

as a drop is water, and a spark is fire ; it is free to all that have or will accept. Say, then, as he, Mark ix. 24, ' Lord, I believe ; help thou mine unbelief.' The least drachm of gospel faith gives a title and interest. Indeed, you must strive to make it more evident ; you cannot have comfort till then, and consider, endeavours of growth do better than idle complaints, therefore follow on still with hope.

### SERMON III.

*Teaching us that, denying ungodliness, &c.—TITUS ii. 12.*

THE next thing to be considered is the lesson that grace teacheth us, ' Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.'

But before I enter upon the discussion of the particular branches, I shall observe some things in the general.

*Obs. 1.* Grace teacheth us holiness. It teacheth by way of direction, by way of argument, and by way of encouragement.

1. It teacheth by way of direction what duties we ought to perform, and so it maketh use of the moral law as a rule of life. The law is still our direction, otherwise what we do cannot be an act of obedience. Certainly the direction of the law is still in force ; for where there is no law there is no transgression, and duty without a rule is but will-worship. If the law were blotted out, the image of God would be blotted out ; for the external law is nothing but the copy of God's image, that holiness and righteousness which is impressed on the heart. Now grace doth not blot out the image of God, but perfects it. In the new covenant God promiseth to make the law more legible : Heb. viii. 10, ' This is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts.' Well, then, we are not freed from the authority and directive power of the law. Grace adopts, it doth not abolish, the law. The commands of the law sway the conscience, and love inclineth the heart, and so it becometh an act of pure obedience. Obedience respects the command, as love doth the kindness and merit of the lawgiver.

2. It teacheth by way of argument ; it argueth and reasoneth from the love of God : Gal. ii. 20, ' The life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' There is grace's argument ; Christ loved me. We should not, then, be so unkind as to deny God his honour or worship, or cherish his enemies : 2 Cor. v. 14, ' For the love of Christ constraineth us.' What will you do for God, that loved you in Christ ? The gospel contains melting commands and commanding entreaties. The law and the prophets do not beseech, but only command and threaten ; but the grace of God useth a different method in the new testament.

3. It teacheth by way of encouragement, as manifesting both help

and reward. The gospel doth not only teach us what we ought to perform, but whence we may draw strength, and how kindly God will accept us in Christ. The law is a schoolmaster, and the gospel is a schoolmaster, but in the discipline and manner of teaching there is a great deal of difference. The law can only teach and command, but the gospel is a gentle schoolmaster; it pointeth to Christ for help: Phil. iv. 13, 'I can do all things through Christ which strengtheneth me;' and to God for reward and acceptance: Heb. xi. 16, 'He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' I do but mention these things, because I shall handle the encouragements hereafter.

*Use 1.* Of information. It sheweth us—

1. What is true holiness, such as cometh from the teachings of grace, obliging conscience to the duty of the law, inclining the heart to obey out of the sense of God's love, and encouraging us by faith, drawing strength from Christ, and looking to God for our acceptance from him. Some works of the unregenerate are materially good, but it is not the matter maketh the work good, but the principle. The works of unregenerate men are done by God's enemies, out of the strength of a corrupt will for carnal ends, without any conscience of God's will, or respect to his glory; but *ἐχθρων δῶρα ἄδωρα*, they are giftless gifts. But now those done by persons in a gracious state are as good fruit growing on a good tree. Grace teacheth; he speaketh not of the external direction of the gospel, but the internal working of grace in the heart; it worketh by faith, love, and obedience. Obedience owneth the obligation, love inclineth to discharge the duty, and faith looketh up to God for help and acceptance, that we may do it in Christ, and for Christ's sake to God's glory. There is a free loving subjection of the whole man, inward and outward, to the whole will of God, with a desire to please him.

2. That grace and corruption draw several inferences and conclusions from the same premises. A bee gathereth honey from whence a spider sucketh poison. Corrupt nature is out in conclusions: Prov. xxvi. 9, 'As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.' Let us do evil that grace may abound, says a corrupt heart. Let us deny ungodliness and worldly lusts, says a gracious person. God doth all, says a corrupt heart, therefore we need but lie upon the bed of ease, and expect his help. No, says a gracious soul, Phil. ii. 12, 13, 'Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of his good pleasure.' The epicure says, The time is short; 'Let us eat and drink, for to morrow we shall die,' 1 Cor. xv. 32. The apostle argues otherwise: 1 Cor. vii. 29, 'Brethren, I say unto you, The time is short; it remaineth that they that have wives be as though they had none,' &c. So 2 Sam. vii. 2, 'Then the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains;' compared with Hag. i. 2, 'This people say, The time is not come, the time that the Lord's house should be built.' Eli said, 1 Sam. iii. 18, 'It is of the Lord; let him do what seemeth him good.' The king of Israel said, 2 Kings vi. 33, 'Behold, this evil is of the Lord; why should I wait for the Lord any longer?' We

are apt to stumble in God's plainest ways. Carnal logic is one of our greatest corruptions.

3. That it is the greatest wrong one can do to grace to slacken any part of our duty for grace's sake : Jude 4, 'Ungodly men, turning the grace of our God into lasciviousness,' *μετατιθεντες* ; they hale it besides its purpose. There is no such teacher of holiness as grace ; it teacheth and giveth a heart to learn. They know not what grace meaneth that grow wanton, vain, and sensual. To make grace sin's lackey, is a vile abuse : Rom. vi. 15, 'What then ? shall we sin, because we are not under the law, but under grace ? God forbid.' You are under grace, therefore 'yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God,' ver. 13. As Fulvius said to his son when he slew him, I begot thee not for Cataline, but for thy country. God justified us, not that we might live to Satan, but to himself.

Use 2. Of trial. Whether we are made partakers of the grace of God in the gospel ? Have we these teachings and arguings ? Many can endure to hear that grace bringeth salvation, but that it teacheth us to deny ungodliness, there they flinch. Men would have us offer salvation, and preach promises ; but when we press duty, they cry out, This is a hard saying. The cities of refuge under the law were all cities of the Levites and schools of instruction, to note that whoever taketh sanctuary at grace meeteth instruction ; it is no benefit to thee else. In the general, doth it persuade you to make a willing resignation of yourselves to God ? Rom. xii. 1, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' Every time you think of mercy, do ye find some constraint in this kind ? More particularly—

1. Doth it press you to deny lusts ? Ezra ix. 13, 14, 'Seeing thou hast given us such deliverance as this, should we again break thy commandments ?' Doth it recoil upon you ? Gen. xxxix. 9, 'How can I do this great wickedness, and sin against God ?' Is this your kindness to your friend ?

2. Doth it press you to good ? 1 John v. 3, 'This is the love of God, that we keep his commandments, and his commandments are not grievous.' When God maketh a motion by his word or the counsels of his Spirit, Well, I cannot deny it ; what a small service is this I owe to God ? as Jacob served seven years for Rachel, and 'they seemed unto him but a few days, for the love he had to her,' Gen. xxix. 20 ; and Shechem underwent the pain of circumcision for Dinah's sake.

Obs. 2. Grace teacheth us, both to depart from evil, and also to do good : Ps. xxxiv. 15, 'Depart from evil, and do good ;' Isa. i. 16, 17, 'Cease to do evil, learn to do well.' We must do both, because God hates evil and delights in good ; we must hate what God hates, and love what God loves. That is true friendship, *eadem velle et nolle*, to will and nill the same thing. I durst not sin, God hates it ; I durst not omit this duty, God loves it. Again, our obedience must carry a proportion with the divine mercy. Now God's mercy is not only privative, but positive. God not only spares and delivers us from hell, but saves and brings us to heaven : 'The Lord God is a sun and shield,' Ps.

lxxxiv. 11 ; not only a shield to keep us from danger, but a sun to afford us comfort and blessing. Therefore it is fit our obedience should be both privative and positive ; not only cease to do evil, but learn to do well ; as the description of a godly man runs, Ps. i. 1, 2, ‘Blessed is the man that walketh not in the counsels of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful ;’ but that is not enough, ‘but his delight is in the law of the Lord.’ Again, we must have communion with Christ in all his acts, in his death, and in his resurrection ; and therefore we must not only mortify sin, but be quickened to holiness of conversation. He that hath communion with Christ in one act hath communion with him in all ; and therefore, ‘if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection,’ Rom. vi. 5. We shall be dead to sin and alive to God. The same divine power that kills the old man quickens the new. Again, I might argue from the word, which is our rule, for there we have not only restraints, but precepts ; therefore we must not only escape from sin, but delight in communion with God ; we must eschew what God forbids, and practise what God commands.

*Use.* Let it press us not to rest in abstaining from sin merely. Many are not vicious, but they are not sanctified, they have no feeling of the power of the new life. The pharisee’s religion ran upon negatives : Luke xviii. 11, ‘God, I thank thee I am not as other men are, extortioners, unjust, adulterers, or even as this publican.’ To enforce this, consider, both are contrary to the new nature ; it hates evil and loves good. Where there is regeneration, there is a putting on and a putting off : Eph. iv. 22-24, ‘That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts ; and be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness.’ The new nature makes conscience of abstaining from sin and obeying God’s precepts. And both are serviceable to the work of grace. Grace is obstructed by sins of omission and commission, for sins increase as well as unfitness for duty. The motions of the Spirit are quenched, and lusts grow prevalent in the soul, and both are odious to God. A barren tree cumbereth the ground, and is rooted up as well as the poisonous herb.

*Obs.* 3. We must first begin with renouncing evil ; that is the first thing grace teacheth. Since the fall, the method is analytical, to unravel and undo that which hath been done in the soul. So it is said of Christ, 1 John iii. 8, ‘For this purpose the Son of God was manifested, that he might destroy the works of the devil.’ Sin is the first occupant in the soul, and claimeth possession. Six thousand years ago it thrust out grace, which was the right owner ; therefore first there must be a writ of ejectment sealed against sin, that grace may take the throne ; Dagon must down, ere the ark be set up. It cannot be otherwise, it must not be otherwise ; there must be mortifying and subduing of sin by acts of humiliation and godly sorrow before there will be experience of grace.

1. It cannot be otherwise, for the devil hath a right in us as long as we remain in sin ; therefore there must be a rescue from his power :

Col. i. 13, 'Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.' Christ and Satan cannot reign in the same heart, nor God and the world. Joseph was taken out of prison, and then preferred to Pharaoh. This is the method: Luke i. 73, 'That he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our lives.' Deliverance hath the precedence; first the thorns must be rooted out, and then the corn is sowed.

2. It must not be otherwise. God will have nothing to do with us till we have renounced sin. A plausible life is but a counterfeit varnish, like gilding over a rotten post, or a moral integrity, till sin be renounced. The prodigal left his husks, and then returned to his father. This is the method at our first conversion. Indeed afterwards there is some difference; when once grace is once planted in the heart, it hath the advantage of corruption, and worketh first. Thus it is said of Job, chap. i. 1, 'That man was perfect and upright, one that feared God and eschewed evil.' First fearing God, then eschewing evil. Grace having taken possession, and being seated in the heart, it works first. Like a man possessed and seated in his house, he seeketh to expel his enemy. So at first way is made for the operation of grace, and then all the work afterwards is the destruction of sin.

*Obs.* 4. It is not enough to renounce one sin, but we must renounce all; for when the apostle speaks of denying ungodliness, he intends all ungodliness. Compare this with 1 Peter ii. 1, 'Wherefore, laying aside all malice, and all guile and hypocrisies;' and James i. 21, 'Wherefore lay apart all filthiness and superfluity of naughtiness.' All sins must be renounced, little sins and great sins. Great sins, as adultery, drunkenness, and the like, are manifest, Gal. v. 19; that is, nature doth abhor them, they stink and smell rank in nature's nostrils, even to a natural conscience. Then for little sins: Mat. v. 19, 'Who-soever shall break one of these least commandments, and teach men so to do, shall be called the least in the kingdom of heaven.' It is spoken of ministers principally; whoever shall give license by the gospel to the least sin, either break it himself, or teach men so to do, shall have no place, no room among gospel ministers. No sin can be little that is committed against the great God. Sins are not to be measured by the smallness of the occasion, or by the suddenness of the act, but by the offence done to God, to an infinite majesty. The less the sin, the greater many times it is. It argues much malice to break with God upon every slight occasion; there is more unkindness in it, and the more contempt of God; and it argues the greater depravation of nature. As a little weight will make a stone move downward, because of its natural inclination, so it is a sign we have an inclination that way when a small matter can draw us from God. Again, secret sins must be eschewed as well as public: Isa. lv. 7, 'Let the wicked forsake his way, and the unrighteous man his thoughts;' the thought as well as the way is to be forsaken. By *way* is meant his outward course of life; by his *thoughts* is meant the hidden workings of his spirit. Nothing more transient and sudden than the thought; therefore, as we must not do evil before men, so we must not think evil before God. God

seeth the thought, as well as man the actions, and infinitely more. The thoughts are visible to him, and these fall under a law as well as our actions. Again, sins of temper, to which we are more incident, as well as other sins to which we have less inclination, they must be mortified : Ps. xviii. 23, 'I was also upright before him, and I kept myself from mine iniquity.' That sin which we call ours should be most watched against, and most hated above all others. As a man should be afraid of the meat of which he hath once surfeited, so the sin that hath once prevailed over us we should be more cautious against. It is nothing for a sordid spirit to be less proud, or a proud man to be less covetous, or a covetous man to be less sensual, or a sensual man to be less passionate ; still a christian is tried by the revenge he takes upon his own sin, his master-lust. Again, not only sins which lie at a distance from our interest, but sins that bring us most profit and advantage. In these things God tries us ; it is the offering up of our Isaac, our darling. In a corrupt world some things bring credit and profit ; but as for the right hand, the right eye, we must pluck out the one and cut off the other : Mat. v. 29, 30, 'If thy right eye offend thee, pluck it out, and cast it from thee ; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee ; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.' Cannot we do so much for God and for grace's sake.

I might give you several reasons. One sin is contrary to God as well as another. There is the same aversion from an eternal good in all things, though the manner of conversion to the creature be different. Again, one sin is contrary to the law of God as well as another ; there is a contempt of the same authority in all sins. God's command binds, and it is of force in lesser sins as well as greater ; and therefore they that bear any respect to the law of God must hate all sin : Ps. cxix. 113, 'I hate vain thoughts, but thy law do I love.' God hath given a law to the thoughts, to the sudden workings of the spirit, as well as to actions that are more deliberate ; and therefore, if we love the law, we should hate every lesser contrariety to it, even a vain thought. And all sin proceedeth from the same corruption ; therefore, if we would subdue and mortify it, we must renounce all sin. He that hateth any sin as sin hates all sin, for there is the same reason to hate every sin. Hatred, philosophers say, is to the whole kind. A man that hates a toad as a toad hates every one of the kind ; with the same kind of hatred must we hate every sin. Again, one sin let alone is very dangerous. One leak in a ship, if unstopped and neglected, may endanger the vessel. One sin let alone, and allowed and indulged, may quite ruin the soul. A little leaven leaveneth the whole lump. A man may ride right for a long time, but one turn in the end of his journey brings him quite out of the way. If you do many things, yet, if you commit any sin with leave and license from conscience, you are guilty of all sin : James i. 10, 'Whoever shall keep the whole law, and yet offend in one point, he is guilty of all,' as one condition not observed, forfeits the whole lease. There is an indenture drawn between us and God, and every article of this covenant must be observed. If we

willingly give way and allowance to the least breach, we forfeit all the grace of the covenant.

*Use 1.* Direction what to do in the business of mortification. We must deny all ungodliness, not a hoof must be left in Egypt. Grace will not stand with any allowed sin ; and in demolishing the old building, not one stone must be left upon another.

1. In your purpose and resolution, you must make Satan no allowance ; he standeth hucking, as Pharaoh did with Moses and Aaron ; first he would let them go three days into the wilderness ; then he permitted them to take their little ones with them ; but they would not go without their cattle, their flocks and their herds also ; they would not leave anything, no not a hoof behind them. So the devil would have a part left as a pledge, that in time the whole man may fall to his share : 2 Kings v. 18, ' In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon ; when I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing.' We would grant Christ anything, so he would excuse us in our beloved sins. We complain of the times, and set up a toleration in our hearts ; some right hand or right eye that we are loath to part with. Something there is wherein we would be excused, and expect an allowance ; either outward, as in fashions, customs, ways of profit and advantage ; or inward, some passions and carnal affections that we would indulge. Grace will not stand with any allowed sin. Herod did many things, but he kept his Herodias stail. He turneth from no sin that doth not in his purpose and resolution turn from all sin ; he doth not break off an acquaintance with sin, but rather make choice what sin he will keep, and what he will part with. The apostle speaks, Col. ii. 11, of ' putting off the body of the sins of the flesh.' We must not cut off one member or one joint, but the whole body, *totum corpus, licet non totaliter*, the whole body of sin, though we cannot wholly be rid of it. Dispense not there where Christ hath not dispensed.

2. We should often examine our hearts, lest there lurk some vice whereof we think ourselves free : Lam. iii. 40, ' Let us search and try our ways, and turn again to the Lord.' Complete reformation is grounded upon a serious search and trial. As those that kept the pass-over were not to have a jot of leaven in their houses, and therefore they were to search their houses for leaven, such a narrow search should there be to discover whatever hath been amiss. Commune with yourselves. Is there not a jot of leaven yet left ? somewhat that God hateth, some correspondence with God's enemies ? Is there nothing left that is displeasing to God ? Thus should we often bring our hearts and our ways and the word together.

3. Desire God to show you if there be anything left that is grievous to his Spirit : Job xxxiv. 32, ' That which I see not, teach thou me.' There are many sins I see, but more that I do not see ; Lord, show them to me. So David appealeth to God, who must judge and punish conscience : Ps. cxxxix. 23, 24, ' Search me, O God, and know my heart ; try me, and know my thoughts ; and see if there be any wicked way in me, and lead me in the way everlasting.' Can you thus appeal to God, and say, Lord, I desire not to continue in any known sin ?

4. When any sins break out, set upon the mortification of them. Do not neglect the least sins; they are of dangerous consequence; but renew thy peace with God, judging thyself for them, and mourning for them, avoiding temptations, cutting off the provision for the flesh: 1 Cor. ix. 27, 'But I keep under my body, and bring it into subjection.' The leper was to shave off his hair, and if it grew again, he was still to keep shaving. Corruption will recoil, but still we must use the razor of mortification, though it be such a sin as the world taketh no notice of, and others would not make conscience of.

Use 2. Of trial. Do we renounce all sin? But you will say, 'Who can say I have made my heart clean, I am pure from my sin?' Prov. xx. 9. I answer—

1. It must be done in purpose and resolution. In conversion there is an entire surrender of the soul to God. To reserve any sin is to part stakes between him and Satan, not to leave sin, but to choose it. But now in vow and purpose we must forsake every sin: Ps. cxix. 57, 'I have said that I would keep thy word.' And this purpose must be entire, without exception and reservation; so that if they sin, it is beside their purpose.

2. There must be a serious inclination of the will against it. Carnal men will profess a purpose and faint resolution, but there is no principle of grace to bear it, no bent of the will against it: Ps. cxix. 104, 'I hate every false way.' A child of God doth not escape every false way, but he hateth it, the inclination of the new nature is against it, and therefore sin is not committed without resistance; there are dislikes and denials in the renewed part; there is a fear of sin beforehand, and a present striving against it, and an after grief for it: the consent is extorted by the violence of a temptation, and retracted by remorse; for remorse is as the withdrawing of the consent, so that it is besides the inclination of the will.

3. There must be endeavours against it. The case<sup>1</sup> of obedience must be universal, though the success be not answerable: Ps. cxix. 6, 'Then shall I not be ashamed, when I have respect unto all thy commandments;' not when I have kept them, but when I have a respect to them all. We should never be able to look God in the face if our acceptance lay upon keeping all his commandments; but we must respect them all, and endeavour to keep them all, and dispense with ourselves in no known failing, and still the work of denying all sin must be carried on by degrees.

Thus much for the general observations.

*Denying ungodliness.*—Having observed something from the general view of this verse, I come to handle the particular branches; and here let me first speak of the privative part, 'Denying ungodliness and worldly lusts;' and the first thing to be denied is 'ungodliness.'

First, I shall open the terms of the text; and, secondly, the thing itself.

*First*, In the explication of the terms, I shall show—(1.) What is meant by 'ungodliness;' (2.) What by 'denying' it.

1. What is meant by 'ungodliness,' a sin much spoken of, but little known. The word *ἀσεβεια* in its native signification implies a denial of worship. Worship you know is the chiefest and most solemn respect of the creature to God; and therefore, when we deny any part of that

<sup>1</sup> Qu. 'care'?—ED.



service, respect, honour, and obedience which we owe to God, it is called ἀσέβεια, want of worship; as εὐσέβεια, right worship, is put for the whole subjection and obedience of the creature to God.

[1.] Ungodliness is sometimes applied to pagans, and to men that never acknowledged the true God: 1 Peter iv. 18, 'If the righteous scarcely be saved, where shall the ungodly and the sinner appear?' The ungodly, being there opposed to the righteous and to the house of God, must needs be those that live without the pale, pagans and heathens that were never acquainted with the true God.

[2.] Ungodliness is sometimes put to imply the unjustified estate, or our condition by nature. And thus the apostle, when he speaks of Abraham and David, gives God this title and appellation: Rom. iv. 5, 'God, that justifieth the ungodly;' and Rom. v. 6, 'Christ died for the ungodly.' The reason why ungodliness is put for the natural state before conversion and justification, I suppose is because the Septuagint always renders רשעים by ἀσέβεις. Now רשע signifies restless, turbulent; but usually it is translated *ungodly*: Ps. i. 1, 'Blessed is the man that walketh not in the counsel שעים of the ungodly.' Now, because such kind of persons are usually brought forth to judgment and condemned, therefore it is put for condemned persons; as Ps. cix. 7, 'When he shall be judged, let him be condemned.' In the Hebrew it is יצא רשע, *exeat impius*: let him go out guilty or wicked, as in the margin of our bible. Certainly in that place, Rom. v. 6, 'Christ died for the ungodly,' the apostle, to amplify the love of Christ in dying for us, alludeth to the custom of the Jews, who were wont to divide the people into three parts, הנידים הטיים, or ἀγαθοι, good and gracious men; צדקים, δίκαιοι, just men; and רשעים, ἀσέβεις, wicked men. For the good men, a man would even dare to die; by which are meant not only the just, but the bountiful soul, that did good in his place, and deserved love and respect. For a just man one would scarcely die: by the just men are meant those of a rigid innocency and strict justice as to matters external. But now, saith the apostle, we were neither good nor righteous men, but were of the other sort, ungodly, wicked, liable to the process of the law, and yet 'Christ died for the ungodly.'

[3.] The word is yet more specially used for the transgressions of the first table: Rom. i. 18, 'The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.' There all sin is distinguished into two branches and kinds—ungodliness and unrighteousness. Ungodliness, that respects their carriage towards God; and unrighteousness, their carriage towards men: and in this sense it is taken here. Ungodliness is put for that part of sin whereby we rob God of his honour, respect, and service established by the first table; and worldly lusts for all those sins by which we wrong ourselves and others. Ungodliness, then, is not giving God his right and due honour; and therefore, that you may conceive of it aright, let me tell you that there are four particular notions ingrafted in the heart of man which are the ground and foundation of all religion—(1.) That God is, and is one; (2.) That God is none of those things which are seen, but something more excellent; (3.) That God hath a care of human affairs, and judgeth with equity; (4.) That this God is the maker of all things

that are without himself. These are grafted in the heart of man by nature, and are the sum and foundation of all religion. Now to these four principles are suited the four commands of the first table. The first principle is, that God is, and is one; and in the first commandment there is God's unity clearly established: 'Thou shalt have no other gods besides me.' The second principle is, that God is none of those things which are seen, but something more excellent; and in the second commandment we have God's invisible nature; for images are forbidden upon that ground, because God cannot be seen: Dent. iv. 12, 'You saw no similitude, only you heard a voice.' The third principle is, that God hath a care of human affairs, and judgeth with equity; and in the third commandment you have the knowledge of human affairs, and even of a man's thoughts ascribed to God, for that is the foundation of an oath, 'Thou shalt not take the name of the Lord thy God in vain.' The chief intent of that commandment is to forbid perjury; it also forbids rash swearing, and mentioning the name of God without reverence; for in an oath God is invoked as a witness, as one that hath knowledge even of the heart; there his omniscience is acknowledged; and in an oath God is appealed to as a judge and avenger; there his justice and power is acknowledged. For the fourth principle, that this God is the creator and governor of all things that are without himself, that is established in the fourth commandment by the law of the sabbath; for the sabbath at first was instituted for this very purpose, to meditate upon God as a creator; a day on purpose is instituted to keep up the memorial of the creation of the world.

Well, then, you see what is the foundation of godliness. Now out of these speculative notions practicals flow of their own accord, to wit, that God alone is to be worshipped, obeyed, honoured, trusted; and as far as we set up other confidences, or are ignorant of the excellency of the true God, or so far as we deny God his worship and service, or serve him after an unworthy manner, by superstitious or idolatrous worship, or carelessly and hypocritically, or so far as we have gross opinions of his essence, or exclude the dominion of his providence, or cease to call upon his name, so far we are guilty of ungodliness, as will appear more fully hereafter.

2. What it is to deny ungodliness? *Denying* is a word that properly belongs to propositions. We are said to deny when we contradict what is affirmed; but by a metaphor it may be applied to things which the will refuseth; as some are said 'to deny the power of godliness,' 2 Tim. iii. 5, when they check and resist it and will not suffer godliness to work, though they take up a form of it. Now there is a great deal of reason for that phrase, whether we look to the inward workings of the heart, or to the outward profession which they made in those days.

