

any great matter, 1 Cor. ix. 11. but the discharge of a plain and necessary duty.

5. *Inference.* Let not your hearts be satisfied with all the success and increase of the world, except your souls thrive as well as your bodies, and your eternal concerns prosper as well as your temporal. It was a pious wish of St. John for Gaius his host, "That he might prosper, and be in health, even as his soul prospered," 3 Epist. John, ver. 2. But it were to be wished, that your souls did but prosper as your bodies and estates do. It is a poor comfort to have an increasing estate, and a dead and declining soul. When a considerable present was sent to Luther, he earnestly protested, God should not put him off with these things. O friends! I beseech you take not up in these enjoyments!

6. *Inference.* Lastly, If God be the author of all your success, how prodigious an evil is it to make your prosperity an instrument of dishonouring him that gave it; to abuse the estates providence gives you, to rioting and drunkenness? Do you thus requite the Lord! is this the thanks you give him for all his care over you! and kindness to you! you would never be able to bear that from another, which God bears from you. If God do you good, O do not return him evil for it!



THE

## DISAPPOINTED SEAMAN.



SERMON V.

LUKE v. 5.

*Master, we have toiled all the night, and have taken nothing.*

**T**HESE words are the reply made by Peter unto Christ, who, in the former verse, had commanded him to "launch out into the deep, and let down the nets for a draught." Peter is discouraged as to any farther attempt at that time, having already taken so much pains to so little purpose: "We have (saith he) toiled all the night, and have taken nothing." In which reply we note these two things:

1. The great pains he and his company had taken in their honest calling and employment to get a livelihood; "We have toiled all the night." No calling more lawful, no diligence in an honest employment could be greater; not only to spend the night, when other la-

bourers take their rest, in watching, but in toiling. The \* word *κοπιωσαντες* comes from a verb that signifies *wasting, tiring, spending, labour*. Here was great diligence, even to the wearying and wasting of their spirits: "They toiled, and that all the night."

2. The unsuccessfulness and fruitlessness of their labours, they *caught nothing*. Though their design was honest, and their industry great, yet it succeeded not according to their desire and expectations: it proved but lost labour and pains to no purpose. Hence the note will be,

Doct. *That God sometimes frustrates and blasts the most diligent labours of men, in their just and lawful callings.*

What employment more honest, or laborious, than that of the husbandman, who eats his bread in the sweat of his brow, and sustains all that spending toil and labour, by an expectation of fruit in the season? And yet sometimes it so falls out, that after all his labours and hopes, he reaps nothing but shame and disappointment. Joel i. 11. "Be astonished, O ye husbandmen: Howl, O ye vine-dressers, for the wheat, and for the barley, because the harvest of the field is perished."

The employment of the mariner is as lawful as it is beneficial; what he gets, is gotten with imminent hazard of life and liberty, as well as watchings and labours; and yet it so falls out, sometimes, that they labour but for the wind, and spend their strength for very vanity: God cuts off their expectations and lives together. There is a time when they return rich and prosperous, and a time when they either return empty, or return no more. So it was with Tyre, that renowned mart, and famous emporium; the flourishing and fall of whose trade you have in Ezek. xxvii. 33, 34. "When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches, and of thy merchandise." Here was their prosperity and success; but will this day always last? Shall the sun of their prosperity never set? No; the change was at hand; for in the next verse the scene alters. "In the day when thou shalt be broken by the seas, in the depths of the waters, thy merchandise, and all thy company in the midst of thee, shall fall."

Now if we search into the grounds and reasons of these disappointments by the hand of providence, we shall find them reducible to a threefold cause and reason.

1. The sovereign pleasure of God so disposes it.
2. The good of the people of God requires it.
3. The manifold sins of men in their callings provoke it.

*First*, The sovereign pleasure of God so disposes it. He is the Rector of the universe, and as such will still assert his dominion. It is his pleasure to establish this order in the world, to exalt some, and

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\* *Κοπιω* signifies when one lies down wearied at the end of his work.

depress others; to set some above, and others below: all must not be rich and great, but some must be poor and low, and to these ends providences are suited: On some it smiles, on others it frowns: 1 Sam. ii. 7. "The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up." And certainly there is much of Divine wisdom shining forth in this ordination and disposition of persons and their conditions. If providence had alike prospered every man's designs, and set them upon a level, there had been no occasion to exercise the rich man's charity, or the poor man's patience. Nay, without frequent disappointments, providence itself would scarcely be owned in successes, nor these successes be half so sweet to them that receive them, as now they are. The very beauty of providence consists much in these various and contrary effects: So that with respect to the infinite Wisdom which governs the world, it is necessary some should be crossed, and others prosper in their designs.

