sting; so that though it may kill, yet it cannot hurt any of his members. To this glorious Redeemer I have now been invited; all my pretences against him have been confuted, and my soul, in his name, assured of welcome, if I come unto him, and cast myself upon him. And now, Lord, I come, I come, upon thy call and invitation; I am unfeignedly willing to avouch thee this day to be my God, and to take thee for my portion. Lord Jesus! I come unto thee; thy clay, thy creature moves towards the Fountain of pity: look hitherto, behold a spectacle of misery. Bowels of mercy, hear! behold my naked soul, not a rag of righteousness to cover it; behold my starving soul, not a bit of bread for it to eat: ah! it has fed upon wind and vanity hitherto. Behold my wounded soul bleeding at thy foot; every part, head and heart, will and affections, all wounded by sin. O thou compassionate Samaritan! turn aside, and pour thy sovereign blood into these bleeding wounds, which, like so many opened mouths, plead for pity. Behold a returning, submitting rebel, willing to lay down the weapons of unrighteousness, and to come upon the knee for a pardon. Oh, I am weary of the service of sin, I can endure it no longer! Lord Jesus, thou wast anointed to preach glad tidings to the meek, and to proclaim liberty to the captives, and the opening of the prison to them that are bound; come now, and knock off those fetters of unbelief: O set my soul at liberty that it may praise thee! For so many years Satan hath cruelly tyrannized over me. O that this might be the acceptable year of the Lord, and the day of the salvation of my God! Lord, thou wast lifted up to draw men unto thee; and indeed thou art a drawing Saviour, a lovely Jesus! I have hitherto slighted thee, but it was because I did not know thee: mine eyes have been held by unbelief, when thou wast opened in the gospel; but now I see thee as the chiefest of ten thousands. Thou art the glory of heaven, the glory of earth, the glory of Sion; and, oh! that thou wouldst be the glory of my soul! I confess I am not worthy thou shouldst look upon me; I may much rather expect to be trampled under the feet of justice, than to be embraced in thine arms of mercy: and that thou shouldst rather shed my polluted blood, than sprinkle thine own upon me. But, Lord, what profit is there in my blood? Wilt thou pursue a dried leaf; Shall it ever be said that the merciful King of heaven hanged up a poor soul that put the rope about his own neck, and so came self-condemningly to him for mercy! O, my Lord, I am willing to submit to any terms, be they never so hard and ungrateful to the flesh: I am sure whatever I shall suffer in thy service cannot be like to what I have suffered, or am like to suffer by sin; henceforth be thou my Lord and Master; thy service is perfect freedom; be thou my priest and prophet, my wisdom and righteousness. I resign up myself unto thee; my poor soul with all its faculties, my body with all its members, to be living instruments

of thy glory. Let *holiness to the Lord* be now written upon them all, let my tongue henceforth plead for thee, my hands be lifted up unto thy testimonies, my feet walk in thy ways: O let all my affections, as willing servants, wait upon thee, and be active for thee. Whatever I am, let me be for thee; whatever I have, let it be thine; whatever I can do, let me do for thee; whatever I can suffer, let me suffer for thee. O that I might say, before I go hence, my beloved is mine, and I am his! O that what I have begged on earth might be ratified in heaven! my spirit within me, saith, *Amen*. Lord Jesus, say thou, *Amen*.



THE

SEAMAN'S COMPANION:

Wherein the Mysteries of Providence, relating to SEAMEN, are opened; their Sins and Dangers discovered; their Duties pressed, and their several Troubles and Burdens relieved.

In six practicable and suitable SERMONS.



To all Masters, Mariners, and Seamen; especially such as belong to the Port of Dartmouth, and the Parts adjacent.

SIRS,

YOUR ready acceptance of my former labours for you, hath encouraged this second and last endeavour of mine this way to serve you. I have for many years been convinced of the great use and need you have of the following discourses: But the motives that quickened me to their publication at this time, were especially these two:

First, The hand of the Lord hath gone forth with terror against you; this winter many of your companions are gone down to the bottom. Such a doleful account of shipwrecks from every coast, and such sad lamentations as have been heard in almost every maritime town, cannot but deeply affect every heart with sorrow and compassion, and hath engaged me in this service for the remnant that is left.

Secondly, The seasonable and prudent care his Majesty hath at this time manifested for the regulation and preservation of your Newland trade, and encouragement of your honest industry therein, hath also provoked me to hasten this design, for the regulation of your lives and manners, without which all external means will signify but little to your true prosperity.

This little manual contains the sum of your duty in the several parts