[1.] If you look to the inward workings of the heart, all things are managed in the heart of man by rational debates and suggestions; and we deny when we refuse to give assent to ungodly thoughts, suggestions, and counsels. Before sin be fastened upon the soul, there is some ungodly thought, some counsel, which, when we suppress, and will not hearken to those thoughts which sin stirs up, we are properly said to deny it. Every corruption hath a voice. If envy bids Cain, Go kill thy brother, he hearkens to it. Ambition speaks to Absalom thus, Go,

rise up against thy father; and covetousness speaks to Judas, Go, betray thy Lord. So ungodliness hath a voice. Carnal affection, urged by Satan, bids us neglect God, or serve him in a slight manner, mind thy own business, favour thyself. Corruption awakened by Satan will solicit to evil. Now suppressing and smothering such thoughts and suggestions with hatred and detestation is fitly expressed by refusing to hearken to sin's voice, or 'denying ungodliness.'

[2.] Some ground there is for the expression, if we look to the custom of those times. In making an outward profession, probably here is some allusion to the ancient manner of stipulation. When any came to be admitted into the church, there were questions propounded to him, *Abrenuncias?* dost thou renounce? *Credis?* dost thou believe? *Spondes?* dost thou promise to walk before God in all holy obedience? And the person answered, *Abrenuncio*, I do renounce; *Credo*, I do believe; and, *Spondeo*, I do undertake. This was that which Peter calls, 'the answer of a good conscience towards God,' 2 Peter iii. 21, when in the presence of God they can answer to all these demands.

## SERMON IV.

*That denying ungodliness, &c.—TITUS ii. 12.*

Now let me open the thing itself. In ungodliness there is something negative, and that is denying God his due honour; and something positive, and that is putting actual contempt upon him.

*First*, For the negative part, when God is denied his honour. Now to find out how this is done, let us a little inquire what is the special and peculiar honour which God challengeth to himself. It stands in four things—to be the first cause, the chiefest good, the supreme authority and truth, and the last end. And therefore, when we do not acknowledge him to be the first cause, the chiefest good, the supreme authority and truth, and the last end, we rob him of the glory of his Godhead, and are guilty of this which the apostle calls ungodliness. I shall go over these branches.

First, God must be honoured as the first cause, which giveth being to all things, and hath his being from none; and so we are bound to know him, to depend upon him, to observe his providence, and to acknowledge his dominion over all events or things which happen in the world; and so far as any of these are neglected, so far are we guilty of ungodliness. Well, then, under this head—

1. Ignorance is a branch of ungodliness; and I name it in the first place because it is the cause of all our disorder in worship and conversation. This is the first cause of all wickedness, to be ignorant of God. The apostle seconds the observation: 3 John 11, 'He that doeth evil hath not seen God.' Certainly he that makes a trade of sin hath not a right sight and sense of God; he knows not God. A true sight

and sense of God keepeth the soul from sin. There is nothing that keeps in the fire of religion, nor maintains respect between man and man, nothing that preserves honesty and piety so much, as right thoughts and apprehensions of God. But now generally people are ignorant of God; they know him as blind men do fire. A man that is born blind can tell there is such a thing as fire, because he feels it warm; but what kind of thing it is he that never saw it cannot tell. So the whole world and conscience proclaim there is a God; the blindest man may see that; but little do they know of his nature and essence, what God is according as he hath revealed himself in the word. Look, as the Athenians built an altar, and the inscription was *Ἀγνώστῳ Θεῷ*, 'To the unknown God,' Acts xvii. 23, so do most christians worship an unknown God; and as Christ taxed the Samaritans, John iv. 22, 'Ye worship ye know not what,' so generally do people worship they know not what. Ask them what God is and whom they worship, they cannot tell; they are carried on by custom and dark and blind superstition, and they mutter over their prayers to an unknown power; such blind and wild conceits have they of the nature of God till they see him by the light of his own Spirit. This ignorance is sad, because it is a sign of no grace, and it is a pledge of future judgment. In these days of gospel light, it is a sign of no grace: Jer. xxxi. 34, 'They shall all know me, from the least of them to the greatest of them, saith the Lord.' God hath no child so little but he knows his Father. In the days of the gospel, now it is so clearly preached, it is required of the meanest sort as well as those that have the advantages of better education. And it is a pledge of future judgment: 2 Thes. i. 8, Christ will come 'in flaming fire, to render vengeance on them that know not God, and that obey not the gospel.' We have low thoughts of the guilt of ignorance, and think God will not be severe against such. Many ignorant creatures are harmless, and do no wrong; but to live and die in ignorance, is a matter of sad consequence. There is vengeance for pagans that know not God by showers of rain and fruitful seasons; and indeed they principally are intended. Divide men into two sorts, those that have only the light of nature, sense, and reason to guide them, and those that have the light of the gospel: there is vengeance for pagans, that have no other apostles sent to them but those natural apostles of sun, moon, and stars. They had light shining to them in God's works, and they had sense and reason, eyes to see the light; and so they were bound to know the first cause, and might see God working and guiding all things in the world; but there is much more vengeance for christians, for those that have God's word, the light of faith, and yet shut their eyes against the light. Usually come and talk with men, they will acknowledge they are poor ignorant creatures, and God that made them will save them, though the scripture speaks quite contrary: Isa. xxvii. 11, 'This is a people of no understanding; therefore he that made them will not have mercy upon them, and he that formed them will show them no favour.' God is exceeding angry when all advantages of light are lost. A pagan is ignorant of God, but you are worse, being unteachable. He that hath only sun and moon to teach him shall be damned for his ignorance of God; but if you do not profit by the light of the gospel, to conceive more worthily of the nature and glory of God, your judgment will be greater.

2. We do not honour God as the first cause when we do not depend upon him; that is ungodliness. Trust and dependence is the ground of all commerce between us and God, and it is the greatest homage and respect which we yield to the Creator and first cause. Now, when men can trust any visible creature rather than God, their estates rather than God, they rob him of his peculiar honour. That there is such a sin as trusting in the creature, excluding God, is clear from Job xxxi. 24, 'If I have made gold my hope, or have said to the fine gold, Thou art my confidence.' Job, to vindicate himself from hypocrisy, reckons up the usual sins of a hypocrite; among the rest this is one, to make gold his confidence. Men are apt to think it the staff of their lives, and stay of their posterity, and ground of their welfare and happiness; and so their hearts are diverted from God, and their trust is intercepted. It is a usual sin, though little thought of, for men to entrench themselves within a great estate, and then think they are safe and secure against all the changes and chances of the present life, and so God is laid aside. Let God offer to entrench us within the promises, and leave his name in pawn with us, yet we are full of fears and doubts: Prov. xviii. 10, 'The name of the Lord is a strong tower, the righteous runneth into it, and is safe;' but ver. 11, 'The rich man's wealth is his strong city, and as an high wall in his own conceit.' Such as think themselves safe in a great estate do not acknowledge God as the first cause, which gives being, and sustains all things; and therefore covetousness is called idolatry, Col. iii. 5, and a covetous man is called an idolater, Eph. v. 5, not so much because of his love of money, as because of his trust in it. The glutton counteth his belly his god: Phil. iii. 19, 'Whose god is their belly;' he mindeth the gratifications of his appetite, yet he doth not trust in his belly cheer; he thinks not to be protected by it; therefore he is not called an idolater, as the covetous, who robbeth God of his trust. We are all apt to make an idol of the creature, and poor men think if they had wealth this were enough to make them happy; they trust in those that have it, which is idolatry upon idolatry. Therefore it is said, Ps. lxii. 9, 'Surely men of low degree are vanity, and men of high degree are a lie.' To appearance men of low degree are nothing, and men of high degree are a lie, because we are apt to trust in them. But chiefly it is incident to the rich; they that have riches are apt to trust in riches: Mark x. 23, 'How hardly shall they that have riches enter into the kingdom of God!' compared with ver. 24, 'Children, how hard is it for them that trust in riches to enter into the kingdom of God!' Now this is a secret sin. A man doth not think that he makes money his idol, if he doth not pray or offer sacrifices to it, or give it some perceivable worship, and if he use it as familiarly as anything in a house; but this idolatry lies within. Though a man doth not entertain his gold with ceremony, yet there is his trust and confidence that he shall be safe and do well, because he hath such an estate, which he depends upon, and not upon God. We smile at the vanity of the heathens, that worshipped stocks and stones, and idols of gold and silver; and we do worse, but more spiritually, when our trust is terminated in the creature. Though we do not say to gold, Thou art my confidence, or, You shall deliver me, or, I will put my trust in you, or use any such gross language, yet this is the interpretation of our car-

riage. A covetous man may speak as basely of wealth as another ; he may say, I know gold is but refined earth ; but his heart resteth on it as his only refuge and stay, and he thinks he and his children cannot be happy without it ; which is a great sin ; it sets up another god, chains the heart to the world, and keeps it from good works.

3. We do not honour God as the first cause when we do not observe his providence, either in good or evil, either in our crosses or blessings. The blind world sets up an idol called chance and fortune, and does not acknowledge God at the other end of causes, as swaying all things by his wisdom and power. If evil come to them, they think it is by chance and ill-luck ; as the Philistines said, 1 Sam. vi. 9, 'It is not his hand that smote us ; it was a chance that happened to us.' So profanely do most men judge of providence, and of the evil of the present life, that it is a chance : Isa. xxvi. 11, 'Lord ! when thy hand is lifted up they will not see.' Men look to instruments and second causes, and do not regard God. If things go ill, they snarl at the stone, but do not look at the hand of him that throws it ; as if all this while God were but an idle spectator and looker-on, and had no hand in all that befalls us. Job doth better : chap. i. 21, 'The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord.' Chrysostom hath a sweet gloss upon it ; he doth not say, *ὁ κλέπτης ἀφείλατο*, *ὁ Χαλδαῖος ἀφείλατο*, the thief, the Chaldean, the Sabeian, hath taken away, but the Lord. In all afflictions we should look beyond the creature, and not complain of ill-fortune, or chance, or stars, or constellations, or altogether of men, or instruments, or anything on this side God ; he is the first cause in any evil that befalls you, therefore see God's hand in it. So also in mercies and blessings, it is ungodliness when we do not see God in them. Wicked men receive blessings and never look up. They live upon God every moment ; they have life, breath, motion, health, and hourly maintenance from him, yet God is not in all their thoughts ; as swine raven upon the acorns, and never look to the oak from whence they fall, and so they may enjoy the comfort of the creature, they are content, but never look higher than the next hand. The spouse's eyes are compared to dove's eyes, Cant. iv. 1 ; and some make this gloss upon it (which is pious, though it doth not interpret the place), doves peck, and look upward. When we sip and peck upon every grain of mercy, we should look up and acknowledge God. The Lord complains of this ungodliness in his people : Hosea ii. 8, 'For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold.' There cannot be a greater sign of an ungodly spirit than this unthankful profaueness. We all live upon the mere alms of God, have all our comforts and blessings from him ; and all that God expects is but acknowledgment, that we should take notice of him as the author of all the good we enjoy. Other creatures live upon God, but they are not capable of knowing the first cause ; but he hath given us a mind to know him, and capacities and abilities, therefore this is the rational worship which he expects from us. God hath leased out the world to the sons of men : Ps. cxv. 16, 'The heaven, even the heavens are the Lord's ; but the earth hath he given to the children of men ?' But what is the rent God hath reserved to himself ? Glory, praise, and acknowledgment. But too usual is that observation

true, *Qui majores terras possident, minores census solvunt*—Those that hold the greatest lands usually pay the least rent ; so those that enjoy most mercies seldomest acknowledge God ; their hearts are full and at ease, and they forget God. Men are most led by outward enjoyments ; they love their bodies best, and the comforts of the body most. Now, that we may not want arguments to love and praise God, God tries us by these worldly enjoyments which concern the body, to see if we will acknowledge him ; but usually we raven upon the sweet of comfort, but look not from whence it comes. This was the trial God used to the gentiles, showers of rain and fruitful seasons, filling their hearts with food and gladness : Acts xiv. 17, ‘ Nevertheless he left not himself without a witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.’ Every time thou eatest and drinkest thou shouldst think of God. But alas ! seldom do we give God the honour of his providence ; we forget God when he remembers us. None more unworthy of any good, and more unthankful to God for it, than man.

4. Another piece of ungodliness is when we do not acknowledge his dominion over all events. If he be the first cause, he will have his government to be acknowledged. How so ? By using and undertaking nothing in the course of our affairs till we have asked his leave and blessing. The apostle saith, 1 Tim. iv. 4, 5, ‘ Every creature of God is good, and nothing to be refused, if it be received with thanksgiving ; for it is sanctified by the word of God and prayer ;’ that is, by the word we know our liberty, and in prayer we ask God’s leave and blessing in all things that we use. To use another man’s goods without his leave is robbery ; and so it is to use food, physic, or any creature till we have asked God’s leave ; all should be sanctified by the word and prayer. When we go about any business, or undertake a journey, or fix our abode in the world, we ought to be inquiring of God ; for things that seem to be most trivial and casual, God hath the greatest hand in them, therefore we must still inquire at the oracle. It is a piece of religious manners first to inquire of God ; and therefore they are taxed : James iv. 13, ‘ 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 ; for that ye ought to say, If the Lord will, we shall live, and do this or that,’ ver. 15. You forget to bid yourselves good-morrow or good-day, or good-speed, when you forget to consult and advise with God in prayer. The heathens would begin nothing weighty but they would still consult with their gods ; for their principle was, the gods regarded greater matters, but took no notice of those of a smaller consequence. Now by this means would the Lord preserve a constant remembrance of himself in the heart of the creature. It keeps up the memory of God in the world to acknowledge him as one that hath an overruling hand in all the businesses and affairs of this world : Prov. iii. 6, ‘ In all thy ways acknowledge him, and he shall direct thy paths.’ The children of God dare not resolve upon any course till they have asked counsel of God. Thus God will be acknowledged as the first cause ; and so men are guilty of ungodliness if they do not know him, depend upon him, observe his providence, and acknowledge his dominion over all events in the world.

Secondly, God will be acknowledged as the chiefest good ; and so, if we do not often think of him, and delight in communion with him, fear to offend him, and care to please him, all this is ungodliness.

1. If we do not often think of him ; if we did not want hearts, we cannot want objects to put us in mind of God : ' He is not far from every one of us,' Acts xvii. 27. But though God be not far from us, yet we are far from God ; and though he be everywhere, where we walk, lie, and sit, yet he is seldom found in our hearts. We are not so near to ourselves as God is to us. Who can keep his breath in his body for a minute if God were not there ? But though he be present with us, we are not present with him. There is usually too great a distance between him and our thoughts. God is round about us in the effects of his power and goodness, yet afar off in regard of our hearts and the workings of our spirits : Ps. x. 4, ' God is not in all his thoughts.' Oh ! consider how many there are that live upon God, that have daily and hourly maintenance from him, yet regard him not. Wicked men abhor their own thoughts of God, and hate any savoury speech and mention of his name. Look, as the devils believe and tremble, the more they think there is a God, the more is their horror increased, thus do carnal hearts ; and therefore they do all they can to drive God out of their mind. How many trifles do occupy our mind ! We muse of nothing unless it be of vanity itself ; but God can seldom find any room there ; we would fain banish God out of our minds. When David beheld God's works, and looked upon the creation, he cried out, Ps. civ. 34, ' My meditation of him shall be sweet.' Oh ! it is the spiritual feast and entertainment of a gracious soul to think of God. We cannot put our reason to a better use. None deserves our thoughts more than God, who thought of us before the world was, and still thinks of us. Saith David, Ps. cxxxix. 17, ' How precious also are thy thoughts unto me, O God ! how great is the sum of them ! ' It is a great part therefore of ungodliness and ingratitude not to present God with so reasonable a service as a few thoughts, not to turn the thoughts, and set the mind a-work upon the glory, excellency, and goodness of God, that is everywhere present to our eye.

2. We do not honour him as the chiefest good, if we do not delight in communion with him. Friends love to be often in one another's company ; and certainly if we did value and prize God, we would say, ' It is good to draw nigh to God,' Ps. lxxiii. 28. We would preserve a constant acquaintance between him and us. God hath appointed two ordinances to preserve acquaintance between him and the soul, the word and prayer, which are as it were a dialogue and interchangeable discourse between God and the creature. In the word he speaks to us, and in prayer we speak to him. He conveys his mind to us in the word, and we ask his grace in prayer. In prayer we make the request, and in the word we have God's answer. In prayer we come to inform God with our wants, and seek for his grace, and God answers by his word to salvation. Well, then, when men neglect public or private prayer, or fit and meet opportunities of hearing, they are guilty of ungodliness, for so far they break off communion with God. Especially if they neglect prayer ; that is a duty to be done at all times, a sweet diversion which the soul enjoys with God in private ;



it is that which answers to the daily sacrifice ; and therefore it is said, Ps. xiv. 2, 'They seek not God;' and ver. 4, 'They do not call upon the Lord.' When men are loath to come into God's presence, whether it be out of love to ease or carnal pleasure ; when men care not though God and they grow strange, and seldom hear from one another, this is ungodliness. Our comfort and peace lies in access to God. So for family-worship ; when God is neglected in the family, it is a sign men do not delight in God as the chiefest good. Many families call not upon God's name : Jer. x. 25, 'Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name.' From one end of the week to another there is no prayer or worship in the family ; the house that should be a church is made a sty ; yea, there is not a swine about the house but is better regarded than God ; morning and evening they shall have their attendance, but God is neglected and not worshipped.

3. If we do not fear to offend, God will be served with every affection. Love is of use in the spiritual life, so is fear : 2 Cor. vii. 1, 'Perfecting holiness in the fear of God.' They are both of great use. Love sweetens duties, and fear makes us watchful against sin ; love is the doing grace, and fear is the conserving or keeping grace ; and therefore this is the honour that God constantly expects from us, that we should always walk in his fear. Oh ! think of the pure eyes of his glory that are upon us : Eccles. xii. 13, 'Let us hear the conclusion of the whole matter ; Fear God, and keep his commandments, for this is the whole duty of man ;' that is, the sum of all practical godliness. The internal root of all duty and worship is a holy filial fear and reverent awe of God, when as obedient children we dare not grieve God, nor affront him to his face ; as Ahasuerus said concerning Haman, Esther vii. 8, 'Will he force the queen also before me in the house ?' God is always a looker-on ; and can we grieve our good God when he directly looks upon us ? But now, when you are secure and careless, and sin freely in thought and foully in act, and without any remorse, you deny God his fear. Fear is a grace of continual use ; we cannot be always praying or praising God, or employed in acts of solemn worship and special communion with him, but we must be always in the fear of God. You have not done with God when you have left your requests with him in the morning ; you must fear him all the day long : Prov. xxiii. 17, 'Be thou in the fear of the Lord all the day long.' A man hath done with his devotion in the morning, but he hath not done with God. A man should think of him all the day long, in the shop, in the streets ; especially when corruptions arise, and we are tempted to folly and filthiness, or any unworthy act, remember God looks on. Thus must we be in the fear of God continually, rise in fear, walk in fear, feed in fear, and trade in fear ; it is a grace never out of season.

4. If we do not care to please him, it is ungodliness. If we make it our work and the drift of our lives to find out what may be pleasing and acceptable to God in order to practice, and value our lives for this end only, that we may serve God, it is a sign grace is planted in the heart. But now ungodly men neither care to know the ways of God, nor to walk in them. They that are willingly ignorant, and do not

search to know how God will be served and pleased, and make this their work, they do not count God their chiefest good ; they search not, that they may not practise ; they err not in their mind only, but in their hearts : Ps. xc. 10, ' It is a people that do err in their hearts ; they have not known my ways.' To err in the mind may be through invincible ignorance ; but a man errs in his heart when he doth not desire to know God, and to know his will, and what he must do in worship and conversation, but saith, I do not desire to know God : Job xxi. 14, ' Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways.' Therefore he that doth not make it his great work and the business of his life to find out what God would have him do, he is ungodly. Usually this is found in men half convinced ; they have not a mind to know that which they have not a mind to do, and so they are willingly ignorant. But now a godly man makes it the business of his life still to follow God foot by foot, to know more of his mind and will : Rom. xii. 2, ' That you may prove what is that good, and acceptable, and perfect will of God ;' Eph. v. 12, ' Proving what is acceptable unto the Lord.' A true christian always practiseth what he knows, and still searcheth that he may know more ; he would be always more useful for God, and more according to his heart ; that is the study, the great business and project of his life, to find out God's will, and then practise it. What shall I do more for God ?

Thirdly, God must be acknowledged as the supreme truth and authority ; and there, if we be not moved with his promises, with his threatenings and counsels, as the words of the great God, as if he had spoken from heaven by an audible voice ; if we do not yield him reverence in his worship, and subject our hearts and lives unto his laws, it is ungodliness.

1. We must receive the counsels of his word with all reverence and veneration, as if God had spoke to us by a voice from heaven. This is to receive the word as the word of God : 2 Thes. ii. 10, ' They received not the love of the truth, that they might be saved.' The heathens received the oracles of their gods with great reverence, and were much moved when they had an oracle ; but when the word comes with a mighty convincing power upon the heart, and you are not moved and affected, this argues your ungodliness. So when we can drowsily hear of the great things of heaven, and the death of Christ, and the covenant of grace, and the glorious salvation offered, and are no more moved than with a fable, or with a dream of rubies dropping down from heaven in the night, this is ungodliness. That there is a great deal of ungodliness in this kind is clear by our neglect of these precious things. If a man should proffer another a thousand pounds for a trifle, and he should not accept it, you would not say it was because he prized that trifle that is not profitable, but because he did not believe the offer. So when God offers heaven and Christ to us upon such easy terms as to part with nothing but our sins, which are better parted with than kept, we do not honour him as the eternal truth, if we do not accept it, but count him a liar ; and this is the greatest affront you can put upon God ; for ' he that believeth not, God hath made him a liar, because he believeth not the record that God gave of his Son,' 1

John v. 10. He that doth not regard the offer of the gospel, certainly he believes it is not true, and so he dishonours God as the supreme truth.

2. If we would honour God as the supreme Lord of heaven and earth, we must reverence him in his worship. God is not only terrible in the high places of the field, and there where he executes his dreadful judgments; and not only so in the depths of the sea, where the wonders of the Lord are seen; but he is also terrible in his holy places: Ps. lxxviii. 35, 'O God, thou art terrible out of thy holy places.' Then are the hearts of his people filled with most awful apprehensions of his glorious majesty and of his excellent holiness, and this makes them tremble. But now, when we do not come with these awful apprehensions, we do not own God as the supreme majesty; and therefore when they brought him an unbecoming sacrifice, saith the Lord, Mal. i. 14, 'Cursed be the deceiver which hath in his flock a male, and voweth, and sacrificeth to the Lord a corrupt thing; for I am a great king, saith the Lord of hosts, and my name is dreadful among the heathens.' This is not becoming my majesty. And the saints of God never feel such self-aborrancy and loathing of themselves as when they are worshipping God. God is even dreadful then when he is most comfortable to his people: Dent. xxviii. 58, 'That thou mayst fear this glorious and fearful name, The Lord thy God.' Thy God! this is the comfortablest name in all the scripture; this is the foundation of our hope, and this puts the saints upon a holy reverence. But now ungodly men come with slight, cold, and careless hearts; their thoughts are upon the shop, and the cart, and the plough, and anywhere else than upon God: 'They draw nigh to him with their lips, but their hearts are removed far from him.' They do not come to him as a great king and supreme majesty and authority of all, and so they dishonour God exceedingly. Our thoughts in worship should be more taken up with his glory.

3. If we would honour God as supreme, there must be a willing subjection of our hearts and lives to his laws. Usually here we stick in a want of conformity thereto. Men that love God as a creator naturally hate him as a lawgiver. Men love him as a giver of blessings, but they would fain live at large. Thoughts that strike at the being of God and doctrines of liberty are welcome to a carnal heart; therefore it is tedious to them to hear of one to call them to account; and it is pleasing to them to think (which is an argument of the highest hatred that can be) that there were no God to call them to a reckoning, that they might let loose the reins to vile affections. We would be absolute, and lords of our own actions. And this subjection must be in heart and life. There must be a subjection of the heart. God's authority is never more undermined than by a mere form of godliness: 2 Tim. iii. 5, 'Having a form of godliness, but denying the power thereof.' This is the greatest ungodliness that can be; they will not own his authority in their hearts, nor suffer him to have any dominion in their conscience, nor own him without in their actions before men. The heart is his chair of state and chamber of presence; but hypocrites and wicked men rob God of his dominion over the conscience, therefore hypocrisy is practical blasphemy: Rev. ii. 9, 'I know the blasphemy

of them that say they are Jews, and are not, but are the synagogue of Satan.' Men pretend to obey God, yet blaspheme him in their heart, and refuse the power of that to which they pretend. And the life must be conformed to God's laws. God will be honoured in our conversation, as well as have his throne set up in the conscience; his laws must be visibly obeyed in the sight of men. It is the glory of a commander to be obeyed: Mat. viii. 9, 'I am a man under authority, having soldiers under me; and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.' So God will have all the world know that he hath his servants at a beck. If he bids them deny and abstain the flesh, oh! they durst not meddle with it; or if he bids them practise holiness, they must do it. His honour is much promoted by your lives. God will have all the world see that he hath called you to his foot, and that he hath an absolute authority and power over the sons of men; they are a people formed for his praise; he looks for glory in this kind.

Fourthly, God will be honoured as the last and utmost end, and so in all acts, natural, moral, and spiritual. If we do not aim at God's glory, we are guilty of ungodliness. This is the proper work of godliness, to refer all we do to the glory of God; and this is the distinction between godliness and holiness; holiness minds the law of God, and implies only a conformity to the law; godliness minds the glory of God, and is the aim of the soul to exalt God: 2 Peter iii. 11, 'What manner of persons ought we to be in all holy conversation and godliness?' You see godliness is distinguished from holiness. Godliness refers all we do to God's glory. But more particularly—

1. In natural acts we must have a supernatural aim: 1 Cor. x. 31, 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.' If we are to take a meal to sustain the body and refresh nature, it is that we may be more serviceable to God. And he that eats and drinks to himself, to his own pleasure, to satisfy his own appetite, and hath no respect to God, he doth but offer a meat-offering and a drink-offering to an idol. And he that traffics for himself, merely to get wealth, and doth not aim at usefulness and serviceableness to God, he is a priest consecrated to mammon, his eating is idolatry: Phil. iii. 19, 'Whose God is his belly, and his trading is idolatry,' Mat. vi. 24, 'Ye cannot serve God and mammon.'