*Secondly*, And if we consider the gracious ends and designs of God towards his own people, it appears needful that all of them, in some things, and many of them in most things (relating to their outward condition in this world) should be frustrated in their expectations and contrivances. For if all things here should succeed according to their wish, and a constant tide of prosperity should attend them.

1. How soon would sensuality and earthliness invade their hearts and affections? Much prosperity, like the pouring in of much wine, intoxicates, and overcomes our weak heads and hearts\*. Earthly, as well as heavenly objects, have a transforming efficacy in them; there cannot but be much danger in those earthly things that give or promise us much delight. Can a Christian keep his heart as loose from the smiling, as from the frowning world? We little think how deeply it insinuates into our affections in the day of prosperity; but when adversity comes, then we find it.

2. How soon would it estrange them from their God, and interrupt their communion with him? He is certainly a very mortified and heavenly Christian, whose walk with God suffers no interruption by the multitude of earthly affairs, especially when they are prosperous. When Israel was settled in the midst of the riches and delights of Canaan, then say they, (even to their Benefactor, the Author of all their prosperity) "We are lords, we will come no more to thee," Jer. ii. 31. Or, if it do not wholly interrupt their communion, yet secretly destroys and wastes the vigour, life, and sweetness of it. So that Divine Wisdom sees it necessary to cross and disappoint them in the world, to prevent the mischievous influences that prosperity would have upon their duties. He had rather you should miss your desired comforts in these things, than that he should miss that delightful fellowship with you, which he so desires.

3. How loth should we be to leave this world, if constant success and

\* *Luxuriant animi rebus plerumque secundis.* In prosperous times, our mind oft wanton grows.

prosperity should follow our affairs and designs here? we see that notwithstanding all the cares, fears, sorrows, crosses, wants, and disappointments we meet with from year to year, and from day to day; yet we are apt to hug the world in our bosoms. As bitter as it is, we court it, admire it, and zealously prosecute it. We cling to it, and are loth to leave it, though we have little rest or comfort in it. What could we do then, if it should answer our expectation and desires? If we grasp with pleasure a thorn that pierces and wounds us; what would we do if it were a rose that had nothing but delight and pleasure in it?

*Thirdly*, And as disappointments fall out as the effects of sovereign pleasure, and are ordered as preventive means of such mischief, which prosperity would occasion to the people of God; so it comes as a righteous retribution and punishment of the many evils that are committed in our trading and dealings with men. It is a hard thing to have much business pass through our hands, and no iniquity cleave to them and defile them. If God be provoked against us by our iniquities, wonder not that things go cross to our desires and hopes. God may suffer some men to prosper in their wickedness, and others to miscarry in their just and righteous enterprizes; but ordinarily we find that crying sins are remarkably punished, sooner or later, with visible judgments. So that if others do not, yet we ourselves may observe the relation that such a judgment bears to such a sin.

And, from among many, I will here select these following evils, which have destroyed the estates and hopes of many.

(1.) Irrreligious and atheistical neglect and contempt of God and his worship, especially in those that have been enlightened, and made profession of religion. This was the sin which brought that blasting judgment upon the estates and labours of the Jews, as the prophet Haggai tells them, chap. i. ver. 2, 4, 6, 9. compared; "They neglected the house of God," i. e. were careless and regardless of his worship, and, in the mean time, were wholly intent upon their own houses and interests, as he tells them in ver. 2, 4. And what was the issue of this? Why, ruin to all their earthly comforts and designs. So he tells them, ver. 6, 9. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, doth it to put it into a bag with holes. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why, saith the Lord of hosts? Because of mine house that is waste; and ye turn every man unto his own house." Here are great and manifold disappointments of their hopes, a curse, a blast upon all they took in hand; and the procuring cause of all this was their eager persecution of the world, in a careless disregard of God and his service.

(2.) Injustice and fraud is a blasting sin. A little unjust gain mingled with a great estate, will consume it like a moth. The Spirit

of God hath used a very lively similitude to represent to us the mischievous effects of this sin upon all human diligence and industry. Jer. xvii. 11. "As the partridge sitteth upon eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

Unjust gain, how long soever men sit brooding upon it, shall after all their sedulity and expectation, turn to no other account than a fowl's sitting upon a nest of addle-eggs uses to do: if she sit till she have pined away herself to death, nothing is produced.