2. In your moral actions, Eph. vi., where all moral duties are reciprocally set down, as duties of husbands and wives, masters and servants, parents and children. The apostle presseth them 'to do all as in and to the Lord;' not merely that they may live together in contentment and peace, but they must walk in their relations so as God may have honour. A christian by an excellent art turns his second-table duties into first-table duties, and makes his civil commerce a kind of religious worship.

3. So in all spiritual acts. The whole ordination of the spiritual life must be to God; 'I through the law am dead to the law, that I might live unto God,' Gal. ii. 19. All the motions and tendencies of the soul are to advance God and glorify God. In the very spiritual internal actions and reachings forth of the soul after God, why do I desire to have grace and pardon? That God may be glorified, that

must be the last end. Our desires can never be regular in asking grace till they suit with God's end in giving grace. Now what are God's ends in giving grace? Eph. i. 6, 'To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.' All that God aims at is to make grace glorious, and that grace may carry away all the praise. So in your desires of pardon, heaven, and salvation, you are to desire them that God may be glorified in your salvation, and in the pardon of your sins. So in our external actions, prayer, worship, preaching, whatever we do. In sacred things it is dangerous to look askint, and to serve ourselves, our own lusts, our covetousness or pride, upon the worship of God; this is to put dung in God's own cup. It were a mighty affront to a king to fill his cup full of excrements. Nothing alienates the heart from God so much as self-respect. God hath given us many things, but he hath reserved the glory of all to himself; as Pharaoh said to Joseph, Gen. xli. 40, 'Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou.' This is the first branch of ungodliness, the negative part, when we deny God his due honour.

*Secondly*, For the positive part. Positive ungodliness is more gross when we put an actual contempt and scorn upon God. We are guilty of this when we slight his providence and disobey his laws.

1. When we slight his providence: Heb. xii. 5, 'My son, despise not thou the chastening of the Lord.' Men harden themselves against corrections, and count light of them. Men cannot endure to have their anger despised. When the three children despised Nebuchadnezzar's threatenings, it is said, Dan. iii. 19, 'Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshech, and Abednego; therefore he spake and commanded that they should heat the furnace one seven times more than it was wont to be heated.' It is a mighty affront to God and a contempt of him when we provoke him while we are under his afflicting hand, if in despite of God we break out into sin when he hedgeth up our way with thorns: 2 Chron. xxviii. 22, 'And in the time of his distress did he trespass yet more against the Lord; this is that king Ahaz.'

2. When we are disobedient to his laws. Open irreligion is a despite to God, when we cast off his yoke. This is ungodliness in the height, when God is not only neglected, but rejected: Jer. ii. 31, 'We are lords; we will come no more unto thee.' We would be absolute masters of our own wills. This was the first bait: Gen. iii. 5, 'Ye shall be as gods, knowing good and evil.' This endeth in open profaneness, which groweth upon men by degrees; as Lactantius said of Lucian, *Nec diis nec hominibus pepercit; ad impietatem in deos in homines adjunxit injuriam*—He spared neither the gods nor men; to his impiety against the gods he added injuries to men; he was both ungodly and unrighteous.

*Use*. Would we not then be counted ungodly, let us take heed of all these sins, deny them all.

1. How else will you look God in the face at the day of judgment? Ps. i. 5, 'The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.' He shall not be able to lift up his head: 2 Peter iii. 11, 'Seeing then that all these things shall be dis-

solved, what manner of persons ought we to be in all holy conversation and godliness ?' The day of judgment is to take vengeance of ungodliness : Jude 15, ' To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.' It is the day wherein God, that is now hidden behind the curtain of the heavens, cometh forth to vindicate his honour.

2. Great judgments shall befall them in this world : 2 Peter ii. 6, ' And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them examples unto those that should live ungodly ;' and 1 Peter iv. 18, ' And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ?' God's jealousy is great : Isa. lix. 17, ' For he put on righteousness as a breastplate, and a helmet of salvation upon his head ; and he put on the garments of vengeance for a clothing, and was clad with zeal as a cloak.' God is not only jealous of his honour, but he will be known and plainly profess himself so to be ; the cloak of a man being his outward garment. No such visible providences as against ungodliness. So Exod. xxxiv. 13, ' The Lord, whose name is Jealous, is a jealous God.' That is fit to make the name of a thing which distinguisheth it from all other things of the same kind. This distinguisheth the true God from all gods whatsoever. Others are so far from being jealous gods, that though their worshippers went to never so many gods, yet to them it was all one ; they were good-fellow gods, and would admit of partners ; when they brought their gifts, like common whores, they received them without more ado. The true God will admit of no partners ; this he will severely punish, and do them as much harm as ever he did do them good.

3. It is the great aim of the gospel to promote godliness : 1 Tim. iii. 6, ' And without controversy, great is the mystery of godliness ;' 1 Tim. vi. 3, ' If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine that is according to godliness.' So far men are christians as they are godly. Men might be ungodly at a cheaper rate when they had not so much means. As the angel said to Jacob, Gen. xxxii. 26, ' Let me go for the day breaketh.' Now grace appeareth, we should deny ungodliness.

4. Ungodliness is the root of all irregular courses : Gen. xx. 11, ' I thought, Surely the fear of God is not in this place, and they will slay me for my wife's sake.' Godliness is the bulwark of laws and of all honest discipline ; there can be no honesty without piety. The first part of the law provideth for respects to God, as being the proper foundation for respects to our neighbour. Without the knowledge of the true God the heart cannot be clean : Prov. xix. 2, ' Also that the soul be without knowledge is not good.'

The means are these—

[1.] Purge the heart from all principles of ungodliness. There are many gross maxims, as, that it is folly to be precise ; that they have a good heart towards God ; that it were better when there was less knowledge ; that it is an easy matter to repent, and have a good heart

towards God ; that it is in vain to serve God ; that thoughts are free ; let us carry it fair before men, and all will be well ; when men have done their best, petty sins are not to be stood upon. These are the implicit thoughts and maxims of ungodly men, which are the ground of all sottish practices. Purge your hearts from them.

[2.] Suppress all ungodly thoughts and motions, all gross thoughts of God : Ps. xiv. 1, 'The fool hath said in his heart, There is no God.' Shame may lay a restraint upon the tongue, but such thoughts and whispers do arise in the heart. Again, that God is not so harsh as he is represented : Ps. l. 21, 'These things hast thou done, and I kept silence ; thou thoughtest that I was altogether such an one as thyself.' That God cannot see through the dark cloud : Job xxii. 12, 13, 'Is not God in the height of heaven, and behold the height of the stars how high they are ? And thou sayest, How doth God know ? can he judge through the dark cloud ?' These are the thoughts of carnal and ungodly men. Have a care of giving them the least entertainment ; suppress them when they first rise in the heart.

[3.] Mortify vile affections. As the air in some countries is seldom clear, but dark and foggy, so it is with the minds of carnal men. Vile affections steaming in the heart cloud the understanding and judgment, and beget ungodly thoughts ; as a filthy stomach sends up fumes to the head.

[4.] Keep close to God's institutions ; these keep up his honour and preserve his memorial. Divine truths breed godliness. False worship and multitude of ceremonies darken the nature of God. Images beget a gross opinion of God, as if he were a poor senseless thing that could do little good or harm. God knows what is best, and how he will be worshipped ; do not presume to be wiser than God ; his own institutions keep up the repute of his nature and essence.

[5.] Let us exercise ourselves unto godliness : 1 Tim. iv. 7, 'But refuse profane and old wives' fables, and exercise thyself rather unto godliness.' Give God the honour due to him ; let him have your love, delight, trust, and fear ; do all things with an aim to his glory ; and worship him not out of custom, but out of conscience. So should we exercise ourselves unto godliness.

## SERMON V.

*And worldly lusts, &c.*—TITUS ii. 12.

GRACE, that teacheth us to deny ungodliness, doth also teach us to deny worldly lusts. These are fitly coupled. Ungodliness feedeth worldly lusts, and worldly lusts increase ungodliness.

1. Ungodliness feedeth worldly lusts, because when we leave God, the chiefest good, then our hearts go a-whoring after every base comfort : Jer. ii. 13, 'My people have committed two evils ; they have forsaken me, the fountain of living waters, and have hewn them out

cisterns, broken cisterns that can hold no water.' If men are ignorant of God, or do not seek after God, the heart lies open to every object; as when a worthy match is refused upon some groundless dislike, in a fond humour the next suitor is entertained, how base and unworthy soever. It cometh to pass partly by man's wickedness. When God is refused, anything serves the turn instead of God, to put the greater affront and despite upon him. And partly by God's just judgment. To evidence our baseness and folly, God suffereth us to match our affections with anything that comes next to hand.

2. On the other side, worldly lusts cause ungodliness, for they withdraw our hearts from God, and deliver them up to the creature; as a sensual man that loveth his pleasure maketh his belly his god: Phil. iii. 19, 'Whose god is his belly;' and a base-hearted worldling, who suffereth outward profits to intercept his care, his delight, and his trust, makes mammon his god; and therefore he is fitly called 'an idolater,' Eph. v. 5; and a proud man makes himself his god, and so is both idol and idolater; as the sea sendeth forth waves, and then sucketh them into itself. All their esteem, all their restless projects, are to exalt themselves and set up themselves; and so 'they set their heart as the heart of God,' Ezek. xxviii. 2. All that they think, speak, and do, is to set up the idol of self, their own worthiness and esteem. So that if we would deny one, we must deny both; not only ungodliness, but worldly lusts. A man that is given to worldly lusts will surely be ungodly; and a man that is ungodly will be given to worldly lusts.

I shall prosecute this second branch in this method. I shall inquire—

1. What are worldly lusts.
2. How they are to be denied.
3. The difficulty of denying them.
4. The grounds or encouragements so to do, or what course grace teacheth to draw us off from them.

*First*, What are worldly lusts? Two terms are to be explained *lusts*, and *worldly*.

1. By *lusts* are meant carnal affections, or the risings of corrupt nature, or all sorts of evil desires; for it is usual in the New Testament to express sins by lusts; partly because lusts are more corrupted than the thoughts, or than the counsels are, as appears by constant experience. There is more light left in the heart of man concerning God than there is love to God; and many are convinced of better that do worse; they see more than they are able to perform, because they are overset by their lusts. Reason giveth good counsel, but it is overmastered and disregarded; as in a mutiny the gravest cannot be heard. And we see that, when we give counsel to another in a thing in which we have no interest, we give commonly good counsel; but when the matter concerneth ourselves, we act otherwise, because our desires carry us another way. Therefore the scripture expresseth sin rather by lusts than by counsels and imaginations; partly because lusts are the most vigorous commanding and swaying faculty of the soul. The desiring part of the soul is as the stern to the whole man; it is either the best or the worst part of the man. A man is as his lusts are; for it is desire that draws us to action. We do not act because we



know, but because we desire ; as the eye doth not carry the body to a far country, but the feet. All affections have their rise from some inclination and tendency of the desire towards the object. *Amor meus pondus meum*—It is love or desire that poiseth and inclineth the heart. We are directed by the judgment, but pressed and carried to a thing by the heart. So Austin, *Non faciunt bonos vel malos mores, nisi boni vel mali amores*—A man is not good or evil by his thoughts, but by his desires. It is true, before man sinned his desires and appetites were under rule, and did not stir but at the command of reason ; but now since the fall desire doth all in the soul, and man consulteth with his desires rather than anything else, and there all action and pursuit beginneth. Thus you see the reasons why the word *lusts* is used in this case.

2. The next term is, 'Worldly lusts.' Sometimes they are called fleshly lusts, and sometimes worldly lusts. Fleshly lusts : 1 Peter ii. 11, 'Abstain from fleshly lusts, which war against the soul.' They are so called because they are most of all manifested in those things that belong to the body or the flesh. But here they are called 'worldly lusts,' and that for three reasons. Partly because they are cherished by the greater sort of men, which greater sort of men is counted by the name of the world : 1 John v. 19, 'The whole world lies in wickedness ;' that is, the opposite malignant world. In this sense these lusts are called worldly, because they are most rife in the multitude, or greater part of the world, who only regard the present life. Partly because they are stirred up by worldly objects, by pleasures, honours, and profits : 'Having escaped the corruption that is in the world through lust,' 2 Peter i. 14. He doth not name the objects, but the lusts, because the world becometh hurtful only by our own lusts. The world affordeth the object, and we find the sin ; as the garden yieldeth the flower, and the spider sucketh the poison out of it. Partly because they serve only for a worldly use and purpose, to detain us in the employments of the present life ; so that we have no heart, no desire, no leisure to think of any other, or to apply ourselves to better things. Lusts depress the heart, and sink it down to the present world, and the contentments thereof, and therefore called 'worldly lusts.'

You see now what is meant by the terms here used. But that you may conceive a little better of the thing itself, let me give you a distinction or two.

First, These worldly lusts are sometimes carried out, either to things simply unlawful, or else to lawful things in an unknown manner.

1. There are some desires altogether evil, in what sense soever you take them ; as a desire of murder, theft, adultery, revenge : 'The works of the flesh are manifest, which are these, adultery, fornication, uncleanness,' &c., Gal. v. 19 ; that is, these gross and brutish lusts are easily discerned, not only by grace, but by the light of nature ; therefore they must not be regulated, but extinguished, as a venomous plant must be plucked up by the roots. You cannot qualify them ; it is a sin to be moderate herein, to be a moderate adulterer, a moderate drunkard ; here the least is too much, these lusts must be wholly destroyed.

2. There are other desires, that are natural and necessary for the preservation of mankind, as to eat and drink, lawfully to provide for our families and posterity. Here men do ordinarily sin by excess, by

<sup>1</sup> Qu. 'unlawful' ?—ED.

desiring these things otherwise than they should and more than they should, and not for the causes that they should. Now these natural and necessary desires are not to be extinguished, but governed, and to be kept under the coercion of prudence and honesty. Honesty must restrain them, that they may not exceed their bounds, and so degenerate, lest a desire be turned into a lust, and its vehemency withdraw the heart from God. As we know natural heat from unnatural; it is so temperately dispersed that the constitution of nature is not disturbed or oppressed by it, but unnatural heats oppress nature; so desires, as long as they do not disturb the soul, they are not hurtful; but when they exceed their bounds, they are to be under the coercion of reason: 1 Cor. vi. 12, 'All things are lawful for me, but I will not be brought under the power of any.' He that will do all that he may will do more than he should. It is good to keep at a distance from the power of sin, not always to walk on the brink, lest we become slaves to lust.

Secondly, 'Take one distinction more of these lusts. It is intimated by the apostle, 1 John ii. 16, 'All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life;' this is the sum and contents of the corrupt world. Let us see the meaning, and then make some observations on the place, 'All that is in the world.'

You will say, How can the apostle speak thus? There are sun, moon, and stars, and glorious creatures in the world; why doth the apostle instance only in the sink and kennel of the world?

I answer—The world is taken for the corrupt world; all that is of price, all that is of account with carnal men, all that takes up their care and thoughts, is lust and vanity; either the lusts of the flesh, the lusts of the eyes, or the pride of life. He doth not speak of the natural world, which is full of glorious creatures, but of the corrupt world, which is opposite to the kingdom of Christ, that is full of lusts and sins.

But let us see a little particularly what are the contents of this world—(1.) The lust of the flesh; (2.) The lust of the eyes; (3.) The pride of life.

1. 'The lust of the flesh.' *Flesh* is sometimes taken in a large sense for corrupt nature, for the whole dunghill of corruption that we brought with us into the world; and *the lusts of the flesh* for the workings of this corruption, the reeking of this dunghill, whether in the understanding by thoughts or carnal counsel, or in the will by carnal desires; so it is taken at large. But here it is taken more strictly for the corruptions of the sensual appetite, or for the immoderate desire of soft and delicate living, and for sensuality, or the intemperate use of pleasures, meats and drinks, and such things as gratify the flesh.

2. 'The lusts of the eye,' some expound by curiosity, others by wantonness. Indeed the eye is the usual broker of temptations. The eye lets out the lust, and lets in the temptation; all kind of lusts make use of it. But I suppose covetousness is here intended, or an inordinate desire of profit. When we look upon the bravery of the world, or upon money, or anything that pleaseth this kind of corruption, the eye seduceth the heart as soon as we look upon a thing. This is charged upon the eye: Eccles. i. 8, 'All things are full of labour; man cannot utter it; the eye is not satisfied with seeing;' Prov. xxvii. 20, 'Hell and destruction are never full; so the eyes of man are never

satisfied.' All strong desires look out by the eye, especially insatiable avarice.

3. The next part of the corrupt world is 'pride of life,' so called because it cannot be kept in, but is manifested in our lives; or rather, because it is a sin of a diffusive nature, that spreads itself throughout the whole life of man. Whereas other sins are confined and limited, he ascribeth a universal and unlimited influence to pride. The lusts of the flesh, they are but for the flesh, to content the body; the lusts of the eye, there he noteth the instrument, the eye purveyeth for the heart; but pride of life, there he ascribes a universal and unlimited influence, and calls it 'pride of life,' because it taints every action, it serves itself of every enjoyment, it mingles with other lusts, the whole life is but sphere enough for pride to discover itself. Other vices destroy only their contraries; covetousness destroys liberality; drunkenness, sobriety; but pride destroyeth all; it runs through all enjoyments, wit, strength, beauty, riches, apparel, learning, grace. There is nothing so low but it yields fuel to pride; the hair, which is but an excrement, is often hung out as a bush and ensign of vanity. And there is nothing so high and sacred but pride can abuse it; like mistletoe, it groweth upon any tree, but most upon the best. Well, then, all worldly lusts are reduced to these three heads, for he says, 'All that is in the world.' Usually we understand by worldliness nothing but covetousness, or an inordinate desire of worldly profit; but the corrupt world is of a larger extent. Pride is a worldly lust, and so is sensuality, or a love of pleasure. For look, as the ocean is but one, yet several parts of it have divers names, so worldliness is but one sin, yet, having divers kinds, it hath several names. Those that mind honours are guilty of worldly lusts, 'Pride of life.' Those that mind riches, are guilty of worldly lusts, 'The lusts of the eye.' Those that are voluptuous, and mind pleasure, are still guilty of worldly lusts, 'The lusts of the flesh.' This is, as one saith, the world's trinity, the roots of all other sins, against which we should bend the main endeavours of our souls. You do nothing in mortification till the axe be laid to the root of these sins, sensuality, covetousness, pride.

[1.] 'The lusts of the flesh,' viz., sensuality, or an inordinate desire of pleasures. It is the happiness of beasts to enjoy pleasure with more liberty than man can, and without remorse of conscience; and therefore a heathen could say, 'He is not worthy the name of a man (*qui unum diem velit esse in voluptate*) that would spend one day in pleasure. Other sins deprive us of the image of God, but the lusts of the flesh deprive us of our own image; they unman us of all desires. These bring most shame, because it is the lowest, basest act of self-love, and the matter of them is gross and burthensome, and they do emasculate and quench the bravery of the spirit, and embase it, and keep the soul at the greatest distance from God and spiritual employments. How can they look after God and heaven whose hearts are sunk in their bellies? The lusts of the flesh quench the vigour of nature, how much more do they hinder the powerful operations of the Spirit? Jude 19, 'Sensual, not having the Spirit.' The Spirit is divine and active, and raises the soul to higher things; but sensual persons have no radiancy of graces nor vigour of gifts. Nay, in some sense this is at the bottom,

and is the root of every sin ; it is the devil's bait, and the sauce of every temptation. Men take a pleasure in their proud thoughts, in their worldly and carnal practices. Other sins are rooted in sensuality and love of pleasure. Again, it is a sin most opposite to the gravity and severity of religion. A garish frothy spirit, that is addicted to carnal delights, is not fit for such a grave thing as religion, which requires a solid grave frame of spirit ; and yet, as contrary as it is, it is very natural to us. We had but two common parents, Adam and Noah, and both fell by pleasure, they miscarried by appetite ; Adam by eating, and Noah by drinking. And when the apostle gives us a catalogue of the lusts of the flesh, Gal. v. 19-21, it is filled up in a great part with the fruits of sensuality, as adultery, fornication, uncleanness, lasciviousness, drunkenness, revellings. We are mighty prone to this, because pleasures are tasted by the senses, and virtue is found out by searches of reason ; therefore we are very apt to be carried away by our senses. You must subdue this, or else you are utterly unfit for religion or any high work. The heart of man is melted and dissolved, and all vigour is quenched, and the soul doth grow gross and dreggy, not fit for the chaste consolations of the gospel, for the flagons of spiritual wine, for the fulness of the Spirit, and for the sweetness of the hidden manna.

[2.] 'The lust of the eyes,' or an inordinate desire of riches, when we can see nothing but we must wish for it ; as Ahab falleth sick for Naboth's vineyard. The heart of man naturally is all for a present good, and therefore nothing is more delightful and pleasing to our corruption than the glory and bravery of the world. Heaven, as it is set forth, is a fine place to a carnal heart, but it is to come ; so men look upon it but as a dream and notion, they shall have time enough to consider it hereafter ; but the world is at hand. This was Demas' bait, the present world : 2 Tim. iv. 10, 'Demas hath forsaken me, having loved the present world.' Things at a distance, though never so glorious, lose somewhat of their worth and esteem because they are so : 2 Peter i. 9, 'They are blind, and cannot see afar off.' All natural men are troubled with a short sight ; they can see nothing but what is before them ; they can see no excellency in things to come. Without the perspective of faith we cannot look within the vail, and therefore hunt after present interests with all earnestness and greediness. Covetousness is a radical evil : 1 Tim. vi. 10, 'The love of money is the root of all evil.' A soul is fit for anything that is subdued and captivated with the love of the world. Look, what the root is to the tree, that is covetousness to all sin. All the branches are nourished with the sap which the root sucketh from the ground ; so this is that which maintains the carnal state. Covetousness is a sin more dangerous, because all other evils bewray themselves by some foul action, which bringeth shame and remorse of conscience, and therefore they are sooner wrought upon ; but this is close and reserved ; men are more serious than profane. Oh ! but this must be renounced. Lessen your esteem of worldly things ; they are not your portion. Christ gave the bag to the worst of the apostles, and it brought him to the halter.

[3.] The next radical evil, or worldly lust, is 'pride of life.' This grows upon anything, gifts, graces, parts, estate. Paul's revelations

were like to puff him up: 2 Cor. xii. 7, 'Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure.' It is a sin that sticks very close to us. It was the main ingredient in Adam's disobedience, and still it runs in the blood. Pride is natural; we suck it in with our milk. There is pride in every sin, a lifting up of the creature against the creator: 'The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be,' Rom. viii. 7; and therefore the great work of grace is to subdue the pride of the spirit, not only to sanctify, but to humble us. Look, as sensuality is the great corruption of the brutish part or appetite, so pride is of our understanding or the angelical part. Man is in part an angel and in part a beast; his appetite he hath in common with the beasts, but his understanding in common with angels. Now look, as inordinate love of pleasure is the corruption of the brutish part, so is pride the corruption of the angelical part. By being sensual we sink as low as the beasts; and by being proud we lift up our hearts as the heart of God. Sensual men are called beasts: 2 Peter ii. 12, 'These, as unnatural brute beasts, made to be taken and destroyed, speak evil of the things they understand not, and shall utterly perish in their own corruption.' And the worldly and covetous are called mere men: 1 Cor. iii. 3, 'Are ye not carnal, and walk as men?' But by pride we are made devils: 1 Tim. iii. 6, 'Not a novice, lest being puffed up with pride, he fall into the condemnation of the devil;' when we are puffed up with self-conceit, and do all we do for self-esteem. This is one of the last sins we shake off; we leave it not till we come to heaven; and therefore it is mentioned in the last place. One of the heathens doth compare it to our shirt, which we put off last. In heaven only, when we are most holy, we are most humble. It is a sin that encroacheth upon God's prerogative, therefore mightily hated by God: Prov. vi. 16, 17, 'These six things doth the Lord hate; yea, seven are an abomination to him: A proud look,' &c.; Prov. viii. 13, 'Pride and arrogancy, and the evil way, and the froward mouth do I hate.' Pride is as much hated by God as sensuality by us, and infinitely more.

*Secondly*, What is it to deny these worldly lusts? or how far they must be denied? There are three degrees in this denial—they must be prevented and kept from rising, suppressed and kept from growth, and, which is an inferior degree, they must not be accomplished, but kept from execution, if they do prevail upon the heart and gain the consent. Suitable to these three degrees there are three duties required of a christian—mortification, that we may prevent them; watchfulness, that we may suppress them; and christian resolution, that we may not accomplish them, and suffer them to break out into act.

1. The top and highest degree of this denial, to deny worldly lusts, is to keep them from rising, and prevent the very workings of lust or pride. The scripture doth press us not only to abstain from the sin, but the lust: 1 Peter ii. 11, 'Abstain from fleshly lusts, which war against the soul.' Many keep themselves free from the acts of sin when their hearts boil with lusts, and carnal desires, and thoughts of envy, and proud imaginations; therefore we must deaden the very root,

prevent the breaking out of the lust : Gal. v. 24, ' They that are Christ's have crucified the flesh with the affections and lusts.' We are to mortify the inward affections, that, if it be possible, we may not so much as have a temptation or lust stirring ; as Luther said he had not a temptation to covetousness. Prevention is the life of policy, and better than deliverance. He deserves great praise that freeth a city from the enemies when they have beleaguered it ; but he deserveth greater that so fortifieth a place that the enemies dare not assault it. It is somewhat to keep off lusts, but it is more to keep them down, so to deaden the affections, and exercise ourselves unto godliness, that it cannot have room to work. She is chaste that doth check an unclean solicitation ; but she is more worthy of praise whose grave carriage hindereth all assaults. So should we be constantly mortified, and exercise ourselves to godliness, and deaden the root of sin, that the devil may despair of entrance, and be discouraged from making his approaches. It is a step to victory to hope to prevail. *Possunt, quia posse videntur*. Resistance is good, but yet utter abstinence is a duty, and falls under a gospel precept ; as much as we can we should prevent the rising of any carnal thought or disobedient desire.