You think you consult the interest of your families herein, but the Lord tells you, "That you consult shame to your houses," Hab. ii. 10. This is not the way to *feather*, but to *fire* your nest. A quiet conscience is infinitely better than a full purse; one dish of wholesome, though coarser food, is better than an hundred delicate, but poisoned dishes. If a man have eaten the best food in the world, and afterwards sips but a little poison, he loseth not only the benefit and comfort of that which was good, but his life or health to boot. It may be, you have gotten much honestly; what pity is it all this good should be destroyed for the sake of a little gotten dishonestly? This is the reason why some men cannot prosper.

(3.) Oppression is a blasting sin to some men's estates and employments. It is a crying sin in the ears of the Lord, and ordinarily intails a visible curse upon men's estates; this, like a moth will suddenly fret and consume the greatest estate. Jam. v. 2, 4. "Your riches are corrupted, and your garments moth-eaten;" i. e. The secret "curse of God wastes and destroys what you get. And what was the cause? He tells us, ver. 4. "Behold the hire of the labourers, that have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth."

The oppression of poor labourers doth more mischief to the oppressors, than it doth to them that are oppressed. It is noted by\* one upon this scripture, that it is twice repeated in this text, "Which have reaped your fields;" and then again, "The cry of them which have reaped:" and the reason is, because it is their life, and so an act of the greatest unmercifulness; and besides, they are disappointed of the solace of their labours. Deut. xxiv. 14, 15. "He hath set his heart upon it;" i. e. he comforts himself in the toils and labours of the day, by reckoning upon his wages at the end of the day.

I wish those that are owners and employers of poor seamen, may seasonably consider this evil: what a woe is denounced upon him "that useth his neighbour's service without wages!" Jer. xxii. 13. Or that by crafty pretences defrauds them of any part thereof, or by tiresome delays wears out their patience, and casts them upon manifold sufferings and inconveniences while they wait for it. God hath

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\* Manton *in loc.*

not only threatened to be a swift witness against those that oppress the hireling in his wages, but hath strictly forbidden the detaining of their wages. The Jews were commanded to make payment before the sun-set\*, Deut. xxiv. 14, 15. Lev. xix. 30. Be just in all your dealings and contracts, or never expect the righteous God should smile upon your undertakings.

(4.) Falsehood and lying is a blasting sin to our employments; a sin which tends to destroy all converse, and disband all civil societies. And though by falsehood men may get some present advantages, yet hear what the Holy Ghost saith of riches gotten this way: "The getting of riches by a lying tongue, is a vanity tossed to and fro of them that seek death," Prov. xxi. 6. Some trade in lies as much as in wares; yea, they trade off their wares with lies. And this proves a gainful trade (as some men count gain) for the present; but, in reality, it is the most unprofitable trade that any man can drive. For it is but *the tossing of a vanity to and fro*: a phrase importing labour in vain, it profits nothing in the end, and as it profits nothing, so it hurts much: they seek profit intentionally, but death eventually; i. e. it will bring destruction and ruin, not only upon our trades, but our souls. The God of truth will not long prosper the way of lying; one penny gotten by a laborious hand is better than great treasures gotten by a lying tongue: take heed you seek not death in seeking an estate this way. It is a sin destructive to society; for there is no trade where there is no trust, nor no trust where there is no truth; and yet this cursed trade of lying creeps into all trades, as if there were no living (as one speaks) without lying: but sure it is better for you to be *losers* than *liars*. He sells a dear bargain indeed that sells his conscience with his commodity.

(5.) Perjury, or false swearing, is a blasting sin. The man cannot prosper that lies under the guilt thereof. It is said, Mal. iii. 5. "That God will be a swift witness against the false swearer," i. e. it shall not be long before God by one remarkable stroke of judgment or another witness against so great and horrid an evil. And again, Zech. v. 4. the curse, yea, the roll of curses, "shall enter into the house of the false swearer, and shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof." This is a sin that hath laid many houses waste, even great and fair, without inhabitant. The ruins of many that were once flourishing, and great men are at this day left to be the lasting monuments of God's righteous judgments, and dreadful warnings to posterity.

And thus I have shewed you what are those common evils in trade, which are the causes of those blasts and disappointments upon it. It now remains that we apply it.

*Inference 1.* Doth God sometimes disappoint the most diligent

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\* He does not make good payment who does not pay in due time.

labours of men in their lawful callings? Then this teacheth you patience and submission under your crosses and disappointments; for it is the Lord that orders it to be so. Events are in his hand, and it is a sin of great aggravation to fret and murmur at them when they fall out cross to your desires and hopes. "Behold, is it not of the Lord of hosts, that the people should labour in the very fire, and the people shall weary themselves for very vanity?" Hab. ii. 13.