2. The next degree is timely to suppress them, to conquer lusts when we cannot curb and wholly keep them under. We must keep a watchful eye and a hard hand over our lusts, dash Babylon's brats against the wall, take the little foxes, smother sin in the conception, and disturb the birth ; as the apostle speaks of the conceiving of sin, James i. 15, ' When lust hath conceived, it bringeth forth sin.' Look, as it is a great sin to quench the Spirit's motions, so it is also to be negligent in watching over your hearts, not to take notice of the first thoughts and risings of sin. The little sticks kindle first, and set the great ones a-fire ; so lusts kindle first, and then they break out into a flame, and make way for greater sins to come in upon the soul. When a country was infested with hurtful birds, and they consulted the oracle how to destroy them, it was answered, *Nidos eorum ubique destruendos* ; their nests were to be destroyed. We must crush the cockatrice's eggs, and not dwell upon sin in our thoughts. If there arise a wanton thought, a lustful glance, a distrustful or revengeful injection, it should be cast out with loathing and detestation. Every lust should have a check from the contrary principle : Gal. v. 17, ' The flesh lusteth against the spirit, and the spirit against the flesh.' We have often experience that the flesh lusteth against the spirit ; we should have experience also of the spirit's lusting against the flesh ; deny it harbour. We cannot hinder the bird from flying over our heads, but we must not suffer it to rest and nestle. So many times corruption will get the start, though we mortify it never so much ; but we must not suffer it to root in the heart, to increase and grow there. If carnal thoughts and desires arise in the heart, they must not rest there ; let it be only a motion, let it not gain consent. David chides away his distrustful thoughts : Ps. xi. 1, ' In the Lord put I my trust ; how say ye to my soul, Flee as a bird to your mountain ? ' It is a rebuke to his own thoughts and fears ; no other speaker is introduced. With such indignation should we rise up against every carnal suggestion, Avaunt evil thoughts, distrustful fears, fleshly counsels. Remember these

very intervening thoughts are sins before God, though no effect should follow; therefore do not give them harbour and entertainment. For a man to have thoughts to betray his country, or to have communication with the enemy, is a crime punishable with death, though it come not to execution. It is done in God's sight, if it be resolved on; as God accounted Abraham to have offered up Isaac because he intended it: Heb. xi. 17, 'By faith Abraham, when he was tried, offered up Isaac.'

3. Let not worldly lusts be put in execution. If thou hast neglected mortification and deadening thy affections, if sin hath got the start of thee, and gained the consent of thy soul, yet at least restrain the practice. If the conception be not disturbed the birth will follow: James i. 15, 'Then when lust hath conceived, it bringeth forth sin.' There are the works of the flesh that follow the lusts of the flesh: Gal. v. 19, 'Now the works of the flesh are manifest,' &c. Therefore it is good to put a stop, at least not to suffer lusts to break out: Rom. viii. 13, 'If ye through the Spirit mortify the deeds of the body, ye shall live.' We should mortify the lusts of the soul, but if that cannot be, then prevent the deeds of the body. Though lust grieves the Spirit of God, yet the work besides the grief brings dishonour to God, gives an ill example, brings scandal to religion, makes way for an habit and proneness to sin; therefore to act it is the worst of all. See what the prophet saith: Micah ii. 1, 'Woe to them that devise iniquity, and work evil upon their beds; when the morning is light, they practise it, because it is in the power of their hand.' Mark, it is naught to harbour the motion, to plot, to devise evil, to muse upon sin; but it is worse to practise, because every act strengtheneth the inclination, as a brand that hath been once in the fire is more ready to burn again; and we know not how far lust may carry us when we give it scope and leave to work. Therefore it is good to interpose by a strong resolution, and to cry out for strength, and to continue fighting, that we may not be utterly foiled.

*Thirdly*, To show the difficulty of this denial of deadening, suppressing, and hindering the execution of worldly lusts. There are many things which will solicit for lusts, and plead hard, so that we have need of a great deal of grace to give them the denial; there is nature, custom, example, and Satan.

1. Nature, that is strongly inclined to close with worldly lusts. A carnal and worldly disposition is very natural to us, as for a stone to move downward, or fire to move upward. Now the course of nature is not easily broken and diverted; if it be hindered a while, it will return again. That these worldly lusts are rooted in our nature is clear from many scriptures. Ever since Adam turned from the creator to the creature, he hath left this disposition in all his children that come of his loins, that their hearts hang off from God towards the creature. The nature we have from Adam is a carnal nature, which favours and affects things that are here below; and therefore it is the great work of grace to cure this disposition, to take us from the world; first our hearts, then our bodies. It is made an effect of the new birth: 1 John v. 4, 'Whatsoever is born of God overcometh the world;' and 2 Peter i. 4, 'By which we are made partakers of the divine nature, having

escaped the corruption that is in the world through lust.' Heavenliness follows grace ; there is something divine, a higher birth than that we receive from Adam, else we should live as other men do. There is the spirit of the world, and the Spirit of God. Now natural men are endowed with the spirit of the world ; they use their souls only as a purveyor for the body, to turn and wind in the world, to feed high, to shine in worldly pomp, to affect honours and great places ; these things we learn without a master ; we bring these dispositions into the world with us. Therefore to deny worldly lusts is to row against the stream, to roll the stone upward, to go quite contrary to the course and current of nature. When the apostle speaks of the new nature, he calls it ' a putting off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts,' Eph. iv. 22.

2. Custom, which is another nature. Carnal affections are not only born with us, but bred up with us ; we are acquainted with them from our infancy, and so they plead prescription. Religion comes afterward, and therefore very hard it must needs be to renounce our lusts, because they have the start of grace. The first years of human life are merely governed by the senses, which judge of what is sweet, and not of what is good ; whence it cometh to pass that when a man is come to that age wherein he beginneth to have the use of reason, he can hardly change his custom and alter his course of life, and therefore continueth to live as he hath begun ; still the senses act in the first place. Earthly contentments are present to our sense, the other only to our faith ; these are before our eyes, and we still see the need and use of them. We know how hard it is to break a custom, especially if it yield any pleasure or profit: Jer. xiii. 23, ' How can ye do good that are accustomed to do evil ?'

3. Example increaseth sin, though it doth not cause it. At first sin is natural ; it is not caused by imitation, but yet imitation doth much increase sin : Isa. vi. 5, ' I dwell in the midst of a people of unclean lips ;' that is a snare certainly. So we are born worldly, and the greatest part of those men with whom we do converse they are all for present satisfaction : ' There are many that say, Who will show to us any good ?' Ps. iv. 6. The multitude are for worldly wealth and profit. A mortified man is rare ; one that renounces interests and contentments is a wonder in the world : 1 Peter iv. 4, ' They think it strange that you run not with them to the same excess of riot.' Therefore this is a great snare to the soul ; we are in danger to miscarry by example as well as by lust ; for men will say, Why should not we do as others do ? There are but a few that are otherwise given, and the world thinks them to be mopish, precise, and singular. The greatest part seek worldly good. We easily contract contagion and taint one from another, and learn to be carnal and worldly. There are few heavenly and mortified christians, and men think these do thus and thus, and hope to be saved. We that have the same nature learn the same manners. Surely there is somewhat in the world, or else these wise men would not follow it so earnestly.

4. Satan, he joins issue with our lusts, and makes them more violent ; he finds the fire in us, and then blows up the flames. Therefore carnal men are said to walk after the prince of the power of the air, in



fulfilling the will of the flesh and the mind : Eph. ii. 3, 'Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience ; among whom also we all had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind.' Satan hath a hand in it ; he presents objects, poisons the fancy, and stirs up those corrupt and carnal motions ; therefore the apostle saith, 1 Cor. vii. 5, 'Lest Satan tempt you for your incontinency.' He marks our temper, and to what we are flexible and pliable, what is our sin, and then he joins issue with it ; when Satan seeth our carnal affections run that way, he makes an advantage of it. As when the matter of a tempest is prepared, the devil joins and makes it more terrible and violent, so he doth deal here with our corruptions ; when he seeth our hearts strongly carried out either to the delights, pleasures, or honours of the world, he blows up the fire he finds in us into a flame. Well, then, to deal with nature, custom, example, Satan, this is hard ; all these plead for worldly lusts.

*Fourthly*, Upon what grounds and encouragements are we to deny worldly lusts ? How doth grace teach us to deny them ? Partly by way of diversion, partly by way of opposition ; and partly by way of argument, discourse, and persuasion.

1. By diversion, acquainting us with a better portion in Christ. The mind of man must have some oblectation and delight. Love is a strong affection, and cannot remain idle in the soul ; it must run out one way or another. Look, as water in a pipe must have a vent, therefore, it runs out at the next leak, so we take up with the world because it is next at hand, and we know no better things. Well, then, grace for cure goes to work by diversion. Why should we look after these things when better are showed to us in Christ ? Grace acquainteth us with pardon of sin, with the sweetness of God's love in Christ, with the comfort of forgiveness, with the spiritual delight that is in communion with God, with the hopes of glory. And look, as the woman of Samaria, John iv. 28, when she was acquainted with Christ, left her pitcher, so when grace acquainteth us with Christ, and draws out the stream of our affections that way, the course of them is diverted and turned from the world. Why should you look after these things, when you have a better portion ? Rom. xiii. 14, there the apostle describes this diversion, or turning the stream another way : 'Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof.' If Christ be put on and take up the heart, if he be delighted in as the treasure of the soul, lusts will not engross so much of our care and esteem. Get Christ as near the heart as you can ; for those that are acquainted with him and his sweetness, with pardon, peace, and grace, they will lose their savour and relish of these things. It is an ill sign when we have not lost our savour and taste of carnal things ; it is a sign we are not much acquainted with Christ. It is no wonder for a man that knows no better fare to love coarse diet ; and so it is no wonder that one that never tasted of the sweetness of hidden manna should long for the garlic and flesh-pots of Egypt.

2. Grace goes to work by way of opposition ; it planteth opposite principles in the heart and maketh use of an opposite power. It

planteth opposite principles: we have a new divine nature, and so escape the corruptions of the world through lust: 2 Peter i. 4, 'Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruptions that are in the world through lust.' Lusts follow the nature; as the nature is, so are the desires. The old man is full of deceitful and carnal lusts, and the new man is full of spiritual and heavenly desires. Then it makes use of an opposite power, of the help and supply of the Spirit of God: Gal. v. 16, 'Walk in the Spirit, and you shall not fulfil the lusts of the flesh.' There are two principles, flesh and spirit, that are always warring one upon another, and that weaken one another. The Spirit, as a never-failing spring of holy thoughts, desires, and endeavours, doth dry up the contrary issue and spring of corruption. So Rom. viii. 13, 'If ye through the Spirit mortify the deeds of the body, ye shall live.' The mortifying of the body of sin must be done through the Spirit. A natural man may see better, but without the Spirit's help he can do nothing. All the reason in the world will not tame lust. We may declaim against it, but nothing in heaven or earth will change our dispositions, or work out our corruptions, but only the Spirit of God. We have by the Spirit not only direction, but a continued influence and supply of power.

3. Grace goes to work by way of argument and persuasion. Grace out-reasons and out-pleads lust, and so it cannot obtain a grant from the soul, but is denied. The chief argument which grace urgeth is the unsuitableness of lust to our condition, that so it may shame the soul. Those things that become us while we are children, as toys and rattles, will not become us when we are men; so certainly those things that suited well enough with us while we were mere men, become us not when we are christians: 1 Peter iv. 1-3, 'He that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God: for the time past of our life may suffice us to have wrought the will of the gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries;' Rom. xiii. 11, 'And that, knowing the time, that now it is high time to awake out of sleep.' It is high time to leave worldly lusts. For a man after grace to be addicted to lusts, it is a relapse into a spiritual disease; and in all diseases, relapses you know are dangerous; as a man that falls into a distempered heat, after he is recovered out of a fever: 1 Peter i. 14, 'As obedient children not fashioning yourselves according to the former lusts in your ignorance.' These were your former lusts, when you were under spiritual distempers, and were only fit for you then.

But how are they unseemly and unsuitable to our condition?

[1.] They are unsuitable to our privileges, and to our interest in the death of Christ: Rom. vi. 2, 'How shall we that are dead to sin, live any longer therein?' He argues not *ab impossibili*, but *ab incongruo*; it is an unfit thing for such to live in sin. We disparage the death of Christ when we are not the better but the worse for it. Hath he redeemed us from sin that we might yet serve it? Did he humble himself for our sakes that we should be proud? Did he put such contempt on the world that we should loosen the reins to worldly lusts?

Was he at all this pains to make us worse? You hereby put a contumely and reproach upon Christ's death, and disparage his purchase.

[2.] It is contrary to the example of his life. We do not worship the god of this world, nor mammon, but Christ. Christ by his own choice hath put a disgrace on the world. He chose a mean estate, not out of necessity, but design. He came not in worldly pomp: Mat. viii. 20, 'The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head;' John xviii. 36, 'My kingdom is not of this world.' Who is more able to judge what is best, we or Christ? John xvii. 14, 'They are not of the world, even as I am not of the world.' Who is fitter to choose, or wiser to choose, Christ or we? Who is in an error, Christ or we? If there was so much in the world as we fancy, Christ was in an error to despise it.

[3.] It is contrary to our hopes; we look for better things. It is a most lamentable thing to see a christian, that professeth the assurance of a better life, to lie digging like a mole in the earth: 1 Peter ii. 11, 'Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, that war against the soul.' Worldly men are fastened to things present, but the children of God do bend and tend to things to come. Worldly men do not look for better things, and therefore they are more to be excused. We have cause to blush every time we think of our condition. What are you? whence came you? whither are you going? You are passengers to heaven; why do you stick and linger by the way? Something we may take for our refreshment as men that pass through a field of corn rub the ears as they go; as the angel roused Elijah: 1 Kings xix. 7, 'Arise and eat, for the journey is too great for thee.' You that affect to tarry in a foreign country, have you a Father in heaven? Would a traveller hang his room in an inn? Will he buy such things as he cannot carry with him? Such things as we can carry with us to heaven should take up our time and thoughts. Piety outlives the grave, but honour and wealth must be left behind us.

[4.] It is contrary to our vows. We renounced them in baptism. In baptism there is *ἐπερώτημα*, an answer to God's questions. Believest thou with all thy heart? renouncest thou with all thy heart? 1 Peter iii. 21, 'Baptism saves, not the putting away of the filth of the flesh, but the answer of a good conscience towards God.' You break your baptismal vows if you do not deny worldly lusts. Christ doth not only call us off from sin, but from the world; for he is to be accepted not only as our Lord and lawgiver, but as our chiefest good, as an all-sufficient saviour. You are under a vow, and alienate things once consecrated when you withdraw your affections after you have once given them up to Christ. What have lusts to do in an heart that is once dedicated to God?

*Use 1.* Information. It informeth us—

1. How little interest in Christ they have who are still under the power of worldly lusts. The apostle giveth us this note, Gal. v. 24, 'They that are Christ's have crucified the flesh with the affections and lusts.' He doth not say that they are Christ's that *believe* that he was crucified, or that he died for sinners; but they are Christ's that *feel* that he was crucified; that by the virtue of his cross do crucify their own lusts

and sinful affections. What! a christian, and yet worldly; a christian, and yet sensual; a christian, and yet proud! You that are given to pleasures, do you believe in Christ, that was a man of sorrows? You that are carried out after the pomp and vanity of the world, do you believe in Christ, whose kingdom was not of this world? You that are proud and lofty, do you profess an interest in the humble Christ? It is in vain for those to talk of his dying for sinners, and boast of the excellency of his cross, that never felt the virtue of it: Gal. vi. 14, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' Your affections to the world are still strong; how can you glory in his cross? What experience have you of the goodness of it? Have you gotten anything by the cross? Are you planted into the efficacy of it? Rom. vi. 5, 'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' Do you feel any weakening of lusts and decay of sin? at least, doth it put you upon endeavours in this kind? The roots of sin are in all, but do you seek to mortify them? Do you deny them in the way prescribed? do you seek to prevent them with diligence, to suppress them with watchfulness, to resist them with strength and resolution? When there is not a constant course of mortification set up, but lust is let alone to reign without control, you have no interest in Christ. Mark, it is said, 'They crucify the flesh:' there is a work on your part; man is not wholly passive.

2. It informeth us that true mortification is proper to grace. Grace teacheth us to deny worldly lusts; mere reason cannot. Reason may sometimes convince us of lusts, but it cannot reform them; in many things it is blind, but in all weak. The sublimest philosophy that ever was could never teach a man to go out of himself, to deny his lusts, to despise the world. Many of the heathens were to appearance temperate, just, sober, and liberal, but still the lusts remained; and therefore some in despair have pulled out their eyes, because they could not prevail over a naughty heart. *Sapientia eorum abscondit vitia, non abscondit*; they hid their sins, but did not cut them off. As an oven stopped up is the hotter within, so the excess and execution of lusts being prevented, they grew more outrageous. The heart of man will not be kept in order by anything but by the power of grace. We may argue, fast, vow, pray, promise, and watch against sin; these are good means, but not to be rested in, for they are too weak to master sin. God hath reserved this honour for his grace in Jesus Christ: Rom. vii. 24, 25, 'O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.' We can have deliverance nowhere else. Are not counsels of reason able to help me? No, they cannot. Is not a moral course of mortification able to help me, as fasting, watching, prayer? No; these may restrain it somewhat, and lessen the violence of it. Satan may be ousted for a time, but yet he returneth with more violence; as the jailer hangeth more irons on him that is caught again after an escape. It is only the grace of God that mortifies sin.

*Use 2.* Of reproof of those that do not deny worldly lusts, but feed and serve them; they act for their sins rather than against them.

Nature is bad of itself, and we need not make it worse ; these tempt temptations, and cater and purvey for sin. Therefore the apostle useth that phrase : Rom. xiii. 14, ' Make not provision for the flesh, to fulfil the lusts thereof.' Men make it their business to satisfy their boundless desires, forecast to fulfil their sinful desires and affections. We must provide for the body, but not to fulfil every wanton lust and loose desire. This may be done by outward provocations, when men feed their distempers, and make nature more lustful and more wrathful : James v. 5, ' Ye have lived in pleasure on earth, and been wanton ; ye have nourished your hearts as in a day of slaughter.' The heart is the seat of desires ; they reared up their concupiscence by excess and dainty morsels, and all those courses by which lust seemeth to be satisfied but is indeed inflamed. As salt water wets the palate but inflames the stomach, so they nourished lust by voluntary casting themselves on occasions of sin. He who truly desireth to shun sin will shun the occasions of it. Who would bring fire to a barrel of gunpowder ? Gen. xxxix. 10, ' And it came to pass as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.' As he would not yield to the sin, so not to the occasion. Or else it may be done by meditation and thoughts. By thoughts the heart and the temptation are brought together, as a match is first propounded before it is closed with. Thoughts are sin's spokesmen, and fasten the temptation on the heart, as worldly thoughts, admiring outward excellences : Ps. cxliv. 15, ' Happy is the people that is in such a case ! ' Wrathful thoughts debase men ; every circumstance aggravates the injury and offence, and so inflames their spirits. Or else by a free and uncontrolled use of the senses : Mat. v. 28, ' Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart.' Death getteth in by the windows. Eve saw the fruit : Gen. iii. 6, ' And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat.' David saw Bathsheba : 2 Sam. xi. 3, ' From the roof he saw a woman washing herself, and the woman was very beautiful to look upon ; ' and this inflamed his heart. Solomon bids us, Prov. xxiii. 31, ' Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.' The senses must be bridled. Job made a covenant with his eyes, chap. xxxi. 1, ' I made a covenant with mine eyes ; why then should I think upon a maid ? ' No man is above these rules. The eyes transmit the object to the fancy, the fancy to the mind, the mind to the heart.

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## SERMON VI.

*And worldly lusts, &c.*—TITUS ii. 12.

USE 3. Exhortation. Let us deny these worldly lusts. I shall urge arguments both on grace's part, and then on the part of worldly lusts.

1. On grace's part. Grace hath denied us nothing ; it hath given us Christ, and all things with him ; and shall we stick at our lusts, that are not worth the keeping ? Certainly God loved Christ with an inexpressible affection ; it was infinitely more than we can love the world. Though nature be much addicted to these lusts, and though we be carried out with great strength of affection to the world, yet we cannot love the world as much as God loved Christ, for his love to Christ is infinite and unlimited, like his essence ; and God found a full complacency and satisfaction in Christ, yet God gave up the Son of his love. Grace counteth nothing too dear for us, not the blood of Christ, not the joys of heaven ; and shall we count anything too dear for grace ? A right eye or a right hand cannot be so dear to us as Christ was dear to God. At what cost is grace to redeem and save us ? And shall grace be at all this cost for nothing ? If God had commanded us a greater thing, ought we not to have done it ? If God had commanded thee to give thy body to be burnt, or to offer thy first-born for the sin of thy soul ; considering his absolute right over the creature, he might have required thy life, and thy children's lives ; but he only requires thy lusts, things not worth the keeping, things that will prove the bane of thy soul, and things that we are bound to part with to preserve the integrity and perfection of our natures. If God had never dealt with us in a way of grace, we should have parted with our lusts ; and shall grace plead in vain when it presseth to deny lusts ? It will be the shame and horror of the damned to all eternity that they have stood with God for a trifle, and that they would not part with dung for gold, with a stable for a palace, especially being so deeply pre-engaged by God's mercy in Christ.

2. On the part of worldly lusts. There let me speak of them in general, then in particular.

*First*, In general they are lusts, and they are worldly lusts ; both will yield us arguments why we should deny them.

1. They are lusts, and therefore lusts should be checked, because it is lust. That we may see what victory we have over ourselves, it is a fit occasion to express our self-denial, and to show what we can do for God. There can be no considerable self-denial there but where the lust is great, and there we show how we can renounce our bosom desires for God's sake. Mat. vii. 13, it is said, 'Strait is the gate and narrow the way that leads to life.' If we desire to go to heaven, we must look to cross ourselves in those things we most affect and desire, and pass through a strait gate ; and therefore if you let lust have its scope, you mistake the way. Without self-denial there can be no good done in religion. Again, lust is the disease of the soul. Natural desire is like the *calor vitalis*, the vital heat which preserves nature ; but lust is like the

feverish heat that oppresseth nature. We should get rid of our immoderate desire as we would of a disease. Nature's desires are temperate and soon satisfied, but lust's are immoderate and ravenous. Contentation is the soul's health, as lust is her sickness. If after much eating and drinking a man is unsatisfied, it is a sign he is sick, and hath more need of physic than of meat and drink, and to be purged rather than filled; so when we are not contented with God's allowance in a moderate supply of nature, we need to be cured rather than satisfied. Drink is sweet to a man in a feverish distemper, but it is better to be without the appetite than to enjoy the pleasure of satisfaction. Who would desire a burning fever to relish his drink? Better mortify the lust than satisfy it; in the issue it will be sweeter; for it is the disease of the soul though it seem sweet. I am sure the pains of mortification will not be half so bitter as the horrors of everlasting darkness. And lust let alone begins our bell; it is the burning heat that at length breaks out into an everlasting flame. Again, lust is the disorder of nature; and reason, that should be monarch and king in the soul, is enslaved, and under a base bondage by strength of desires; and it is the greatest slavery for a man to be a slave to his own desires, and the truest freedom to command them. Consider what an odd sight it were if the feet should be there where the head is, and earth there where heaven should be: there is as great a monstrousness and disorder within when the soul is under the power of a ruling lust. All should be in subjection to the law of the mind, God made reason to have the sovereignty and dominion, and we give it to appetite and lust. A man is drawn away by his lusts: James i. 14, 'Every man is tempted when he is drawn away of his own lusts and enticed.' The affections are like wild horses in a coach that have cast their driver; they draw away the soul by violence, and reason hath no command. Again, lusts make us not only brutish like beasts, for beasts are led by appetite and man by reason, but worse than beasts; for beasts can do no more, and ought to do no more; they have not a higher rule; appetite is made judge. Yea, and which is more, we exceed them in lusts. Beasts, which are wholly led by appetite, desire things only nigh at hand, and which are easy to be gotten; but man's lusts runmage throughout the whole course of nature; sometimes they desire things impossible. The lust of beasts is less inordinate than the lust of men; for the beasts only desire to satisfy nature, which is contented with a little. You cannot force a beast to take more when nature hath its fill; but our desires know no bounds; and we desire not only necessary things, but superfluous, such as are burdensome and cumbersome to the soul; lust only maketh them necessary. A horse, when he hath taken his measure, will take no more. Every other creature naturally is carried only to that which is helpful to its nature, and shuns that which is hurtful and offensive; only man is in love with his own bane, and fights for those lusts that fight against the soul. Again, it is lust that makes our abode in the world dangerous; and it would be a safe place were it not for lust: 2 Peter i. 4, 'The corruption that is in the world through lust.' The fault is not in the object, in gold, in wine, but in the heart of man; not in the creature, whom we abuse to this excess, but in our own lusts. God made them to be creatures for our help,

and lust turns them into snares for our ruin. As when a vessel is filled with filthy liquor, and it runs dreggy, the fault is not in the piercer that broacheth it and giveth it vent, but in the liquor itself. Lust is the cause of all the hurt that is done us in the world: the creature doth only broach the barrel, gives vent to our desires, and we run dreggy and filthy. Were it not for lust, nothing in the world could harm us. All other things are conquered with ease if a man could subdue his own affections; and all temptations are so far under us as we are above ourselves. Again, it is lust that doth hinder our peace. How quietly and happily would men live if they were more mortified! Men desire more than they have, and so are made poor, not by want, but by desire. He that expects little is soon satisfied; and certainly he will never storm at injuries that have overcome his own passion; whereas a froward man is at the command of others, because he hath not the command of himself; he doth not storm at disgrace that hath not set too high a price upon himself. If a man be vile and little in his own eyes, when others contemn and slight him they do but ratify his private opinion of himself; and who is angry with another because he is of the same judgment with himself? But usually this is the cause of discontent and trouble; we set too high a price upon ourselves; and when others will not come up to it, we are troubled. Take away the lust, and trouble ceaseth. No man is hurt but by himself. It is a man's own affection and feeling that makes the misery; always the fuller of lust, the fuller of discontent. What need Haman be troubled that Mordecai would not bow the knee, but that he looked for it, and set a value and esteem upon it. The inordinateness of affection causeth the greatness of the affliction; and because lust is not mortified, the life is full of trouble. We would have more than God allows us, and so our trouble doth increase. Again, as lusts deny them, for lusts will end in gross sins, and gross sins in public shame; and therefore, as Elisha cast salt into the spring to cure the brackishness of the water, so look to lusts; they are the spring and rise of evil actions. Let any lust alone, either pride, or envy, or worldliness, if you do not destroy it, it will prove a bitter root to some gross sin, and it may be of final apostasy and desperation. A man that is given to worldly lust, one time or other is put upon the trial; if we find the sin, providence will find the occasion, and then he comes off with visible shame and dishonour. There is the root within; and to what an excess doth sin grow in those that deny themselves nothing, and will not be denied in anything! Lusts grow licentious and unruly; and because they usurp God's place in the heart, therefore God suffers it; always it ends ill, in shame and judgment. Judas at first was but a little worldly; he allowed his covetousness, and it brought him to betray his master, and that brought him to the halter. Gehazi was first blasted with covetousness and then with leprosy. Ananias and Sapphira were taken off with sudden judgment. Nay, God sometimes arms their own hands and thoughts against themselves. Covetousness begins with inordinate desire, and ends in injustice; and then that injustice must be professed and veiled with hypocrisy, as in Judas; and that hypocrisy breeds hardness of heart, and then God bringeth them to shame, and that shame leads on to despair and ruin. And so I may instance in other lusts. Sensuality



begins with daintiness, and ends in adultery or some shameful act, or else with beggary or some shameful punishment, and both end with despair; as Sodom began with fulness of bread, then went on to foulness of lust, and that brought hell out of heaven. The lust of the flesh can also boast of its trophies and spoils; it drowned the old world, burned Sodom, slew three thousand of God's own people in one day, Num. xxiii. compared with 1 Cor. x. Pride is not behindhand, proud men have their falls, and usually they are the more shameful, because God's honour is most sensibly usurped by pride. The great work of providence for these six thousand years hath been to pour shame and contempt upon pride. The first act of God's judicial providences was the casting the angels out of heaven, then Adam out of paradise. What! shall I tell you of Nebuchadnezzar turned a-grazing, and Herod eaten up with lice? Thus you see we had need to beware. Sin is an ill guest, that always sets its lodging on fire. Once more, why we are to deny these lusts. It is lust that blasts all your duties and services; it either hinders or poisons them; it either draws away the heart from duty or in duty: Gal. v. 17, 'The flesh lusteth against the spirit, and the spirit against the flesh; and these two are contrary one to the other; so that you cannot do the things that you would;' and Rom. vii. 19, 'For the good that I would, I do not; and the evil that I would not, that I do.' Lust will not suffer God to have his due. The love of pleasures cannot brook constant exercise in religion, and the world is a great encroacher; and pride is all for the public where it may be seen; in private duties it is slight or nothing. As a mill stands still when the wind blows not, so, when the wind of popular applause ceaseth, a proud man cannot spread his sails, or do anything for God and conscience. Thus it draweth away the heart from duty. Then it draws away the heart in duty. Observe it, and you will find it by constant experience. The main lust will surely be discovered by the working of the thoughts. When you come to pray, or in your solemn duties, that which your thought is most taken up with discovers the main lust: Ezek. xxxiii. 31, 'They come unto thee as the people cometh, and they sit before thee as my people; and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness.' The devil loveth to affront Christ to his face, and therefore takes advantage of the chief lust which occupies and possesses the heart to cast up mire and dirt even in God's presence; therefore lust hinders, poisons or perverts duty. All that men do in religion, if lusts remain in force, is either to promote lusts or to conceal a lust; to hide other sins, or to feed a lust; and therefore we had need to deny it as it is lust.

2. You should deny them as worldly lusts; so you must abstain from them, not serve them. As they are stirred up by worldly objects, they keep us from better employment; and therefore grace teacheth us to deny them, as they tend only to such a vile purpose.

Many arguments there are—

[1.] Whatever is for this world must be left on this side the grave. Pomp, pleasure, and estate must be left behind us: Job i. 21, 'Naked came I out of my mother's womb, and naked must I return thither.' There is no carnal pomp and pleasure in the next world. Here we

bustle for greatness, but death ends the quarrel. Like foolish birds, we seek to build strong nests, when to-morrow we must begone. Open the grave, and look upon the relics of man's mortality ; thou canst not discern between the rich and the poor, the king and the peasant ; all are alike obnoxious to stench and rottenness. Those desires that carry you out to the world must be mortified. A mill-wheel runs round all the day, and at night it is in the same place. So whatever we gain and purchase in the world it must be left at night when we go to bed, when death finds us, and in the same place ; at death we are as naked as we came into the world : 1 Tim. vi. 7, ' For we brought nothing into the world, and it is certain we can carry nothing out.' A man's wealth doth not follow him, but his sins do ; his iniquity will find him out. Consider, at birth a man is contented with a cradle, and at death with a grave ; yet here we join house to house, and field to field, Isa. v. 8, as if the whole world could not contain us.

[2.] As they are only for this world, so our abode here is but short and uncertain ; and therefore, if it be worldly lust, it should be less prized, for it lasts but for a time. Within a very little while those that are most potent, powerful, and shining in the splendour of the world shall be turned to dust and ashes. God hath made life short, for many wise and merciful reasons, that the time of our labour might not last too long. He hath made us to enjoy himself ; and because he loveth the saints, he would have them the sooner with himself, and would not be long without their company ; and that we might love eternal life, therefore this life is short ; and that he might gratify the saints (for he that hath a journey to go would pass it over as soon as he can) God makes their journey as short as is convenient for his glory ; and to shame wicked men, because they delight in that which is but of a short continuance, but their torment is eternal. The pleasure of sin is but for a season, but the torments of sin are for ever and ever ; therefore this should put a check to your desires ; it is only for a world that passeth away. Nay, the lusts of this world pass away : 1 John ii. 17, ' The world passeth away, and the lusts thereof.' The time will come when we shall have no lusts to these things. It begins at sickness, but at the day of judgment we shall have no relish of these things ; and when the whole world is burnt up, it will be our torment that we have prostituted our affections to such low and unbecoming things ; we shall see the vanity when it is too late ; men will have little love to the world then.

[3.] If they be but worldly lusts, they should not be cherished were they never so durable. Why ? Because this is not our happiness and our rest. Carnal men have more of the world. Christ committed his purse to the worst of his disciples. Of the others he saith, ' They are not of the world, even as I am not of the world,' John xvii. 16. In this world God is most liberal to the worst, therefore here we should not set up our rest. Look, as it is said of Abraham, Gen. xxv. 6, that he gave gifts to Ishmael and to the sons of Keturah, but he gave the inheritance to Isaac ; wicked men have their portion, but not the inheritance. God will not be in their debt, therefore they have gifts. Therefore saith a christian, Why should I cherish these worldly lusts ? this is not my portion, but the portion of others : ' From men of the

world, which have their portion in this life,' Ps. xvii. 14. The world is Satan's circuit, he compasseth the earth. It is the saints' slaughter-house; they shed the blood of saints and prophets, Rev. xvi. 6. It is the place where God is dishonoured. They are favoured and loved most by the world whom Christ hath rejected and passed by.

[4.] Worldly lusts do hinder us from our work. We were made for another world, and this life is lent us for a while to look after heaven. We cannot drive on those two cares at once, for the world and heaven too; as a man cannot look with one eye to heaven and with another to the earth; therefore why should we indulge worldly lusts? Who would lose a crown to be owner of a dunghill? And will you forfeit heaven and the joys of God's presence for worldly conveniences? Lust hinders your care of heaven. It is true a temperate and religious use of the world furthereth it, but worldly lust doth take off your heart from God and heaven, and unfits it for it, so that your heavenly desires are hindered.

[5.] In a sense, worldly lusts do hinder us of the comfort of this world. Want increaseth with enjoyment as the fire increaseth by laying on more fuel. The more we enjoy the more we desire, so we do not enjoy what we do possess. The more we have the more we want, so that a covetous man neither enjoys this world nor the world to come.

[6.] If it be worldly lust, then take heed of it, for thou art as thy love is. If thou lovest this world, thou art a worldly man; if thou lovest God, thou art a godly man; if thou lovest heaven, thou art a heavenly man. A man is not as his opinion is, but as his affections are. A bad man may be of a good opinion, but a bad man can never have good affections. The soul, as wax, receives the impression from the object. Thou art a person of the world if thou lovest the world. Take a looking-glass and put it towards heaven, there you shall see the figure of heaven, the clouds and things above; put it downward towards the earth, you shall see the figure of the earth, trees, meadows, fruits. So doth the soul receive a figure from the things to which it is set; if the heart be set towards heaven, that puts thee into a heavenly frame; if thou appliest it to earthly objects, thou art a man of the earth.

[7.] The more we mortify these worldly lusts the more we prevent affliction. We might prevent the bitterness of the cross if we would subdue our own lusts; but because we are negligent of that work. God is forced to lay on heavy crosses.

*Secondly,* Let me now deal with these lusts in particular—pride, sensuality, and covetousness; these are immediate issues of corrupt nature; the apostle calls them lusts of the flesh, lusts of the eye, and pride of life.

1. Sensuality, or the lusts of the flesh. Let me begin there, because we live first by sense before we live by reason. These lusts are deeply rooted in the heart of man. Other sins defile a part; covetousness and pride defile the soul, but sensual lusts defile soul and body too; they leave guilt upon the soul, and dishonour upon the body. By gluttony and drunkenness, the body, which is God's temple, is only made a strainer for meats and drinks to pass through, and by adultery it is made the sink and channel of lust. In short, that you may know what these lusts of the flesh are, sensuality is an inordinate desire of soft and

delicate living, an intemperate use of pleasures, of what kind or sort soever, an undue liberty of diet, sports, and other appurtenances of life. There is allowed a due care of the body, to keep it serviceable, and there is allowed a delight in the creature; for he that created water for our necessity created wine for our comfort. The body must not be used too hardly, that it may be serviceable to the purposes of grace.

But then, what is this inordinate desire, this intemperate use, this undue liberty? How shall we trace and find out the sin? Different natures and tempers make rules uncertain; but the two general bounds which God hath set to our liberty in this kind are the health of our body and the welfare of the soul; but when bodily health is overturned, and the soul clogged and perverted, then your lusts have carried you too far.

[1.] When bodily health is overturned. Too much care for the body destroys it; as the Romans were wont to have their funerals at the gates of Venus's temple, to show that lusts shorten life. When health is destroyed, or the vigour of nature is abated (as too much oil puts out the lamp), then you sin. Hosea iv. 11, it is said, 'Whoredom, and wine, and new wine, take away the heart.' The heart, that is the generousness and sprightliness of man. When gallant and active spirits are effeminated, and brave hopes are drowned and quenched in excess of pleasures, and we lose our masculine agility and vivacity, all is melted away; then we sin against the bounds and limits God hath set us. Thus there is a restraint that ariseth from the body.

[2.] When the soul is clogged or unfitted for duty or disposed for sin. (1.) Then we are unfitted for duty when there is less aptitude for God's service. The matter of carnal pleasure is burdensome and gross; it oppresseth the soul, that it cannot lift up itself to God and divine things, because it is bowed down and humbled to pleasures, and the heart is overcharged: Luke xxi. 34, 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life.' Men drive on heavily, and duty grows burthensome and irksome. By turning out our affections to present contentments and delights we cannot pray with that readiness. The strength of our delight should be reserved for communion with God, and for those chaste pleasures that flow in his house and are to be had in his presence. (2.) When there is more aptitude for sin: Titus iii. 3, 'We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures.' Lusts and pleasures are fitly coupled and put together. The soul waxeth wanton when natural desires are too far indulged. If we do not watch over our senses, but the heart grows wanton and libidinous, and restraints of grace grow weaker, and carnal motions are more urgent, then pleasure becomes a snare, grace is disturbed, and nature is distempered, and the heart is more free for sin.

Deny these lusts of the flesh, do not indulge them, suffer them not to grow wanton.

By way of argument consider—

(1) Sensual men have little of God's Spirit: Jude 19, 'Sensual, having not the Spirit.' The Spirit is a free Spirit, and they are slaves to their lusts; the Spirit is a pure Spirit, and their desires are unclean and

gross; the Spirit is active, and they are heavy and muddy, and of a nature dull and slow. Sensual men quench the vigour of nature, much more the efficacy and radiancy of the graces of the Spirit. The Spirit works intellectual delights, and they are all for sensual. They love pleasures more than God: 2 Tim. iii. 4, 'Lovers of pleasure more than lovers of God;' those dreggy delights. Whereas the comforts and consolations of the Spirit are masculine, and they are got by exercise. Look, as the manly heat gotten by exercise is better than that which is gotten by hovering over the fire, so the comforts of the Spirit, gained by much communion with God, by being instant and earnest in prayer, is better than that delight which is gotten by hovering over the creature. Well, then, which will you choose? Will you live at large and ease, and wallow in earthly delights and contentments? or would you be stirred up by the active motion of the Spirit of God? Would you dissolve your precious hours and spirits in ease and pleasure, or else be employed in the solemn and grave exercises of religion? Frogs delight in fens, and the worst natures are most sensual; they are not fit for any worthy action or any great exploit.

(2.) It is the first thing you must do, if you mean to do anything in religion, to renounce pleasure; and therefore it is put in the first place, 'The lusts of the flesh.' It is below reason to live in pleasure, therefore much more below grace. Alas! you will do nothing if this be not done, but will lie open to every temptation. If a carnal motion arise that bids you neglect duty or practise sin, you lie open to it; therefore it is said, Prov. xxv. 28, 'He that hath no rule over his own spirit is like a city that is broken down and without walls.' He that bridles not his appetite is like a city whose wall is broken down. When a town is dismantled, it lies open for every comer; so where the appetite is unruly there is no room for the Spirit, but for every temptation: Ezek. xlvii. 11, 'But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt.' The waters of the sanctuary could not heal the miry places, which is an emblem of a sensual heart. Pleasure brings a brawn and deadness upon the conscience, a cloud upon the understanding, and a damp upon the affections. Daniel, that had the high visions of God, lived by pulse; he was a man temperate. Those that mortify pleasure are of the clearest understanding; and John the Baptist, which had most eminent revelations of the mysteries of the gospel (of all the prophets, there was not a greater than John the Baptist), he was fed with locusts and wild honey. Therefore mortify pleasure.

(3.) By custom this sin is rooted, and so hardly left; because it doth not only pervert the constitution of the soul, but the constitution of the body. Now, when the body is unruly as well as the affections, grace hath more to struggle with. A man that hath habituated himself to carnal pleasure, because his body is distempered and perverted, is not so soon healed. That is the reason that when the apostle speaks of meats and drinks, 1 Cor. vi. 12, he saith, 'He will not be brought under the power of any.' So again, when men are given to wine, it is their custom and rooted disposition; therefore avoid not only the gross act, but the very beginning, that it may not be a settled distemper. Whenever you take pleasures, they should be used with fear. It is

the charge of the Spirit of God commenceth against those, Jude 12, 'Feeding themselves without fear.' Mark, it is not enough for your acquitment that you do not drink to drunkenness, or feed to actual excess and distemper, but suffer it not to be a rooted disposition in your hearts, for then it will be hardly left. Austin speaks of his own experience in this kind, *Ebrietas longe a me est, crapula autem nonnunquam subrepat servo tuo*—Lord, I was never a drunkard, it is far from me; but gluttony creeps upon me unawares, and so hinders me from the duties of the spiritual life. The throat is a slippery place, and needs to be guarded with much watchfulness and care, lest this distemper be rooted in the heart. Job sacrificed while his sons were feasting: Job i. 5, 'For Job said, It may be that my sons have sinned, and cursed God in their hearts.' In all these things should we use much caution.

2. The next particular the apostle mentions is the lusts of the eye, or covetousness. This is an evil very natural to us, and we cannot be watchful enough against the encroachments of the world. We need it in part, and we love it more than we need it. Worldliness is a branch of original sin; it is a disease we are born with. The tenth commandment, that forbids original sin, saith, 'Thou shalt not covet.' The best find temptations this way. We are daily conversant about the things of the world, and we receive a taint from those things with which usually we converse; we find by experience that long converse is a bewitching thing. Again, the world is a thing of present enjoyment; we have the world in hand, and heaven in hope. The judgment of carnal men is quite different from the judgment of the word. The word of God counts the world to be but a fancy, and an apparition, and heaven to be the only substance: Prov. xxiii. 5, 'Wilt thou set thine eyes upon that which is not?' It is not in comparison of better things: 'And the fashion of this world passeth away,' 2 Cor. vii. 31; but, Prov. viii. 21, 'That I may cause those that love me to inherit substance.' Heaven is the durable substance; this is the judgment of the word, but wicked men think quite otherwise. We have sensible experience of the profits of the world, and therefore we judge thus perversely, and call it durable riches, and heaven but a mere fancy to make fools fond withal. Besides, worldliness is a serious thing; it doth not break out into any foul act, therefore it is applauded by men: Ps. x. 3, 'The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.' We think well of it, at least we stroke it with a gentle censure. A drunkard is more liable to reproach and shame than a worldling. Worldliness is consistent with the gravity and strictness of profession; and therefore above all corruptions it is usually found amongst them that profess religion; but dissoluteness of luxury will not stand with that external gravity and strictness which the profession of religion requires. Licentious persons procure shame to themselves, and are publicly odious; but now, this being a serious sin, and possibly it may win the soul from other vices, therefore we indulge it the more. Again, it is a cloaked sin; the apostle speaks of 'the cloak of covetousness,' 1 Thes. ii. 5. It is a hard matter to discover and find it out, there are so many evasions; necessary providence, and provision for our families is a duty, and it is a duty enforced by

nature and grace. Here men evade the charge of covetousness; they think their carking is justified, as being no more than the prudent management of their affairs. But consider, it is an evil which the Lord hates. Covetousness bewrays itself by an immoderate care after the things of this life, immoderate desire, and immoderate delight.

[1.] By an immoderate care after worldly comforts. When we are so solicitous about outward supports, what we shall do, and what will become of us, that is a sure sign of a worldly heart. We dare not trust God's providence, but cark ourselves: Luke xii. 29, 'And seek ye not what ye shall eat, and what ye shall drink, neither be ye of doubtful mind.' The word *μὴ μετεωρίζεσθε* signifies Do not hang like a meteor in the air, hovering between heaven and earth, between doubts and fears. This is to take God's work out of his hands, as the care of the son is a reproach of the father. It is a sign we dare not trust God's providence, but will be our own carvers; we reprove and tax his providence as if he were not solicitous enough for us.

*Object.* But must we not be careful and provident? I answer—

(1.) Do your present work, and for the future leave it to God. God would have us look no further than the present day, provided we do not embezzle our estate by idle projects, or in carnal pleasures, or wasteful profusion, and provided we be not negligent in our calling; let us do our work, and let God alone for future times. It is a mercy God would have our care look no further than the present day: Mat. vi. 34, 'Sufficient unto the day is the evil thereof.' God is very careful of man's welfare; he hath made carking a sin, he might have left it as a punishment. Every day hath trouble enough for our exercise, and that is as much as God hath required.

(2.) It is bewrayed by an immoderate desire. The temper of the heart is very much discovered by the current and stream of the desires. As the temper of the body is known by the beating of the pulses, so is the temper of the soul by the course of the desires; or, as physicians judge of the patient by his appetite, so may you judge of your spirits by your desires, how they are carried out, whether to heavenly things and the enjoyment of God, or to the world. A carnal frame of spirit will be known by an unsatisfied thirst, and the ravenousness of the desires, when they still increase with the enjoyment, and men crave more and more. Such a dropsy as this argues a distempered soul, especially when the desires are transported beyond all bounds of modesty and contentment: Isa. v. 8, 'Woe unto them that join house to house, and field to field, till there be no place, that they may be placed alone in the midst of the earth.' The inordinate inclinations still increaseth, and men never have enough, as if they would grasp all, that they might be blessed alone. Alas! those that have a heavenly frame will stand wondering that God hath given them so much in their pilgrimage; nay, that God hath given them anything. But more especially doth this bewray lust when these desires bring the soul to that determinate resolution that this shall be the project of their lives. He that is rich hath many temptations, however wealth be gotten, or given by God; but he that will be rich is sure to miscarry: 1 Tim. vi. 9, 'They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and

perdition.' The bent and resolution of the soul argues the heart is naught; he hath drowned himself already; he falls into a snare, and into many temptations.

(3.) By an immoderate delight in worldly comforts. A man may be worldly, that is, not carking and ravenous. Esau saith, 'I have enough, my brother,' Gen. xxxiii. 9. Your complacency in outward enjoyments is a great sin. When men are satiated with their present portion of the world, it is as great, if not a greater sin, than to desire more. When Christ would represent a covetous man, he doth it not by one that grasps at more, but by one that found a greater complacency in what he had; he blesteth himself as if he had happiness enough: Luke xii. 19, 'I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.' It is a question which is worse, a ravenous desire after more, or a carnal complacency in what we do enjoy. This last is worst; there is discontent and distrust in the former, but God is robbed and wholly laid aside by the latter. Our delight, which is the choicest affection, is intercepted. Many will say, I desire no more; but thy heart is set upon what thou hast, and so God is robbed, who is to be the soul's treasure; and the poor are robbed; they are loath to part with what they delight in; and the soul is robbed of eternal happiness, which it should look after, and of present comfort, in case God should blast all by his providence; for a contented worldly man will be soonest discontented. It is a breach of the matrimonial contract: James iv. 4, 'Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?' There is a matrimonial contract between God and the soul, wherein God propoundeth himself as God all-sufficient. Now, as if God were not good enough, men seek delight elsewhere. Well, then, deny these lusts of the eyes. To this purpose consider—

(1st.) Your happiness doth not lie in these things: Luke xii. 15, 'Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.' You may be happy without them. The saints have a candle that shall never be blown out. Neither your safety nor comfort lies in the world. Your safety doth not lie in it; you do not live by ordinary supplies, but by God's providence. Your comfort doth not lie in it, it should be in God. We cannot see how we can be well without friends, wealth, present supports; but consider, a man lives not by visible means, but by the providence of God.

(2d.) A little serves the turn to bring us to heaven. He is not poor that hath little; but he that desires more, he is the poor man. Enlarged affections make us want more than the necessities of nature. We are not contented with God's allowance, but pitch upon such a state of life, and cannot live without such splendour and pomp, or without such an estate. It is not want of estate that makes a man poor, but an unsatisfied mind. He that doth not submit to God's allowance is poor.

(3d.) God will provide for us if we do our duty. He that hath given us life will give us food that is less than life; it is Christ's argument: Mat. vi. 25, 'Is not the life more than meat, and the body more than raiment?' Nay, he that hath given us Christ, 'will he not with him



also freely give us all things? ' Rom. viii. 32. So a man may argue, God hath given me life, and that is better than food and raiment, as the body is better than the garment. Is any man so illogical, and of so little reason, as to argue thus, God hath given me Christ, and will he not give me support? 'I have trusted him with my soul, shall I not trust him with my estate? God never sets any one to work but he gives them maintenance. He feeds the ravens, and will he not feed his children? Certainly a father will not be more kind to a raven than to a child, to a flower than to a son, Mat. vi. 26-29.

(4th.) Wealth doth not make us more acceptable with God. Grace puts the rich and the poor upon the same level: James i. 9, 10, 'Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away.' The rich man is not too high for God if his heart be kept humble with his estate, and the poor man is not too low for God if he be preferred by grace; so that grace still is the ground of acceptation: 'Riches profit not in the day of wrath,' Prov. xi. 4; 'What is the hope of the hypocrite, though he hath gained, when God takes away his soul?' Job xxvii. 8. These things will stand you in no stead.

(5th.) The more estate you have, the more danger and the more trouble. A pirate doth not set upon empty vessels. None are so liable to such snares as those that have wealth and greatness. You can hardly discharge what you have already. If you had more, you would have the greater trust; for 'to whom much is given, of them much shall be required,' Luke xii. 48. You must give account for more time, for more opportunities to do good, for more acts of mercy. A greater estate is incident to more cares and more duties.

3. The third lust is pride of life. The most natural affection is self-love, and pride is nothing else but the excess of self-love. We suck it in with our milk. Our first parents fell by pride; they soon caught at that bait, 'You shall be as gods,' Gen. iii. 5; and we see it takes with us, and surpriseth us upon every small occasion; a fine garment, a lock of hair, a good horse, or a servicable creature. There is nothing so high and nothing so low but pride can make use of it; if we go back any degrees, it is to rise the higher. Yea, rather than not be proud, we can be proud of sin. The apostle speaks of some 'that glory in their shame,' Phil. iii. 19, as their revenge and glutting themselves with their unchaste pleasures. It is a sin that will put us upon much self-denial. How can men rack their spirits to promote their own praise and exaltation? How can they pinch themselves of the conveniences of life to feed pride and to supply pomp and state? Nay, a man may be proud after his death in funeral-pomp and in the glory of the sepulchre. Now pride is twofold—in mind, and in desire. Pride in the mind is self-conceit, and pride in the desire is an inordinate affection of glory or high place. Pride in mind is when we ascribe to ourselves what we have not, or transfer upon ourselves the praise of what we have. To boast of what we have not is folly; to boast of what we have is sacrilege, and we rob God; this is like a man deeply in debt, who boasts of an estate he has borrowed. Pride in the desire is an inordinate affectation of our own glory: all that men do is to set up themselves.