To labour in the very fire, notes intense labour, such as exhausts the very spirits of men whilst they are sweltering and toiling at it; and yet all is to no purpose, they labour but for vanity: and whence is it that such vigorous endeavours are blasted, and miscarry? Is it not of the Lord? And if it be of the Lord, why do we fret and quarrel at his disposals? Indeed, many dare not openly and directly charge God, but seek to cover their discontent at providence, by a groundless quarrel with the instruments, who, it may be, are chargeable with nothing; but that after they have done all they could, in the use of proper means, they did not also secure the event. It is true, the dominion of providence doth not excuse the negligence of instruments; and, in many cases, these may be justly reprov'd, when providence is duly honoured and submitted to: But when men groundlessly quarrel with instruments, because they are crossed in their expectations, the quarrel is commenced against God himself: and our discontents with men are but a covert for our discontents with God.

Now this is a sore evil, a sin of great and dreadful aggravations. 'To be given over (saith a grave \* author) to a contradicting spirit, to dispute against any part of the will of God, is one of the greatest plagues that a man can be given up to.' "Who art thou that repliest against God?" Rom. ix. 20. It may be thou hast lost an estate, thy friends fail, thy hopes are fallen; God hath blown upon all the projects that thy heart did fancy to itself. Possibly in one day, the designs, labours, and hopes of many years are destroyed: Well, be it so, yet repine not against the Lord. Consider, he is the Sovereign, and only Lord, who may do whatever he pleaseth to do without giving thee any account of his matters. Who can say to him, What dost thou? Beside, if thou be one that God delights in, even these disappointments are to be numbered with thy best mercies. These things are permitted to perish, that thou mayest not perish for ever; and it should trouble thee no more than when thy life is preserved by casting out the wares and goods of the ship. It is better that these perish than that thou shouldst perish; but if thou be one that mingled sin (especially such as were before mentioned) with thy trade, and so hast pulled down misery upon thine own head, by provoking the Lord against thee: With what face canst thou open thy mouth to complain against him? Will you lay a train to blow up

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\* Mr. Strong, of the will of God, p. 242.

all your success, and then fret against God, when you see the issue? O how unreasonable is this!

But because disappointments fall out so frequently, and it is so hard to bring our hearts to a quiet submission to the will of God under them, I will not dismiss this point until I have offered you some proper and weighty considerations to work your hearts into a calm and meek submission to the will of God; and I shall account it a great mercy if they may prevail.

*Consideration 1.* And, in the first place, if thou be one that fearest God, consider, that disappointments in earthly things fix no mark of God's hatred upon thee. He may love thee, and yet cross thee, Eccl. ix. 1, 2. "No man knows either love or hatred by all the things that are before him. All things come alike to all; there is one event to the righteous, and to the wicked." Yea, we often find success and prosperity following the wicked, whilst the rod of God is upon the tabernacles of the righteous. "These are the ungodly that prosper in the world, (saith the Psalmist) whilst in the mean time he was plagued all the day long, and chastened every morning," Psal. lxxiii. 12, 14. Well then, if you have no other ground than this, you cannot infer the want of love, from the want of success. A man may be prospered in wrath, and crossed in mercy.

*Consideration 2.* And what though your projects, hopes, and expectations of enlarging your estates fail; yet you may live as happily and comfortably in the condition you are, (if God give you a heart suitable to it) as if you had enjoyed all that success you so fancied and desired.

It is not the increase of an estate, but the blessing of God upon a competency, that makes our condition comfortable to us. As the estate enlarges, so doth the heart. The prophet Habakkuk, speaking of the Chaldean prince, Hab. ii. 6. saith, "He keeps not at home, he enlarges his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." And this is the nature of every man's heart, to enlarge its desire and the greatest enlargements of providence. Still the heart is projecting for some further comfort and content, in some new acquisition; when, indeed a man is as near it in a lower condition as in the highest exaltation.

It is storied of Pyrrhus\*, king of Epirus, that having enlarged his dominions by the conquest of Macedonia, he thirsted after Italy; and demanding the advice of Cineas, his great counsellor, he asked the king what he meant to do when he had conquered Italy; Why then, said he) I mean to get Sicily, which is near, rich, and powerful. When you have gotten Sicily, (said Cineas) What then? Afric, said the king, is not far off, and there be many goodly kingdoms, which by my fame, and the valour of my soldiers, I may subdue. Be it so,

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\* Plutarch in Pyrrho.

said Cineas: When you have Afric, and all in it, what will you do then? Why then, said the king, thou and I will be merry, and make good cheer. Cineas replied, Sir, if this be the end you aim at, what need you venture your kingdom, person, and honour, to purchase what you have already? Surely Epirus and Macedonia are sufficient to make you and me merry: and had you all the world, you could not be more merry than you may now be.

Reader, I advise thee, under all disappointments of thy expectations, to bless God for any comfortable enjoyment thou hast. If God give thee a smaller estate, and a contented heart, it is as well, yea, better than if thou hadst enjoyed thy desire. The bee makes a sweeter meal upon two or three flowers, than the ox that hath so many mountains to graze upon.

*Consideration 3.* And what if by these disappointments, God be carrying on the great design of his eternal love upon thy soul? This may be the design of these providences; and if so, sure there is no cause for thy despondencies. There is a double aim of these providences; sometimes they are sent to awaken and rouse the dull decayed habits of grace, which under prosperous providences fall asleep by the intermission of acts, and remission of wonted vigour and activity: And should the Lord permit things to run on at this rate, what a deplorable case would this grow to? ‘Let a man live (saith \* one) ‘but two or three years without affliction, and he is almost good for ‘nothing; he cannot pray, nor meditate, nor keep his heart fixed ‘upon spiritual things: But let God smite him in his health, child, ‘or estate; now he can find his tongue and affections again; now ‘he awakes and falls to his duty in earnest; now God hath twice ‘as much honour from him as he had before. Now, saith God, his ‘amendment pleaseth me; this rod was well bestowed: I have dis- ‘appointed him to his great benefit and advantage. And thus God ‘chides himself friends with his people again.’

And sometimes they prove the blessed occasions to work grace. “If they be bound in fetters, and holden in cords of affliction, then he sheweth them their works, and their transgression that they have exceeded: He openeth also their ear to discipline, and commandeth that they return from iniquity,” Job xxxvi. 8, 9, 10.

And if this be the fruit of it, you will bless God through eternity for these happy disappointments. Then these things perished, that thy soul might not perish.

*Consideration 4.* Be patient under disappointments; for if you meekly submit, and quietly wait upon God, he can quickly repair all that you have lost, and restore it by other providences double to you. Have you not heard, after all Job’s deprivations, and the frustrations of all his earthly hopes, and his admirable patience under all,

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\* Mr. Steel.

what a gracious end the Lord made with him? And why may not you hope for such a comfortable change of providence towards you, if you also carry it under disappointments as he did? Certainly sad providences are near their change when the heart is calmed in the will of God, and corrected home to him.

*Consideration 5.* And why should it seem so hard and grievous to you, for God to disappoint your hopes and purposes, when you cannot but know, that you have disappointed his expectations from you so often, and that in greater and better things than these?

He hath looked for fruit (as it is, Isa. v. 4.) for obedience, reformation, and renewed care of duty from you many times; he promised himself, and made account of a good return of his afflictions and mercies, and you promised him as much, and yet have failed his expectation: And is it then strange that you should fail of your hopes, who have failed God so often?

O then see that you are quiet in the will of God; fret not at the defeating of your hopes, wreak not your discontent upon innocent instruments, but look to the just and holy, and good will of God in all things. The wife is sometimes angry with the servant for what he hath done, till he tells her that it was his master's order, and then she is quiet.

Has a ship miscarried, is a voyage lost, a relation dead, an estate gone, a friend carried into captivity, whose return was expected with so much delight and comfort? why, if it be so, it is the Lord hath done it, and be thou silent before him. Your repining will not make it better; sin is no proper cure for affliction. A quiet and submissive spirit is well-pleasing to God, as well as profitable for you.

*Inference 2.* Doth God sometimes disappoint the expectations of men in their employments? then never set your hearts immoderately upon earthly things, nor raise up to yourselves too great expectations from these things. The stronger your expectations, the heavier God's disappointments will be.

There is a double evil in over-reckoning ourselves, and over-acting our confidence about worldly things: it provokes God to disappoint us, and then makes the disappointment much more grievous when it comes.

It provokes a disappointment especially to the godly. The Lord is jealous of their affections, and will not endure that any thing should be a co-rival, or competitor with him for their hearts: yea, it is so usual with God to dash and remove whatever engrosses too much of the heart, that a gracious soul cannot but reckon that comfort in great danger to be lost, which he finds to be overloved.