[1.] Against pride in the mind. Consider what little reason we have

<sup>1</sup> This appears to be the opposite of what the author designs to say.—Ed.

to be proud. Poor men ! in whose birth there is sin, in whose life there is misery, and in whose death there is sorrow and perplexity. What should we be proud of ? Not of strength, which is inferior to many beasts. Not of beauty ; many flowers are decked with a more glorious paintry. Beauty it is but skin-deep ; it is blasted with every sickness, it is the laughing-stock of every disease. And then he that is proud of his clothes is but proud of his rags wherewith his wounds are bound up. Clothes you know were occasioned by sin ; in innocency holiness was a garment for man, and men might have conversed naked without shame. And so for birth ; we have no reason to be proud of that. *Omnis sanguis concolor*—all blood is of a colour : ‘ He hath made of one blood all nations of men to dwell on all the face of the earth,’ Acts xvii. 26. Not of estates ; they are but as trappings to a horse, things without us. We do not value a horse for his trappings, but by his courage, mettle, and strength. Not of learning ; there is none so learned but he hath ignorance enough to humble him. To be proud of learning shows our ignorance. A little river seems deep when it runs between narrow banks, but when there is a broad channel it is very shallow ; so men seem to be profound till their thoughts run out into the breadth of learning. Nor should we glory in preferment and in being advanced. When men are put into great places, they grow proud, but it is their folly : thy preferment may be in judgment ; God many times chooseth wicked men to rule. He gives kingdoms to the basest of men, Dan. iv. 17. God’s providence is not only seen in preferring wise and godly governors, but in setting up the base for a judgment to the nation. Nebuchadnezzar is called God’s servant, Jer. xxv. 9. The sins of Egypt and Judah did require such a servant. A devout man complained of a bloody prince, Lord ! why hast thou made him emperor ? He did seem to hear this answer, Because I could not find a worse for such a wicked people. So when such an one was chosen bishop, he grew proud upon it, and there was a voice heard, Thou art lifted up, not because thou art worthy of the priesthood, but because the city is worthy of no better a bishop. Some may be preferred, not because they are worthy, but because the sins of the nation deserved no better governors. So in any good actions, when they are done commendable before men, remember, God makes another judgment : ‘ All the ways of man are clean in his own eyes, but the Lord weighs the spirits,’ Prov. xvi. 2. Man hath but a partial hatred of sin, but God hath an exact balance, and he weighs the spirits : Luke xvi. 15, ‘ Ye are they that justify yourselves before men, but God knoweth your hearts ; for that which is highly esteemed among men is abomination in the sight of God.’ When men praise you, say, These men cannot see my heart. Usually after some eminency there afterward comes a blasting. Jacob wrestled with God, and then his thigh was broken. Paul was rapt up into the third heaven, then presently there was sent him a thorn in the flesh. Sometimes God blasts the creature before the work, as Moses’s hand was made leprous before he wrought the miracle, Exod. iv. 6. Sometimes after the work, to show we are but vile instruments ; there is something left to remember the creature of his own vileness. Then be not proud of thy holiness, for what is this to God’s ? Ps. cxxx. 3, ‘ If thou, Lord, shouldst mark

iniquities, O Lord, who should stand?' And God hates this sin so much that he lets men fall into many scandalous sins when they grow proud of their holiness. The ornament of a high and honourable estate in the world is not outward splendour, but the humble mind: James i. 10, 'Let the rich rejoice in that he is made low.' This is true nobleness and eminency, and an argument of a great mind, to be like a spire, least and low in our own account when most exalted by God.

[2.] Against the other, pride in desires and inordinate affectation of greatness. Consider what God hath done for you already, and prize the opportunity of a private life, and improve it to frequency of duty and converse with God. It is better to be like a violet, known by our own smell rather than our greatness. The mountains are exposed to blasts and winds, and they are generally barren; but the low valleys are watered and fruitful; therefore men know not what they do when they seek great things. The true ambition is to seek the great things of heaven and the great things of Christ, and for other things, to refer ourselves to the fair invitation and allowance of God's providence. A vainglorious man is nothing in christianity. Paul can count a man's judgment but a small thing: 1 Cor. iv. 3, 'With me it is a very small thing that I should be judged of you, or of man's judgment.' God is our judge, and the business of our lives is to approve ourselves to God; man's judgment must not be valued. And besides, it is a vain thing to affect that in which we may be soon crossed. One man's opinion may disturb our quiet; one Mordecai can cross Haman in all his pomp. To doat upon that which is in the power of those whose humours are as inconstant as the waves, or their breath, or the wind, is a very great folly; where one word may deject us and cast us into sorrow. And lastly; consider, this is nothing to eternal glory.

## SERMON VII.

*We might live soberly, &c.—TITUS ii. 12.*

THE lesson which grace teacheth was propounded privatively and positively. Privatively, wherein I have showed what we must eschew and avoid, viz., 'Ungodliness and worldly lusts.'

I now come to the positive part, where the duty of man is distributed into three kinds. Look, as in a moral consideration, there are but three beings, God, neighbours, and self, so here the apostle makes three parts and branches of our duty—that we should live soberly as to ourselves; righteously as to our neighbour; godly, that the Lord may not be defrauded of his portion. Sobriety respects the duties of our personal capacity; righteousness the duties of our relation to others; and piety the duties of immediate intercourse with God.

I begin with the first of the apostle's adverbs, that we should live soberly. Sobriety is a grace very necessary; we can neither be righteous

nor pious without it ; for he that is not sober, he takes to himself more than is due, and so can neither give God nor man their portion. If he be unsober, he will be unjust ; he robs the church of his parts which are quenched in pleasure, the commonwealth of his service, the family of their maintenance and necessary provision ; and then the poor are robbed, because that which should be spent in their relief is wasted in luxury. And then he that is unsober cannot be godly, for he doth not give God his portion ; he robs God of his time, and, which is worse, of his heart ; for that, being carried out to pleasure, it is deprived of the fruition of God, and transported from better delights. So that if we would discharge our duty to God or man, if we would live righteously and piously, we must live soberly. Once more, that you may a little conceive of the weight and consequence of this discourse, sobriety is a part of virtue's armour : so much is intimated by the apostle, 2 Peter i. 5, 6, 'Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience.' Virtue or strictness of life is rooted in faith, directed by knowledge, defended and maintained by temperance and patience ; by temperance on the right hand, and patience on the left. As fortitude or patience is necessary to arm grace against dangers, so is temperance or sobriety to arm it against pleasures and worldly comforts. It is hard to say which we need most, temperance or patience. We must expect hardships, and still we live among snares, but only snares are more frequent than troubles ; as more birds are ensnared by the net than killed by the birding-piece. Persecution hath slain its thousands ; but pleasures their ten thousands. Therefore you see sobriety is of great use in the spiritual life. As we need to press faith as the root of virtue, and knowledge as the guide of virtue, so we need to press temperance and patience as the guard and defence of virtue ; patience against the troubles and hardships that we meet with, and sobriety against the comforts and allurements of the present world.

Before I enter upon the discussion of the present argument, let me first remove some prejudices.

1. Some men think that to discourse of sobriety will be to give you a moral lecture, not an evangelical discourse ; they would have us to preach Christ, as if pressing the duties of religion were not a preaching Christ. Certainly we may preach that which grace teacheth ; now grace teacheth to live soberly. The truth is, men would be honeyed and oiled with grace, and cannot endure the strictness of moral duties. Here conviction is easy, and conscience maketh guilt fly in the face, and therefore men cannot endure this kind of preaching. I tell you, to preach sobriety and temperance is to preach Christ. It is said, Acts xxiv. 24, 'After certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.' Paul, let us hear somewhat of Christ. Now what doth Paul preach of ? ver. 25, 'And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled.' There is his preaching Christ. To preach Christ is to press whatever the christian religion requireth, and in that manner and upon those terms. And when Paul saith, 1 Cor. ii. 2, 'I have determined not to know anything among you, save Jesus Christ and him crucified,' it was because that

was the controverted truth, the truth then in question, and most opposed ; for the doctrine of the cross was ' to the Jews a stumbling-block, and to the Greeks foolishness,' 1 Cor. i. 23. Now saith the apostle, as foolish a doctrine as it is, ' I have determined to know nothing else among you.' Not to prescribe in other cases, and to confine our meditations to the doctrine of the cross, there are other arguments necessary, and must take their turn and place.

2. Some men think that they are above these directions, to be taught how to eat and drink, and that every man hath prudence enough to govern his appetite. But consider, Christ thought meet to warn his own disciples : Luke xxi. 34, ' Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life.' A man would think it a needless direction to such holy men ; yet saith Christ, ' Take heed,' and certainly sin is not grown less dangerous, nor we more holy than the apostles. Besides, now if ever is there need of such kind of preaching. Some men profess to live to the height of the creature, and so make lust a wanton, as it is dangerous always to go near the pit's brink ; and he that doth all that he may will soon do more than he should. It is a character of profane men, Jude 12, ' Feeding themselves without fear.' The throat is a slippery place, and had need be watched and kept with fear. We find that an over-spiritual preaching hath made men loose and careless, and that moral duties need to be pressed.

3. Another prejudice there is against this doctrine ; men shift it off to others. We conceive of gluttony, drunkenness and covetousness otherwise than Christ did, and therefore do not judge such discourses necessary. We conceive drunkenness and gluttony to be an outrageous excess ; when we hear of gluttons and drunkards, we think of them vomiting, staggering, reeling, not being able to speak, or able to go, faltering in speech and language ; but the scripture sets out other manner of drunkards ; these are the effects, the punishment, rather than the fault. And so, when we hear of covetousness, then we think of some sordid wretch, or else of some oppressor that gets wealth by rapine and extortion, or the apparent use of unlawful means ; and so we wipe our lips, and think we are clean. But now that which is counted surfeiting and drunkenness and covetousness before God is the overcharging the heart : Luke xxi. 34, ' Take heed to yourselves, lest your hearts be overcharged,' &c. A man's heart may be overcharged, though his stomach is not, when he cannot freely meditate upon heavenly things, though he doth not vomit and give up his luxurious morsels in loathsome ejections. And that is covetousness before God when the care of earthly things hinders us from heavenly-mindedness and heavenly desires ; the heart is then overcharged, and loseth the sense of spiritual things.

These things premised, I come now to the doctrine.

*Doct.* One of the lessons which grace teacheth us is sobriety.

(1.) I shall show you what sobriety is in the general ; (2.) I shall open the particular branches of it.

First, I shall show what sobriety is in the general. Sobriety is the moderation of our affections in the pursuit and use of all earthly things.

To explain the description, it is *the moderation*. Grace doth not take away the affection, but governs it; it bridles the excess, and then reduceth the affection itself to a just stint and temper. Now the rule according to which this moderation must be made must be either the word, or, where the word interposeth not, then spiritual prudence and conveniency is to be a judge. How the word judgeth I shall show in the branches; but in matter of conveniency, what is most convenient for ourselves, that we be not brought under the power of any creature, spiritual prudence must be the rule: 1 Cor. vi. 12, 'All things are lawful for me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any.' A christian is to see, while he makes use of one part of his liberty, that he doth not forfeit and lose another, yea, the better part. As men go to law for trifles, and spend a real and solid estate, so by an intemperate use of christian liberty we forfeit that which is the best part, freedom from lusts, and from the bondage of sin. As, for instance, a promiscuous use of meats and drinks is a part of christian liberty, but freedom from lusts is another part; and therefore, while a man useth this liberty in the creature, and hereby brings himself in bondage to his lusts, or is enslaved to such a creature, how inconvenient soever the use of it be, he cannot leave it; he disappoints the main end of Christ's blood, and forfeits the fairest part of that liberty Christ hath purchased for him. God hath given us a large liberty in Christ; let us not go too far, lest we forfeit the spiritual part of it. Therefore it is a part of sobriety, if it be likely to prove a snare, to moderate and bridle the affections. Yea, in another case, which concerneth others, that may be lawful to one which is not lawful to another. If the thing affected be lawful, yet if it be likely to give offence, or to procure a blot upon ourselves, it is a part of sobriety to moderate ourselves, and abstain from it. In such a case we owe so much to one another's weakness, and to our own credit, which should be preferred before the satisfaction of any appetite whatsoever: Phil. iv. 8, 'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things;' and again, 1 Cor. viii. 13, 'Wherefore, if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend.' Rather wholly abstain from this liberty than give offence. So that this moderation is a reducing the affections to the limits of the word, and the rules of conveniency and charity.

*Of the affections.* I mean such as are accompanied with pleasure in the exercise; these are under the command of sobriety. There is a moderation of our passions that belongeth to fortitude and patience, as sorrow and anger, the moderation of these belongeth to other graces. But now such affections as are accompanied with pleasure in the exercise, as delight and desire; desire in the pursuit, and delight in the use of worldly things; these belong to sobriety. It is indeed a question which is worst, not to bridle anger or not to restrain pleasures? Anger is unruly and violent, but lusts work both ways; ἐξελκόμενος καὶ δελεαζόμενος, James i. 14, 'Every man is tempted, when he is drawn away of his own lust, and enticed.' The most generous natures

are subject to anger, and the basest to pleasures. Anger is stirred up by reason, though it runneth away without deliberation; but lust prescribeth to reason; there is more of plot and counsel in lust than in anger. Reason sooner clearth up when the storm of passion is over, and then men repent; but in lust and pleasure there is a long bondage. So that not to restrain lust, or those affections that carry us out to corporal delights, seemeth worst. But then, again, it may be inquired which is harder, to endure griefs or renounce pleasures? I shall answer—To renounce pleasures, and sobriety is more put to it than fortitude. Many that have borne griefs with a stubborn mind yet have yielded to their own carnal affections; as Sampson, that broke so many cords and bands, yet could not break the bonds of his own lusts. It is true nature flieth from grief, and therefore it is hard to take up our cross; but nature flieth from grief because it is addicted to pleasures, and it is our lusts that make the cross so burdensome. Renounce the desire and the delight, and the lust will be more easily overcome.

*In the pursuit and use.* I name both, because as we must use worldly things moderately, so we must desire them moderately. The sin is first in the affection, and there may be an immoderation in the desire when the practice is restrained by fear, or by difficulty, or by danger of compassing our lusts; and therefore the great work of sobriety is to moderate the lust. As a bird when its wing is broken is eager to fly, so a man that may abstain from excessive practice, yet he may have much inordinate affection: Col. iii. 5, 'Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection.'

*Of all earthly things.* Profits, pleasures, pomps, meats, drinks, apparel, recreations; sobriety reacheth all those affections that are carried out to any of the good things of this natural life. There is a dry drunkenness, as the prophet saith in another case: Isa. xxix. 9, 'They are drunken, but not with wine; they stagger, but not with strong drink.' The cares of this world have an inebriating power, as well as voluptuous living; and therefore Christ couples them together: 'Surfeiting and drunkenness, and cares of this life,' Luke xxi. 34. Look, as wine disturbeth reason and oppresseth the senses, so do these worldly cares besot the mind and deprive us of the sense of spiritual things; and therefore sobriety is necessary to moderate our cares, as well as to govern the use of meats and drinks.

Secondly, I shall handle sobriety in these four branches—

1. As to pleasures and recreation, sleep and pastime.
2. In meats and drinks, and the necessary supports of human life.
3. In pomp and apparel.
4. In the cares of this world.

First branch, sobriety in recreation.

The first branch of sobriety, in recreation, in sleep and pastime, and other delights of human life.

For sleep I need say but little; it is a soft enemy, that steals away half our time, and should be reckoned among our burdens, and not our pleasures, as a thing to be borne with patience rather than to be taken with delight. It is our unhappiness that so much of our lives should be spent, and not one act of love and kindness should be shown to God.

The angels, that are wholly spiritual, are exempted from this necessity. Night and day they are always praising God, doing his will, and hearkening to the voice of his word. Yea, we may see many other creatures are restless in their motions, and obey the law of their creation without weariness. The sun in a constant unwearied course moves from east to west and from west to east, and never ceaseth. When thou liest upon thy bed in the morning, thou mayest think of it, how many thousand miles the sun hath travelled since thou went to rest the last night, that he might come again this morning to give thee light to go about thy labour and exercise, and yet thou liest snorting upon thy bed, and turning hither and thither, as Solomon saith, like a door upon the hinges. David contended with the sun who should be up first; as the sun to represent God to the world, so he to acknowledge God in his prayers and supplications: Ps. cxix. 147, 'I prevented the dawning of the morning, and cried.' But of this I will speak no more. Common prudence and the light of nature will give us sufficient direction.

But now for sports, and the other delights of human life. Accept of God's indulgence with thankfulness, and use it with moderation. Adam in innocency was placed in a garden of delight; and since the fall God hath provided not only for necessity but pleasure. Certainly in Christ we have a great liberty, but we should not use it as an occasion to the flesh: 'To the pure all things are pure,' Titus i. 15. Only let us take heed that we are pure in the use of these outward comforts and refreshments. Now we need not fear the uncleanness of meats and sports, but let us fear the uncleanness of lusts. There is a double exercise of sobriety in our sports and recreations and the delights of the human life—to direct us in the choice of them, and in the use of them.

1. In the choice of them, that they be lawful, not 'the pleasures of sin,' Heb. xi. 25. There is a strange perverseness in man's nature; those pleasures relish best that are seasoned with sin, as if we could not do nature right without wrong to God, and putting an affront upon his laws: 'He that breaks the hedge, a serpent shall bite him,' Eccles. x. 8. Now, to prevent danger of this kind, and that we may not break through the hedge and the restraints which God hath set us, and so find remorse upon our deathbeds, conscience must be informed. Generally we may observe, that we offend God more in our recreations than in any other affairs of life, and are more guilty of unlawful recreations than of unlawful ways of gain and traffic; and therefore it is good to be wary, and keep at a distance from sin. And because recreations are not among things absolutely necessary, but only convenient, if they be questionable, or of ill fame, it is better to forbear: Phil. iv. 8, 'Whatsoever things are of good report, &c., think of these things;' that we may be sure not to be guilty of any contempt of God, and that we may not give offence to others. As, for instance, a luscious lot in cards or dice is very questionable, therefore better to be forborne than used, especially where they give offence. And again, because 'everything is sanctified by the word of God and prayer,' 1 Tim. iv. 4, therefore we should seek to understand our liberty by the word, and venture upon nothing in this kind but what we can commend to God in prayer, and upon which we can ask a blessing. Thus sobriety directs you in the choice of recreations.



2. In the use. Usually we offend in such things as are for the matter lawful; there the soul is more secure: as in the Gospel, the excuse is put in the handsomest terms: Luke xiv. 20, 'I have married a wife, and therefore I cannot come.' For the understanding of it, note, Christ's parables do put the dispositions of men's hearts into words. Now the sensualist, or the man that is addicted to pleasures, is there represented; and mark, he doth not urge dalliance with harlots, but 'I have married a wife, and therefore I cannot come;' implying that excess in lawful pleasures keepeth many from Christ and from the things of grace; and therefore here is the work of sobriety, to set bounds and limits to the use and exercise of our liberty, that it may not degenerate into licentiousness.

Well, but what rules shall we observe? In short, then, we offend in sports when they waste our estate, rob us of our time, cheat us of opportunity of privacy and retirement with God, and when they unfit the heart for the duties of religion.

[1.] When they waste their estates. You may not do with your estates as you please; you are stewards, and are to be accountable to God at the last day for every penny. Why should a prodigal have a greater liberty and dominion over his estate than a covetous man? I will tell you for what reason I speak it; prodigals that 'waste their substance with riotous living,' as he described in Luke xv. 13, when they are taxed for this, they say, It is my own, and I may do with my own as I please. We are not content to take such an answer from a rich and covetous man when you press him to charity; if he should say, It is my own, and I shall give what I please, as Nabal said, 1 Sam. xxv. 11, 'Shall I take my bread, and my water, and my flesh, that I have killed for my shearers, and give it unto men whom I know not?' The truth is, it is a mistake on both sides; it is not theirs, but God's; he is the great owner. Therefore when recreations are costly, and waste your estates, you cannot give an account of it to God at the great day; you rob your families, at least the poor. Lust starves charity, and makes it a beggar. It is sad when a lust can command thee to do more than the love of God can. When you can lavish away thus much upon your pleasures, and account nothing too dear for them, and every penny be begrudged that is for a use truly good, you are guilty of sacrilege to God, you rob him of his tribute, and you rob the poor of their support, who are God's receivers.

[2.] When they engross your time, which is the most precious commodity that can be, for it cannot be bought with gold and silver, and, when once lost, can never be repaired. God hath appointed pleasures after labour, and when we are grown dull with exercise; but then they should be moderate, that as little time be wasted as may be. But now, when men make a calling of their recreation, and their life is nothing else but a diversion from one pleasure to another, and they spend more time than will serve to quicken them to their work, certainly this is a sin; for then they alter the nature of them, and make it a work, and not a sport. They that spend their whole time in eating, drinking, and sporting, live like beasts rather than men; for it is the beasts' happiness to take pleasure without remorse. Nay, they live rather like plants, which are a less noble sort of beings than beasts. Beasts have their labour, but plants have only life, and time given them

that they may grow bulky; for it is the perfection of plants to grow bulky and increase in stature. And yet this is the life of many gallants and idle gentlemen, who live as if they were not born for business but recreation. Nay, though you do not make a trade of it, yet too much time is not to be spent for the measure; only so much time as will serve to quicken you again to the labours of your general and particular calling. An eminent divine gives this rule concerning recreations, It is not lawful for a man in an ordinary course to spend more time in the day upon any pastime than in religious exercises. He means private religious exercises; he limits him only thus, not constantly. Now, if we be tried by this rule, how many of us would be taken tardy and guilty of sin? As one said, when he read Mat. v., *Aut hoc non est evangelium, aut nos non sumus evangelici*—Either this is not scripture, or we not christians. So let us look upon this rule; either it is not true, or we do not act aright. Therefore let us debate it a little, and see whether is defective. Either we come short of strictness and circumspection, or the rule comes short of truth and weight. Think of it. Certainly it is most equal that the most needful duties should have most time bestowed upon them. To get assurance and enjoy communion with God, this should be first in your care: Mat. vi. 33, ‘Seek ye first the kingdom of God, and the righteousness thereof, and all these things shall be added to you.’ It is true we cannot spend so much time in private communion with God as in business, because of the urgency of bodily necessities; yet this is but equal, that we should spend as much time in duties of religion as we do in recreation. Consider, the soul hath its delights, and repasts, and recreations, as well as the body, and needs it as much; and therefore, if our first care should be for the soul, it is but equal that at least as much recreation as we bestow upon the body, so much also should we allow to the soul. Especially when we consider this, that it is some refreshment to the body to go aside from manual labour and converse with God. Once more, that you may think charitably upon this rule, there is a sad character in scripture given of that sort of men, 2 Tim. iii. 4, that ‘are lovers of pleasure more than lovers of God.’ Now consider, will not this too much describe the temper of our hearts? Will not this text stare in the face of conscience, when we are loath to give an equal time to God and to religion as to our carnal sports and delights? If your expenses of time were written in your debt-books, you would blush to look over the accounts; so much for pleasure, so much for sports, so much for business, and so little for duty and private converse with God. The rule is too true; let conscience be judge. Certainly if we did prize heavenly comforts as much as carnal, we should not complain of the rule as too strict. What shall we think of them who grudge no time spent in pleasure, and yet grudge all time spent in God’s service?

[3.] When they unfit the heart for any serious work, by putting the affections out of joint, then they become a snare, and it is high time to think of setting a restraint. All things are to be measured by their end. Now the end of pleasure is only this, to quicken the mind and revive the body, and fit it for work and service. The end of pleasure is not for pleasure, but work and service. Well, then, a thing is no longer good than it conduceth to its end. Now, when the heart is set back, and unfitted more for duty, and less able to pray and meditate,

and labour in our callings, by reason of our sports and recreations, it is a sign we have too much let loose the reins to pleasure ; for pleasure was appointed to make us better, not worse, more cheerful in the duties of our callings ; but now it proveth a clog and a snare.

[4.] Then is sobriety to interpose when our pleasure doth cheat us of opportunity of retirement and religious privacy with God and ourselves. Certainly it is a duty to maintain a constant converse with God : Job xxii. 21, ‘ Acquaint thyself with him, and be at peace.’ He delights to speak with his creatures, and be familiar with them. This is that which is called communion with God, a constant correspondency that is kept up between God and the soul. Now, will a man rob God ? This is strange and monstrous. Well, then, when ease and pleasure will not give way for communion with God, and stops the voice of conscience when it pleads for God, then it is naught. And so for privacy with ourselves ; it is a duty to commune with our own hearts : Ps. iv. 4, ‘ Commune with your own heart upon your bed, and be still.’ We and our hearts should be often together. Now carnal men give themselves up to pleasure because they cannot endure solitariness and self-conversing ; they are loath to look into themselves ; like a mill, when it wants corn, it will grind upon itself ; they shall be forced to speak to themselves, which they cannot endure. Now pleasures are unlawful when they use them against holy soliloquies, and as a remedy against conscience ; as Saul would drive away his evil spirit by David’s music. This is a great sin : Amos vi. 3, ‘ They put far from them the evil day ;’ and ver. 6, ‘ They drink wine in bowls, but remember not the afflictions of Joseph.’ Men beguile their consciences by turning from pleasure to pleasure, and so put off suing out a pardon, the sense of their sins, and humbling themselves before God, and making their peace with God. This is the work of your lives. Therefore when business, entertainments, sports, and pleasures take up your time, and will not allow you to be solitary, and you and your hearts be together, you sin against God : Job xxi. 13, ‘ They spend their days in wealth, and in a moment go down to the grave.’ It is dangerous to employ your whole time in mirth, and in visits, and in company, that should be spent in examining your hearts, humbling your souls and seeking the face of God ; so that your hearts grow dead and barren.

Helps to sobriety are two—to consider the preciousness of time, and the vileness and danger of pleasure.

First, The preciousness of time ; that will appear in sundry considerations.