If David set his heart upon Absalom, God will not only smite him, but smite David by him, and make him first the instrument of his sorrow, and then the object of it. Jonah did but take a little too much comfort in his gourd, and you know the next news we hear is, that God had prepared a worm to smite it, and cause it to wither away.

And when your inordinate hopes are crossed, as it is very probable they will be, how will your sorrows be aggravated in proportion to them? Those things that seemed to promise us most comfort, are the things that give us most sorrow. Strong affections make strong afflictions. Our sorrows usually rise from what was our hope, and our comforts from that which was the least regarded.

*Inference 3.* If it be so, then labour to make sure of things eternal, lest you be eternally disappointed there also. O what a sad case is that man in, whose expectations fail from both worlds! If your hopes from this world fail, yet you may bear it comfortably, if you fail not in your better hopes; but if these fail too, you are of all men the most miserable. You know by experience how sad it is to have your hopes cut off in these smaller concerns; to go forth in expectation of a profitable voyage, and to return in a worse case than you went out: it may be you thought to get an estate, but the issue is to lose that little you had. You thought to go to such a place, and there meet with a good market, and possibly yourselves may be carried as slaves, to be sold in the same market. These disappointments are very sad and cutting things, but nothing to an eternal disappointment in your great concern.

For a man to hope he is in Christ, and in a pardoned state, and at last find himself deceived, and that all the sins of his nature, heart, and practice, lie upon him: to hope for admission into heaven, when he is turned out of this world by death, and find the door shut against him; to cry with those poor disappointed wretches, Mat. xxv. 11. "Lord, Lord, open to us;" and receive such an unexpected return from Christ as they did, "Depart from me, I know you not:" Lord, how intolerable is such a defeat of hope as this! O! who can think of it without horror!

The things about which your expectations are frustrated in this world, are small things; you may be happy in the want of them: but the frustration of your hopes from the world to come, is in things of infinite weight. These disappointments are but for a little while! but this will be for ever. O therefore be provoked, even by these things to a diligent and seasonable prevention of a far greater misery.

Since these things cannot be secured, labour to secure those things that may. O that you were but as full of thoughts, cares and fears for heaven as you are for the world! you have spent many thousand thoughts about these things to no purpose. All your thoughts about them are come to nothing; but had they been spent for your souls, to what a comfortable account would they now have turned? Friends, I beseech you make sure for eternity, and let these crosses and losses in the world be the happy occasions to awaken you to an earnest and serious diligence for your everlasting interests. Then you are no losers by your losses: nay, you will have great cause to call them prosperous disappointments, and gainful losses to you.

*Inference 4.* Then as you would not have the works and labours of your hands blasted, beware of those sins that provoke God to blow upon them. Think not that injustice, oppression, deceit and perjury should ever profit you. God hath cursed all the ways of sin, and you cannot prosper in them. Above all, beware of atheism and irreligion: God will not own them that disown him, and slight his worship. I doubt your profanation of the Lord's day, by drunkenness, idleness, and worldly employments, is not the least cause of those disappointments and losses that have befallen you: the first day of the week, like the first-fruits of the Jews' *harvests*, should sanctify the whole lump.

And let none pretend that multiplicity of business will not allow them time and disposition for sabbath-work. If you be too busy to attend the Lord's service, he can quickly give you a writ of ease, and make you keep more resting days from your labours than you are willing to do. The Lord would not excuse the Israelites, no, not in their busiest seasons, the times of earing and harvest, and the very building of the tabernacle; but all must give way to the sabbath. And I am sure the promise of blessing and success is made to the conscientious observation of it: Isa. lviii. 13, 14. "If thou turn away thy foot from the sabbath, from doing thy pleasure upon my holy day; and call the sabbath a Delight, the holy of the Lord, Honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words: Then shalt thou delight thyself in the Lord:" There is a recompence to the soul. "And he shall cause thee to ride on high places of the earth:" There is a reward to the body. Godliness is profitable to all things.



THE

## SEAMAN'S RETURN.

SERMON VI.

DEUT. xxxiii. 19.

*They shall call the people unto the mountain, there they shall offer sacrifices of righteousness: For they shall suck of the abundance of the seas, and of the treasures hid in the sand.*

**T**HIS scripture is part of the last words of Moses: a man that in his life was a great blessing to Israel: and when he was to be separated from them by death, he pronounces distinct and suitable blessings upon all the tribes. As Christ parted from his disciples,