1. Time is short. We have a great deal of work to do, and but little time ; therefore we should redeem it from pleasure, and rather encroach upon our recreation, and spend it in matters that most concern us. All complain of the shortness of time, and yet every one hath more time than he useth well. We should rather complain of the loss of time than of the shortness of time ; as Seneca said, *Non ocepimus brevem vitam, sed fecimus ; nec inopes temporis, sed prodigii sumus*—We make our lives far more short than otherwise they would be ; and we do not want time, but waste it. We spend it freely upon mirth and vain pleasures, as if we had more than we could well tell

what to do withal. Life is short, and yet we throw it away, as if we had not such great work to do as to mortify corruptions and to make our peace with God; as if that eternity which cannot be exhausted in our thoughts did not depend upon this moment. When men are writing of a sermon, and have but little paper left, they write close. Oh! consider, our work lies upon our hands, and therefore the acts of duty should be more close and thick. The sun is even going down; we know not how soon day may be over.

2. Too much time hath been spent already; so will all the godly-wise judge: 1 Peter iv. 3, 'For the time past of our life may suffice us to have wrought the will of the gentiles;' Rom. xiii. 12, 'The night is far spent, the day is at hand;' and there is but little left to express your love and thankfulness in glorifying God. Our infancy was spent in ease, and youth in sin, and age in business. Certainly that part of your lives was merely lost which was spent in an unregenerate condition. Saith Austin, *Perdit quod vivit, qui te non diligit*—He loseth that time which he lives that doth not love the Lord. Properly we are not said to live till we live in Christ. A man may be long at sea, tossed to and fro upon the waves, and yet be but little from his port, and cannot be said to have made a long voyage; so a man may abide long in the world, but cannot be said to live long, if he doth not live in Christ. Reflect this truth upon thy heart. Alas! my life hitherto hath been a death rather than a life, useless, and lost to all spiritual purposes; and shall I still waste my time, and spend my days in ease and idleness? Travellers that have tarried long in their inn mend their pace, and ride as much in an hour as before they did in many: so we have staid too long; oh! let us now mend our pace. Say, I have lived thus long vainly, sinfully, carnally, in an earthly manner; I have little thought of God, and treasuring up for heaven, or providing for my latter end. Oh! how rich might I have been if I had been a good merchant for my soul! How am I now outstripped by many my equals, my youngers in age, but seniors in grace! They are in Christ before me. Oh! why doth God spare me, but to recover that which is lost?

3. Consider, it is uncertain how long thou shalt enjoy the season. The present time is always best, and shall we waste it vainly? We have not a lease of our lives. Ludovicus Capellus tells of a rabbin that, being asked when was the fittest time for a man to repent, he answered him, One day before he dies, meaning presently, for this may be your last day. We know not how soon God may call us to himself. In an orchard some fruits are plucked green, few are left to rot upon the tree. Mariners, that have not the wind in a bottle, are ready to tackle the first gale. We shall never have a better opportunity to consider our ways. In youth we want wisdom and zeal, and in age strength; in the midst of business we want leisure, and in the midst of leisure we want a heart. There is not more efficacy in the latter season than in the former. Do not think that sickness and old age will help you more in the work of repentance than youth. Moral arguments work not without evangelical grace. The bad thief had one foot in hell, and yet he blasphemed. There will be more difficulty in old age, but no help. Sickness and age needs a cordial, and not work; and therefore no season like the present.

4. They that have lost time know the worth of it. Oh! if they might have the happiness to live again that are now in hell, would they waste their precious hours so wantonly and lavishly as you do? Dying men that are affrighted in conscience, discover to us the passions of the damned; they would give all the world for one year or one month to repent. He that so passionately begged for a drop to cool his tongue, how would he have indented with God for a year's respite from torment? In the day of death, all the wealth of the world will not purchase one day longer. We never know what we lose in losing time, till it be too late. It is better to be sensible of the worth of time in earth than in hell. Knowledge of things that are evil and bitter is more easily gained by teaching than by experience and feeling; but we do not lay these things to heart. Christ mourned over Jerusalem because she lost her day: Luke xix. 42, 'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes.'

5. We must give an account for time, and therefore let not pleasure engross and take up too much of it. Whenever God comes to reckon with his people, the great thing for which he calls them to an account is their time. He keeps an exact reckoning of the years of his patience: Ps. xcv. 10, 'Forty years long was I grieved with this generation.' I have given them thirty, forty, fifty years respite to think of their sins, and apply their hearts to be wise for eternity. So of the times and seasons of grace, and methods and dispensations of mercy: Luke xiii. 7, 'Behold, these three years came I seeking fruit of this fig-tree, and find none;' by which is meant the three years of Christ's ministry with the Jews, for he was then entering on his last half-year. When the scripture speaks in a round number, there is no mystery in it; but when the numbers are uneven and odd, there is something to be noted; these three years Christ had been labouring with them. And Jer. xxv. 3, 'From the thirteenth year of Josiah the son of Amon king of Judah (that is the three-and-twentieth year), the word of the Lord hath come unto me, and I have spoken unto you rising early, and speaking,' &c. Such passages are but pledges of the great process of the day of judgment. God will call to account then for the time of his patience, and the means and mercies you have had. Oh! then, reflect this truth upon your hearts, and say, I must die and give an account for time, and alas! I cannot give an account of one day among a thousand. My time hath been spent in foolish mirth, in troublesome cares, in idle company, in vain sports and revellings; and how shall I be able to look God in the face, and answer him? Do but pass the account with yourselves, and if you cannot answer conscience, you will never be able to answer God. So much time spent in meals and banquets, so much in visits, so much in sports, so much in sleep, so much in worldly employments, and then think how little a remainder there is for God! Oh! if we did but now and then cast up our accounts, it would extremely shame us. If you hire a labourer for the day, and he should come at night and demand pay, and the master should say, What hast thou done for me? would he not be ashamed to say, Thus much time have I spent in meals, thus much in loitering and sporting with my companions, thus much in mending my own apparel, and an hour or half an hour in your work and service. Can this man expect a day's wages? Christians.

do you believe that there is a God of recompenses, and that there will be a day of account, that you dare loiter thus, and waste away your time that should be spent in God's service?

Secondly, Consider the baseness and the danger of pleasures, in four considerations—

1. The baser a man is the more he affects carnal delights and is addicted this way : Eccles. vii. 4, 'The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth.' That which wise men prefer certainly is better than that which fools make choice of. Now this is the choice of fools. Wise men know there is more to be gained by grave exercises and by spectacles of sorrow than in the places of carnal rejoicing ; they know there is nothing to be seen or heard there but snares or baits ; little wisdom to be gained, and little improvement of grace and reason to be made.

2. All carnal pleasures are mixed with grief, and leave a sting and bitterness in the issue. You never came away from your sports with such a merry heart as you do from the throne of grace. If men would but consider their experiences after duty and after recreation ; there is a calm and serenity in the conscience after the saddest duties when they are ended. Who ever repented of his repentance ? They yield some cheering and reviving to the soul. As it is said of Hannah, 1 Sam. i. 18, that she 'went away, and did eat, and her countenance was no more sad.' Prayer gives ease, as the opening of a vein in a fever. If all come not away alike cheerful from the throne of grace, and this be not a general rule, yet it is no addition to their grief that they have been with God ; rather it is some lessening of their trouble. As the pouring out of a complaint into a friend's bosom, though it do not help, it is some ease to the mind ; so though God do not come in with a high tide of comfort to the soul, yet it is some ease we have been with God, and presented the case to his pity ; there is some spiritual mirth and delight kindled, at least some lessening of grief. But now, not to speak of wicked men, when they come from their pleasures, even the children of God, to whom all things are pure, yet because of the tenderness of their hearts there is always some remorse after their pleasures ; and therefore Solomon propounds it as a general rule, Prov. xiv. 13, 'Even in laughter the heart is sorrowful, and the end of that mirth is heaviness.' It is an allusion to outward laughter, which causeth pain by the too much dilation of the spirits and straining the body, which is a figure of that remorse which accompanies all worldly joy. All worldly joy begets a sudden damp upon the spirit in the departure. God will still remember us, that we are in our pilgrimage, and complete joy is not to be had here ; that every rose in the world grows with a thorn, would teach us to look after more solid comforts.

3. Pleasures, if they be not watched, will soon make us unfit for communion with God and for any solemn duty : Eccles. ii. 2, 'I have said of laughter, It is mad, and of mirth, What doth it ?' Solomon in the former verse was resolved to make an experiment, and to let loose his heart to carnal pleasures, that he might see what would come of it ; to loosen the reins, and turn his heart loose to carnal pleasures ; and what was the issue ? 'Oh ! it is mad !' It soon transports the mind, and puts reason out of frame ; it makes a wise man to be like a

madman; as madmen in their freaks of mirth have little use of reason. And of laughter it is said, 'What doth it?' that is, whither hast thou carried me? whither art thou now going and carrying my soul? Satan hath a greater advantage upon you in your sports than in your business; therefore to affect them is but playing with the baits, and as the bird sings in the fowler's snare, so do we in the midst of temptation. If christians would but consult with their experience, how often have we smarted when we fall into it. A poor beast fallen into a hole will not fall into the same hole again. Though we see the inconveniency of it, yet our hearts are addicted.

4. It is a sign men have not received the power of grace when they are immoderately addicted to pleasures. It is a description of the carnal state: Titus iii. 3, 'We ourselves also were sometimes foolish, disobedient, serving divers lusts and pleasures.' So much grace as you have, so much victory and command over yourselves; and therefore, when men are wholly led by sense, they are at a great distance from the life of grace. Therefore, as we would not be accounted carnal, we should be more sober in this kind. We may use pleasures, but should not serve pleasures; but rejoice as if we rejoiced not. If we use a thing, it is for some other end; we enjoy the end, and use the means. You may use pleasure to quicken the mind and revive the body, that it may be quick in the service of God, and not unfit the heart for duties of religion.

## SERMON VIII.

*We might live soberly, &c.*—TITUS ii. 12.

SECOND branch, sobriety in meats and drinks. If you ask which is worst, excess in meat or drink, gluttony or drunkenness? I answer—Drunkenness is more odious, and doth more sensibly deprive a man of the use of reason, and put him upon actions unseemly, and is the cause of more diseases and disorders in the body. But then gluttony is very dangerous, partly because it is not of such a great disreputation among men as drunkenness, and shame is one of the restraints of sin; partly because it insensibly creeps upon us, as Austin complained, *Ebrietas longe a me est, crapula autem nonnunquam surrepit servo tuo*—Lord, I abhor drunkenness, but gluttony creeps unawares upon me. If it be inquired again, which sin is worst, he that is immoderate in the use of pleasure, or he that is immoderate in worldly cares? I answer—Gross intemperance brings more dishonour to God, and worldly cares more spiritual disadvantage to our souls. A worldling doth not dishonour God openly so much as a drunkard, but then he is more incapable of conviction and of heavenly things; and by distracting his heart with cares he shrewdly endangereth his salvation. As for drunkards and sensualists, their face declareth their shame, and their crime is written in their foreheads;

and so they have less of defence against the strokes of the word; therefore our Saviour saith, Mat. xxi. 31, that 'the publicans and harlots go into the kingdom of God before you.'

These things premised, I come to speak of sobriety in the use of meats and drinks. I join them both together, because grace is exercised in the restraint of both. Christians, as we are your remembrancers to God, so we must be God's remembrancers to you, and every part of conversation falls under some rule of religion. The apostle saith, 1 Peter i. 15, 'As he that hath called you is holy, so be ye holy in all manner of conversation;' in every point, and every affair of life; and therefore eating and drinking being one part of human conversation, it is necessary to give you some directions. It is very familiar with men to miscarry by appetite, more familiar with man than with beasts. There is no beast but swine will overeat themselves; they know their stint and measure. But, Lord, how far is man fallen! Nature is not only blind in point of worship, but weak in point of appetite. The relics of inordinancy are in the regenerate. The holiest men had need of caution, as Christ saith to his disciples, 'Take heed and beware that your hearts be not over-charged with surfeiting and drunkenness,' Luke xxi. 34. And the apostle bids Timothy to flee youthful lusts, to be chaste and pure as he was: 2 Tim. ii. 22, 'Flee also youthful lusts, but follow after righteousness, faith, charity, peace, with them that call on the Lord with a pure heart.' Yea, those that are wisest and most accomplished many times are swallowed up in this gulf. Who would have thought that Adam and Eve, endowed with the image of God, should have miscarried by appetite, by eating? or that Solomon, who had such large gifts and knowledge, from the cedar to the hyssop, should miscarry by women? and that persons of excellent abilities are many times of a riotous conversation? Certainly we are weakest where we think ourselves strong. When the upper part of the soul is sufficiently fortified with counsel and knowledge, the devil dare not assault us in point of error, but then he draws us away by appetite, and the baits of the flesh; and therefore we had need speak of sobriety in meats and drinks.

Now sobriety becomes all persons, especially magistrates, ministers, women, and youth. Magistrates and ministers, because of the dignity of their office; women, because of the imbecility of their sex; and youth, because of the slipperiness of their age.

1. For magistrates: Prov. xxxi. 4, 5, 'It is not for kings, O Lemue, it is not for kings to drink wine, nor for princes strong drink. Give strong drink to him that is ready to perish.' It is an allusion to the custom among the Jews; if a man were condemned to die, it was their courtesy to give him spiced wine to attenuate and thin the blood, that it might sooner pass out of the body, and to inebriate the senses that he might be less sensible of his pain. Now 'it is not for kings to drink wine,' not for the judge, but for the condemned person. So Eccles. x. 16, 17, 'Woe unto thee, O land, when thy princes eat in the morning. Blessed art thou, O land, when thy princes eat in due season, for strength, and not for drunkenness.' Magistrates cannot be good or bad alone; when they are given to sensual delights, it is more odious in them, for it unfits and diverts them from public business; when they spend their time in excess, they are totally indisposed for counsel and wise



debates, and weighty affairs; therefore the Carthaginians forbade wine to magistrates during the time of their magistracy; and by Solon's law a drunken prince was to be slain.

2. For ministers, their work lies with God, therefore they had need live in constant sobriety. Under pain of death, neither Aaron nor his sons the priests were to drink wine or strong drink, when they went into the tabernacle of the congregation. Lev. x. 9, 'Do not drink wine or strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die. It shall be a statute for ever, throughout your generations.' It is probable Nadab and Abihu's miscarriage in offering strange fire was occasioned by fumes of strong drink; for presently God makes that law for Aaron and his sons. So the apostle: 1 Tim. iii. 3, 'A bishop must be sober, not given to wine,' because of the excellency of his ministration, which requires meditation, and freedom of contemplation, which is hindered by the fumes of wine and strong drink.

3. For women, because of the weakness and modesty of their sex. In some nations it was death for women to be intemperate, because by this means they make shipwreck of that modesty which is the ornament of that feeble sex; and therefore excess in them is more filthy and shameful.

4. For youth, they need chiefly to be pressed to this sobriety, because of the slipperiness of their age. Their judgments are weak and green, and their affections are violent. Nature is strong in them, and Satan is diligent to seduce them; he prizeth young affections; and they are but newly come to the use of their reason, from living the life of sense; and the natural heat of the stomach that is found in youth is a great provocation. Though all need to be fortified, yet especially these.

But what is this sobriety that is required? I answer—You may know it by the sin that is contrary to it; and we sin against sobriety when we offend by quantity, quality, and in the manner of usage.

1. There must not be offence in quantity. Fulness of bread was one of Sodom's sins, Ezek. xvi. 49; that is, excess in the use of the creature. Now, how shall we state this excess? Not merely by the custom of nations, for sins may be authorised by general practice, as Sodom's sin was fulness of bread. Not merely by the greatness of the estate; plenty doth not warrant excess. If a man have never so much cloth, yet he would not make his garment too big for him. If the meat be too salt, it is no excuse to the cook to say he had good store of salt by him; so will it be no plea that God hath given you plenty and a great estate to warrant you in your excess. The heart may be overcharged when the purse is not. Neither must it be measured by the capacity of the stomach. Christ doth not say, Take heed you do not overcharge your stomach with surfeiting and drunkenness, but your heart, Luke xxi. 34. Some men are strong to drink wine; they are tubs and hogsheds, as Ambrose calls them, rather than men. But it is not when the stomach is overcharged, but the conscience, when it grows secure and carnal; or the heart, when it is not fit for duties, less apt to be lifted up to God in prayers and thanksgivings, and the mind cannot be lifted up to heavenly things. So that the measure in this kind must be our fitness to perform the duties of our general and particular calling; and when that is exceeded, then we sin.

2. For the quality. We must not hanker after quails, and desire dainty food; that is a sign lust is made wanton; and nature, being perverted, is grown delicate, which otherwise aimeth but at necessaries. Indeed it is God's great indulgence to us to give such things as are refreshments to nature, not only for support but delight. The substance of our food might suffice to nourish, but God hath created them with smell, taste and colours, for our greater delight. But we must not be too curious; this is 'nourishing your hearts as in a day of slaughter,' James v. 5. And still the disposition increaseth; therefore it is good to check curiosity at first. Curiosity in diet God takes notice of: Deut. xiv. 21, 'Thou shalt not see the a kid in his mother's milk;' affecting excessively the pleasing of the palate with too much curiosity. It is said of the rich glutton, 'He fared sumptuously every day,' Luke xvi. 19. I know feasts are allowed, and sometimes a more liberal use of the creature; Christ honoured a feast with a miracle of changing water into wine. But a constant delicacy brings a brawn upon the heart, and a wantonness upon the appetite. When men do nothing else but knit pleasure to pleasure, they nourish their hearts, that is, rear up their lusts, and are fond of the flesh. We are still to maintain and carry on the spiritual conflict, and therefore this curiosity and hunting after novelties is contrary to the intent of the christian life, which is a war with the flesh, not to make it wanton.

3. The manner of enjoying the creature; it must be with caution and with piety.

[1.] With caution. Job sacrificed while his sons feasted, Job i. 5. We are apt to forget God most when he is best to us; and when our hearts are warmed and inflamed with high and good cheer, we are apt to sin; therefore your heart should not be let loose to the fruition of outward comforts. It is ill to trust appetite without a guard, as it is to trust a child among a company of poisons: Prov. xxiii. 1, 2, 'When thou sittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat, if thou be a man given to appetite;' that is Solomon's advice; 'And rejoice as if you rejoiced not,' 1 Cor. vii. 31. Consider you are in the midst of dangers and temptations. When these baits are before you, self-denial is put to the exercise; and here you are tried to see what command you have over yourselves. Men lay aside all care when they go to festival meetings. It were well to lay aside worldly cares, that you might not eat the bread of sorrow; but take heed of a secret snare; you should not lay aside spiritual care.

[2.] You must use them with piety. God must not be banished from our delights and refreshments; we must receive them from God, enjoy them in God, and refer them to God. We must receive them from God, who is the author, the giver, the allower, and the sanctifier of them. You must take all your comforts out of God's hands with thanksgiving, then your table will not so easily be made a snare. How sweet is this when you can say in good conscience, Lord, thou hast provided this for me, this is the comfort thou hast allowed me. The apostle saith, 1 Tim. iv. 4, 5, 'Every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer.' In the word God hath declared the use to be lawful; there we understand our liberty and right by Christ; and in prayer we ask

God's leave and blessing, that so we may act faith upon his providence ; for man doth not live by bread alone, he must receive his strength and nourishment from God. All the creatures since the fall are armed with a curse, and therefore we had need take them as blessings out of God's hand in and through Jesus Christ ; and we must enjoy them in God ; God must not be forgotten when he remembers us. As you refresh the body with food, let the soul be refreshed too by meditation ; that is the soul's refreshment. Consider his liberality ; how many things doth God give at a feast ? It is God that gives wealth to furnish our table, health to use them, peace to meet together ; and Christ hath purchased liberty that we may make use of all these blessings. The soul must have its refreshment ; and so may we meditate upon Christ's sweetness, the fatness of God's house. In Luke xiv., when Christ was eating bread in the pharisee's house, then he discoursed of the spiritual wedding supper, and of eating bread in his Father's kingdom. Then you must use them to God, as the end and scope : 1 Cor. x. 31, ' Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God.' No pleasure should be its own end. The immediate end is the sustentation of the body, but the remote end should be service and God's glory. We do not eat to eat, but eat to live. Pleasure is the handmaid of nature, but not the guide. The end of eating is to repair the strength which hath been weakened in duty, and fit us to attend upon duty again : Eccles. x. 17, ' Thy princes eat in due season, for strength, and not for drunkenness ; ' not for mere delight, but for service. Thus you see what it is to be sober in the use of meats and drinks.

Third branch, sobriety in apparel.

The third branch of sobriety is in apparel. That this is a part of sobriety appears by that scripture, 1 Tim. ii. 9, ' That women adorn themselves in modest apparel, with shamefacedness and sobriety.' We must be moderate as to apparel, as well as to other delights and comforts of life.

In managing this part of the discourse, I shall first give you some rules, and then some helps.

*First*, For the rules. The work of sobriety is to moderate the affection, and then the use.

1. To moderate the affection to vain and immodest apparel ; there the disease begins : Col. iii. 5, ' Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection.' There may be even in those that are poor a desire and an envy at the bravery of others (which is grievous to the Spirit of God) when we want it ourselves. Pride in apparel is not only seen in the wearing, but in the desire of it, when we can no sooner see a vain fashion but we are taken with it, as Ahaz was taken with the altar at Damascus, and we must have another of the like fashion. It is the duty of christians ' to consider one another, to provoke to love and to good works,' Heb. x. 24, who should be most sober, most modest in their apparel ; but we often provoke one another to excess and pomp, and strive who shall excel ; therefore this desire, when we are taken with vain fashions, is sinful. And if our hand will not reach to it, then we envy and speak against others, not out of zeal, but emulation, because we cannot attain to the like ourselves. as Diogenes trode on Plato's rich

garment with a greater pride, *Calco Platonis fastum*. Envy shows we value these things. Now, to moderate this secret envy, take a consideration or two—

[1.] If we have food, and raiment to cover our nakedness, why should we trouble ourselves about more? 1 Tim. vi. 8, 'And having food and raiment, let us be therewith content.' When God first made Adam and Eve apparel, he made them coats of skins, plain and homely ware; and they were greater persons than we are. And it is said of the children of God, those of whom the world was not worthy, Heb. xi. 37, 'They wandered about in sheepskins and goatskins.' Our condition is much better; therefore let us not envy others when they shine and excel in pomp of the world; it is enough God hath given us anything for warmth and use.

[2.] Consider how holy men have behaved themselves upon a like occasion. It is recorded in the life of Bernard, if he saw a poor man in coarse habit, he would say, It may be this poor man may be glorious within, and have a better soul than thou hast; but if he saw a man with a fine garment, he would say, It may be he excels thee as much within as without. So Pambus, when he saw one very curious in dressing herself, he wept, saying, Have I been as careful to please Christ, to deck my soul with grace in the sight of God, as she is to please a wanton lover? Thus should we make a spiritual use of such a spectacle, and strive to be as fine in God's sight as they are in bravery without.

2. The work of sobriety is not only to moderate the affection, but to moderate the use of apparel and outward ornament, that we may not be pompous and excessive. That there is such a sin as excess in apparel appears by the frequent dissuasives of the word. The scripture takes notice of it chiefly in women, but men have their share. The Holy Ghost by the prophet Isaiah is pleased to give us an account of the fashions of those days, and to make an inventory of their wardrobe: chap. iii. 18-24, 'In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils; and therefore threateneth a heavy judgment, ver. 24, 25, 'And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair baldness; and instead of a stomacher a girding with sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war.' Mark the judgment; a scab, which meeteth with their aim, which was to set off their beauty; and the violence, incivilities and rudeness of the soldiers to meet with the matter of their sin, who shall strip them of their garments, that they should not have rags to cover their nakedness. So 1 Peter iii. 3, the Spirit of God takes notice of 'the outward adorning, of plaiting the hair, and of wearing of gold, and of putting on of apparel.' By which he reprove, not a decent dressing, but a laying of it forth in curls and locks and

wanton plaits. So Luke xvi. 19, there it is taken notice of as a luxury in the rich man that 'he was clothed in purple and fine linen, and fared sumptuously every day.' Curious clothing is made to be one of his crimes, as well as gluttony and neglect of the poor; usually they go together. And the experience of all ages sheweth that there is such a sin, and in these times more abundantly, when all distinctions of ranks and place and superiors and inferiors are taken away.

But how shall we do to find out the sin, cases being so different, and the custom of ages and nations so various? I answer in the general—Such a modesty as is without exception doth best become the saints and christians indeed, who are chiefly to regard the inward ornament, to adorn themselves in the sight of God rather than in the sight of men: 1 Peter iii. 4, 'Whose adorning let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.' And again, they are to stand at a distance from a snare, and to avoid all appearance of evil: 1 Thes. v. 22, 'Abstain from all appearance of evil.' And again, they are to 'give no offence, neither to Jew nor gentile, nor to the church of God,' 1 Cor. x. 32; neither to their fellow-members within, nor to observers without. Therefore, if we had to do with a gracious heart, the case would be soon decided; they do not love to walk upon the brink, nor to come near a sin. An inoffensive modest habit is free from all exceptions; and if men and women were wise, they would soon see that it would neither lessen their esteem with God or men, but increase it rather. But more particularly, persons guilty are clamorous, and say, Why do we abridge them of their liberty, and take upon us to condemn their garb? I confess it is a sin to condemn what God hath not condemned. There are two sorts of superstition—positive, when we count that holy that God never made holy, and negative, when we condemn that for sinful which God never made sinful. Therefore what rules can be given to trace and find out the sin? The abuse will be best discovered by considering the use. What are the ends of apparel? They are diverse, either for necessity to defend the body against the injuries of the weather; therefore they that discover their nakedness sin against that; or else for honesty or modesty, to cover that deformity of the body which was the fruit of sin; or else for profit, such apparel as suits with our callings and course of life; or for frugality, according to the proportion of our estate, that we may not waste the good gifts of God, that should be kept either for family uses or for other good uses; or for distinction of persons, of age, sex, and rank: Deut. xxii. 5, 'The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination to the Lord thy God.' By these ends the abuse may be conceived.

[1.] It is a foul abuse of apparel and ornament when men and women disguise nature, and seek to mend that which God hath made, by patching, painting, and other varnishes of art. Jezebel is infamous in scripture for painting; and dare any sober woman that pretends to be a christian put herself into her garb and fashion? They reprove God that seek to mend nature. Cyprian saith, It is a dislike of God's work. So Tertullian before him, They dislike God's workmanship in

their own faces, and consult with the devil how to mend it. That which is natural is from God, and that which is artificial is from the devil. How shall God own them at the last day when they are ashamed of his workmanship? Will thy maker own thy disguised face? He will say, This is not the face that I made. We should appear before men with no other face than we would appear before God with at the day of judgment. Would I have God see me thus disguised, patched, and painted? Doth not conscience startle at the thought of it? When God shall come to take knowledge of all the works he hath made, wouldst thou appear then with these spots and artificial varnish?

[2.] Addictedness to fashions, certainly that argues such a levity that doth not suit with the gravity of religion. That there is a sin in fashions is plain by Isa. iii., where the Holy Ghost is pleased to give us an inventory of the wardrobe of the women among the Jews; for what reason, but to show they were vainly addicted to fashions. So Zeph. i. 8, 'I will punish the princes, and the king's children, and all such as are clothed with strange apparel.' God takes notice of pride in apparel, though it be in courtiers, nobles, princes, and kings' children, their new and strange exotic garbs; therefore much more is it evil in private persons and those that are of an inferior rank. But you will say, If we must not follow the fashion, of what date should our habits be? Should we go back as far as Adam, to clothe ourselves with skins and leaves, and run back to the rudeness of former ages? I answer—There may be as much vanity and affectation in being too much out of the fashions of the times and places in which we live, as in being too much in it; therefore our liberty in this kind is to be determined by the general and received custom of the gravest and godly wise. It stands not with christian gravity to be first in a fashion and affect that which is new, nor to take it up when it is only the fashion among those that are light and vain; they are not to be imitated, for that is conforming ourselves to the fashions of the world, which the apostle disproves: Rom. xii. 2, 'Be not conformed to this world.' The apostle speaks in the business of long hair; and when he had spoken what an unseemly thing it was for a man, ruffian-like, to go with long hair; 1 Cor. xi. 14, 'Doth not nature itself teach you that if a man have long hair it is a shame to him?' he adds, ver. 16, 'But if any man seem to be contentious, we have no such custom, neither the churches of God;' which seems to carry this sense, that if women will come with their nakedness into the congregation, and if men will wear long hair, and if any man or woman will contend and say the thing is indifferent, and they have a liberty in this kind, this is the short answer, 'We have no such custom, neither the churches of God.' Therefore the general and received custom of the churches of God ought to be a law in all such cases. Mark, the vain world is not to give you a precedent, but the use of the churches, and the practice of godly christians, and their sobriety.

[3.] When our apparel exceeds the proportion of our callings and abilities. There is more due to persons of a higher rank than to those of inferior place: Mat. xi. 8, 'They that wear soft clothing are in kings' houses.' It is more commendable in them that stand before princes than in others; and therefore our rank and place and estate must be considered. It is a wrong to the family and the poor when our gar-

ments exceed our abilities. Nay, but take them both together ; though they do not exceed our abilities, yet if they exceed our state, place, and calling, it is a sin. As for instance, for ministers, who should be mortified to the glory and pomp of the world, it is not fit for them to shine in bravery as others do. So for ministers' wives ; the scripture is pleased to take notice of women in that relation above all other women : 1 Tim. iii. 11, 'Their wives must be grave, sober.' And for servants, it is odious to see them strive to be in a garb exceeding their station, and to do as others of better rank and higher place. As habits were given for necessity, so for distinction of ranks and orders of men ; and as odd a sight it is to see an inferior exalting in pomp as to put the attire of the head upon the feet and shoes on the head.

[4.] When it suits not with modesty and chastity. Garments were given to cover nakedness and the deformity that was introduced by sin ; therefore the apostle saith, 'Let the women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array,' 1 Tim. ii. 9. And therefore the leaving the breasts naked, in whole or in part, is a transgression of this rule ; they uncover their nakedness, which they should veil and hide, especially in God's presence ; as the apostle saith, 1 Cor. xi. 10, 'The woman ought to have power on her head, because of the angels.' In the assembly there you meet with angels and devils ; angels to observe your garb and carriage, and devils to tempt you ; therefore be covered because of the angels. Yet usually women come hither with a shameless impudence into the presence of God, men, and angels. This is a practice that neither suits with modesty nor conveniency ; nothing can be alleged for it but reasons of pride and wantonness ; it feeds your own pride, and provokes lust in others. You would think they were wicked women that should offer others poison to drink ; they do that which is worse, lay a snare for the soul ; uncover that which should be covered ; lest you provoke others of your rank to imitate your vanity, if they should not by the fear of God be guarded from unclean thoughts and filthy desires. Now christians should be far from allowing sin in themselves, or provoking it in others.

[5.] When dressing of the body takes up too much of our hearts and time, so as to cause us to neglect the inward adorning, and by it we are tempted to pride. Certainly there is a sin in fashions themselves, but the greatest sin is the pride of the heart. The garment falls under a rule ; but apparel is not the offence, but pride : Isa. iii. 16, 'The daughters of Zion are haughty, and walk with stretched-out necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet.' Better never wear jewels or costly raiment more, than to be tempted by it to pride. Therefore the spiritual ornament you should still preserve is being humble in spirit : 1 Peter iii. 4, 'Let your adorning be the hidden man of the heart, even the ornament of a meek and quiet spirit.' When you forget that, it is a sad exchange. Outward adornment belongs to the pomp of the world, but the inward adornment is our spiritual glory and excellency. The outward adorning is to please men, but the inward adorning pleaseth God. Now we should rather please God than men ; better never please men than offend God.

*Secondly,* To offer some helps.

1. Consider, curiosity in clothes argues deformity of mind ; a godly, serious, humble christian is above these things. Therefore, how can we choose but think that a man or woman hath vanity in his heart, that is so clothed with it upon his back? Look, as plasters argue a wound or sore, so do these exotic and vain attires argue a wound and blot in the soul ; that there is pride, vanity, and levity there. Clemens Alexandrinus observes that the Lacedemonians permitted only harlots and infamous women and common prostitutes to go in gorgeous attire. Clothes, then, are the flag and ensign which pride hangs out, and the nest of wantonness.

2. To be proud of clothes is to be proud of our own shame. Before sin came in man did not need a garment. Look, as the sun is adorned with light, it needs no trimming and ornament, so man in innocency was adorned with grace, and needed no other robe ; but when he sinned, he needed garments. So then he that is proud of his clothes is but proud of the rags with which his wounds are bound up. Clothes are a memorial that we were once disobedient to God. Shall a thief be proud of his shackles, or a malefactor of his brand or mark in his forehead? This is a time of mourning, not of triumph ; therefore God at first clothed Adam with skins, an habit that becomes mourning. We shall not need these things in heaven ; clothes are only there in use where sin is.

3. Consider that habit makes not the man. A horse is not chosen by his trappings, but by his strength and swiftness ; the trappings are things external, that conduce nothing to his goodness ; so man is not to be valued by his habit, it is but the excrement of silk-worms ; not by the ornaments of the body, but the endowments of the mind. *Imperatoria majestas*, saith Seneca, *virtute constat, non corporis cultu*. And therefore, if you would excel others indeed, you should excel them in grace and virtue. Alas ! many are but dung finely dressed ; the hidden man of the heart, that is the man. Grace is the best dressing, and that which is never out of fashion ; by this men are valued. The more wise and excellent men are indeed, the less curious in their apparel. Cato, that had been consul at Rome, never wore apparel that exceeded an hundred pence. Let great ones be known by their modesty of apparel.

4. Consider, when you are most gorgeous, the beasts excel you. Croesus, king of Lydia, being gorgeously arrayed, asked Solon if ever he had seen a more beautiful spectacle? He answered, Yes, sir ; I have seen peacocks and pheasants and other birds. And Mat. vi. 29, Christ takes notice of this, that 'Solomon in all his glory was not arrayed like one of the lilies.' The draughts and colours of nature are more beautiful than art. Therefore neither delight in bravery nor envy it ; when thou seest the bravery of others, thou hast a fairer flower in thy garden.

5. Think often of Jesus Christ hanging naked upon the cross, who was stripped of his garments to satisfy for thy excess. Oh ! shall we again put him to open shame, as if he died in vain? say, Shall pride live when Christ died to subdue it, and mortify it, and to expiate for it?

Fourth branch, sobriety in worldly cares.



The next branch is sobriety of moderation in worldly cares. These also besot the mind, and deprive it of the sense of spiritual things. By a strange fascination and enchantment, our care becometh our pleasure, and men grow quite drunk with the world, so that they are always scraping and raking here as if their whole time were given for nothing but getting wealth.

*First*, What this carking and worldly care is that must be moderated. The scripture doth not only allow but require an honest diligence. It is a command as well as a threatening: 'In the sweat of thy face thou shalt eat thy bread,' Gen. iii. 19. The grievousness and burdensomeness of labour falls under the threatening; but the labour itself is a command, as moral as any of the ten. The apostle saith, Phil. iv. 6, 'Be careful for nothing;' but he doth not say, Do nothing. The scriptures would not have us to be idle and careless; they commend the diligent hand. To let children and family shift for themselves were not only unchristian, but unmanly; we see the very brute beasts provide for their young ones. Diligence is one of the means by which God provideth for us. But yet, though the scriptures do allow a diligent care, yet they forbid a carking distrust. There is *σπόνδῃ*, a care of diligence, and *μεριμνᾷ*, a care of diffidence; the first is a duty laid upon us, the second is a sin. Faith is painful, but not distrustful. It is represented by the emblem of a pair of compasses; while one foot is fast in the centre, the other wanders about in the circumference. So the heart is fixed in God by faith; it depends upon him, and looks for the success and issue of all from his blessing, though the hand in the meantime be employed in the use of means. Certainly God allows us careful provision against all visible evils, though they be to come; as Joseph stored the granaries of Egypt against the dear years. But not to distract ourselves with a supposal of future contingencies; therefore our Saviour saith, Mat. vi. 34, 'Take no thought for the morrow;' and ver. 31, 'Take no thought, saying, What shall we eat? or what shall we drink? and wherewithal shall we be clothed?' This is that the scripture forbids. You ought not to trouble yourselves with uncertain future events, but to refer yourselves to the disposal of God. Briefly, sinful cares may be thus discerned—

1. Distrustful care is troubled about the event, what shall be the issue, but lawful care is employed in the use of means. The event is God's act, duty is ours; and to trouble ourselves about it is to take God's work out of his hands. We set ourselves in God's stead when we think to accomplish our ends by our own industry. The Lord might lay this burden upon us as a punishment of sin, but he would have us cast it upon himself: 1 Peter v. 7, 'Casting all your care upon him, for he careth for you.' To neglect the means were to neglect providence; but then to trouble ourselves about the event, what will be the issue, and how these means will succeed, that is to renounce providence, to reproach God as if he were not solicitous for us. A christian is not to trouble himself what will become of him and his posterity, that is God's care; and it is altogether needless in us, for God is all-sufficient; but he is to be diligent in a lawful calling, and then let God do what seemeth him good.

2. Sinful care flieth to unlawful means, but religious care keepeth

within the bounds of duty : Prov. xvi. 8, ' Better is a little with righteousness, than great revenues without right.' It useth no means that are indirect and sinful. Men that will not trust God with success, will soon go out of God's way. The unbeliever looketh not to what is just, but to what is gainful ; as those that gathered manna on the sabbath day, and ' trode wine-presses, and brought in sheaves, and laded asses,' Neh. xiii. 15.

3. Sinful care is immoderate in the use of lawful means : Eccles. ii. 23, ' For all his days are sorrows, and his travail grief ; yea, his heart taketh not rest in the night.' Those that have none else to trust to, no wonder if they make use of their own endeavours to the uttermost ; but he that hath an heavenly Father should not so cumber and distract his spirit : Eccles. iv. 8, ' There is one alone, and there is not a second ; yea, he hath neither child nor brother ; yet is there no end of all his labour ; neither is his eye satisfied with riches ; neither saith he, For whom do I labour, and bereave my soul of good ? ' The world will not let them be quiet ; they toil and moil, and there is no end. When men multiply means, they have no trust in God. God is tender of all his creatures, much more of the reasonable creature.

4. Sinful care increaseth upon good duties, but diligent care fairly complieth with them. Christ warns his disciples, Luke xxi. 34, ' Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life.' Our care for eternal things doth not carry any proportion to the excellency of them, but they are laid aside : Mat. xiii. 22, ' He heareth the word, and the care of this world, and the deceitfulness of riches choke the word, and it becometh unfruitful.' They take up the room, travail, and affection which heavenly things should have, so that they have no time to converse with God, or to look into their souls, so that the heart groweth poor, lean, distempered, and unfit for holy uses ; they are greedy of wealth, and prodigal of salvation.

*Secondly,* Whence it ariseth. From a distrust of God, and discontent with our portion.

1. From a distrust of God. Carking takes his work out of his hands, as the care of the son is a reproof to the father. You tax his being and providence. A child at school taketh no care for maintenance, because he hath a father : Mat. vi. 32, ' Your heavenly Father knoweth that ye have need of all these things.'

2. From discontent with our portion. We have never enough, and expect more than God will allow : Heb. xiii. 5, ' Let your conversation be without covetousness, and be content with such things as you have ; for he hath said, I will never leave thee nor forsake thee.' It is not our necessities, but the enlargement of our desires, that causeth carking. We would have more and more worldly goods, which hindereth us from trusting God's promise, ' I will never leave thee nor forsake thee.' The sea hath banks and bottom, but not man's heart. We begin and end with nothing, and yet nothing will suffice us. There is a story of a discourse between Pyrrhus and Cynicus, when he told him of his designs. When thou hast vanquished the Romans, what wilt thou then do ? Conquer Sicily. What then ? Subdue Africa. When that is effected, what then ? Then we will sit down, and be quiet, and spend

our time contentedly. And what hinders but thou mayest do so before, without all this labour and peril?

*Thirdly*, The cure of it. Cure it by Christ's arguments: Mat. vi. 25, 'Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: is not the life more than meat? and the body than raiment?' &c.

1. Life is more than meat, and the body than raiment, ver. 25. *Deus donando debet*; God by giving is become a debtor. Life, without any aid of ours, is a pledge of more mercy. God provided us two bottles of milk when we were new-born: Ps. xxii. 9, 10, 'Thou art he that took me out of the womb; thou didst make me hope, when I was upon my mother's breast. I was cast upon thee from the womb; thou art my God from my mother's belly.' Who formed us, and suckled us, and continued us hitherto? We are unthankful to God if we ascribe it to ourselves.

2. Consider God's providence to other creatures. God feeds the fowls: Mat. vi. 26, 'Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: are not ye better than they?' God paints the lilies: ver. 28, 29, 'Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.' Luke instances in the raven, which is *animal cibi rapacissimum*, a creature ravenous of food: chap. xii. 34, 'Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn, and God feedeth them.' The raven is a bird of providence: Ps. cxlvii. 9, 'He giveth to the beast his food, and to the young ravens which cry.' The raven as soon as it is hatched it is left to prayer, for the crying of the ravens is their prayer. Now ask the beasts if there be not a providence: Job xii. 7, 'But ask now the beasts, and they will teach thee; and the fowls of the air, and they shall tell thee.' These creatures have no ordinary means, they neither sow, nor reap, nor gather into barns; the lilies spin not; and yet God feedeth and clotheth them; 'And shall he not much more clothe you? O ye of little faith!' Mat. vi. 30.

3. Consider the fruitlessness of our care unless God add a blessing: ver. 27, 'Which of you by taking thought can add one cubit to his stature?' A man never gets anything of God by not trusting him. He that will not take God's word must look elsewhere. The way to obtain earthly things is to be less careful and distracted about them.

4. Consider it is for them to distrust who know no providence, or no particular providence: ver. 32, 'For after all these things do the gentiles seek.' Distrust and carking becometh none but those that will not grant a providence. Shall our profession be christian, and our practice heathen?

5. Set your minds on a higher interest: ver. 33, 'But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' You then promote both cares at once. Christianity is a compendious way; the body followeth the state of the soul. Man was made to contemplate and enjoy better things; and when he doth so, these things shall be given in over and above.

## SERMON IX.

*Righteously, &c.*—TITUS ii. 12.

I now come to the second branch, wherein the duty of man is expressed, and that is justice or righteousness, which implies the duties of our public capacity and relation to others. Though the discourse be moral, yet it may conduce to spiritual ends. Therefore let us see what may be spoken concerning justice and righteousness. Justice is a grace by which we are inclined to perform our duty to our neighbour. There are many distinctions usual in this matter, which I shall omit, and only deliver you the nature of this grace in some general rules; and then show you how much it concerns us to look after this grace, to be just and righteous in the course of our conversation.

*First*, To give you the nature of this grace in some general rules, and they are such as these. To give every man his own; to do injury to no man; to make restitution; to bear the injuries of others with patience; in many cases not to demand our own extreme right; to do as we would be done unto; public good to be preferred before private; and that according to our power we must be useful to others.

First rule, To give every man his own. This is laid down, Rom. xiii. 7, 'Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.' This due ariseth either by virtue of the law of God, or by virtue of a bargain and contract, or by virtue of a voluntary promise.

1. There is a due that ariseth by virtue of the law of God; such things cannot be dispensed with, therefore the obligation cannot be made void. As for instance, a child is to honour his parents by the law of God, and a father cannot discharge his child from obedience, as we may remit a duty or thing that is due by bargain and contract, because we have greater power over it. There is a due to every one, as reverence to parents, obedience and tribute to magistrates, double honour to ministers and the guides of the church. It is injustice to deny parents a respect; it is theft and robbery to defraud magistrates of their tribute or ministers of their maintenance: it is not a gift, but a debt, the scripture saith, they are 'worthy of double honour,' 1 Tim. v. 17; 'Let the elders that rule well, be counted worthy of double honour; especially they who labour in the word and doctrine.' And it is not in a begging way, as a contribution, but as an honorary stipend. Things that are due by natural duty cannot be dispensed with, as things due by bargain and contract, because the obligation cannot be made void.

2. There is a due that ariseth by way of bargain and contract: Rom. xiii. 8, 'Owe no man anything, but to love one another.' If money be borrowed but not restored, it is theft and injustice. If you bargain with another, the full bargain is due to him: 1 Thes. iv. 6, 'Let no man go beyond or defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you and testified.' He is to enjoy his full bargain. The apostle saw a need of enforcing this doctrine in the church to prevent the iniquity of traffic.

The seller is not to work upon the simplicity of the buyer, nor the buyer upon the necessity of the seller, but all things must be done equally, else God will be offended. But chiefly is this iniquity committed, and that it is in an high degree, when the reward you are to give is not bought with money, but earned with labour. Defrauding the hireling and servants of their wages is a very crying sin, the greatest height of iniquity ; it cries in the ears of the Lord of hosts : James v. 4, ' Behold the hire of the labourers which 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.' God is their patron. This is a grievous sin, because it is their life and their support and solace : Deut. xxiv. 14, 15, ' Thou shalt not oppress an hired servant, that is poor and needy, whether he be of thy brethren, or of the strangers that are in thy land within thy gates. At his day thou shalt give him his hire ; neither shall the sun go down upon it : for he is poor, and setteth his heart upon it : lest he cry against thee unto the Lord, and it be sin unto thee.' It is often spoken of in scripture. There is a greater and more pressing inconvenience to defraud the labourer than to defraud others.

3. Again, there is a due ariseth by voluntary promise. We make ourselves debtors, and it is part of justice to make good our promise, though it be to our own hurt and loss : Ps. xv. 4, ' He that sweareth to his own hurt, and changeth not.' All promises must be kept but those that are evil, and those are void in making. Why ? Because they are bonds of iniquity ; so they must be broken, and not kept ; and again, because they are contrary to the former promise we have made to God to obey his laws. It is evil to make a sinful promise, and it is a greater sin to keep it.

Second rule, Do injury to no man : Jer. xxii. 3, ' Do no wrong, do no violence.' Do no wrong to their persons, their names, or their goods.

1. Not to their persons ; that will not suit with the mildness of religion. The apostle saith, Phil. ii. 15, ' Be blameless and harmless, the sons of God without rebuke.' Man by nature is fierce, ' hateful, and hating one another,' Titus iii. 3 ; that is his disposition ; but now the children of God their nature is changed ; the Spirit of God is in all his members. Now Christ went about doing good ; he did no harm, neither was guile found in his mouth ; and if you would be the children of God, you must be like him, be harmless. That we may be mindful of this, the Lord hath given us an emblem of it almost in all things, among the birds, the beasts, the plants, the worms. Among the birds, natural men are compared to the eagle and the kite, birds that are ravenous ; and a christian to the dove : Mat. x. 16, ' Be harmless as doves.' Among the beasts, natural men are compared to the wolf and the lion, and a christian to the lamb. Among the plants, natural men are compared to briers and pricking thorns that cannot be touched. Saith the Spirit of God, ' The sons of Belial shall be as thorns thrust away, because they cannot be taken with hands,' 2 Sam. xxiii. 6. And the children of God are compared to the lily. And then among the worms ; wicked men are compared to vipers, Mat. iii. 7, ' O generation of vipers !' And the children of God to an innocent worm apt

to be trod upon, to receive injury, and do none : Ps. xxii. 6, 'I am a worm, and no man.' Usually in a well-ordered kingdom the fierceness of men is restrained by the severity of laws ; but yet it is bewrayed, and breaks out in fury against those that fall under the displeasure of the magistrate, especially for matters of religion, out of blind zeal ; there civil men are fierce and cruel. And therefore it is notable that Paul, when he makes an acknowledgment of his natural condition, saith, 1 Tim. i. 13, 'I was a blasphemer, a persecutor, and injurious.' That Paul was a blasphemer of God and a persecutor of the saints is clear ; but how doth he say he was *injurious*, since elsewhere he said he 'walked in all good conscience to this day ?' I suppose it relates to the violence of his persecution, to his haling and dragging the saints out of their houses, having a commission from the rulers, Acts viii. 3, and that he calls injury. Thus it falls out, men are transported by irregularity, heats, and violence, and forget humanity. Now in such cases, though the cause be right, yet this violent dragging and insulting over those that are in their power is but natural rage let loose ; and this Paul confesseth to be his injuriousness, and a crime that kept the same pace with his blasphemy and persecution. True zeal is manifested by pity and compassion. The heights and fervours of zeal are only necessary when evil men are countenanced, and when it is dangerous to appear against them, not when they fall under our power ; then there is some pity due to their humanity.

2. Do no wrong to their names ; next to their persons this is to be valued. A slanderer is worse than a thief ; the one is publicly odious, but the other robs us of our better treasure : Prov. xxii. 1, 'A good name is rather to be chosen than great riches,' and more conducive to our usefulness for God than wealth. A wrong done to the estate is sooner repaired than a wrong done to the name of others, for a reproach divulged is hardly recalled ; when the wound is cured, yet the scar remains ; and therefore this is a very great evil to do wrong to their names ; especially when you reproach the godly, and do wrong to them, because their discredit lights upon religion. God is much concerned in the credit and honour of his servants. You hinder their service, and lay them open to the rage of the world. A blemished instrument is of little use. Num. xii. 8, saith God, 'Were ye not afraid to speak against my servant Moses ?' To speak against persons eminent and useful for God in their age is to render them suspected to the world ; and who would drink of a suspected fountain ? You hinder their use and serviceableness. And the wrong is greater when one christian blemisheth another, for one scholar to speak against another, and one lawyer against another ; so for one christian to speak against another, it aggravates the injury. Therefore, when there is cause to speak against a man, it should be with grief.

3. There must be no wrong to their goods, no invading of right and property : Eph. iv. 28, 'Let him that stole steal no more.' Every one is against a gross thief ; but the more plausible and secret ways of wrong, and getting estates into your hands, or abusing trusts, is theft. The apostle there writes to the Ephesians that lived in the city, and by iniquity of traffic were likely to heap up an estate to themselves.

I shall here take occasion to handle a question or two about property.

[1.] Is there any property, yea or nay? or must all goods lie in common? This was Plato's fancy. Some men think that if all were levelled and reduced to a parity, and we did live as fishes in the sea, there would be less confusion in the world. But this is contrary to God's appointment, who by his wisdom hath cast the world into hills and valleys. God is the maker of rich and poor: Prov. xxii. 2, 'The rich and the poor meet together; the Lord is the maker of them all.' And Christ saith, Mat. xxii. 11, 'Ye have the poor always with you.' A world of mischief would follow otherwise; if there were no property, there would be no justice, whose chief property is to give every man his own. There could be no charity. How can we give, if we have nothing that we can call our own? It would hinder diligence and prudent administration; the idle would have as great a share as the industrious and diligent; rewards of special eminency and virtue would be taken away. Who would undertake the hardest labours and the condition of servants? Superiority and inferiority is the bond of human society. It is God's wisdom to dispose of the conditions and estates of men that one should need another, and supply each other's wants and defects. The poor need the bounty of the rich, and the rich the labour and service of the poor. *Object.* But what shall we say to the example of the primitive times? Acts iv. 32, 'And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own, but they had all things common.' *Ans.* This was extraordinary, and it was done freely, and not by virtue of any precept, as appears by what Peter said to Ananias, chap. v. 4, 'Whilst it remained, was it not thy own? and after it was sold, was it not in thine own power?' still they kept a property to dispose of it as they saw cause. And pray mark, it is not said that they did equally divide among them all the things that were sold; but, Acts ii. 44, 45, 'All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.' Here was no levelling, but an orderly charity; there was great necessity, and they believed the destruction and desolation of Judea, and therefore in wise foresight took this course. And therefore it is notable that it is not said that they sold all they had, but only their possessions and inheritances: Acts iv. 34, 35, 'As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet,' &c. And still it was free; yet it was not taken from them, but freely given by them; it was not catch who catch can, but 'distribution was made unto every man according as he had need,' ver. 35. Some good people kept their houses still, as Mary had her house: Acts xii. 12, 'He came to the house of Mary.'

[2.] Have wicked men any right in what they do possess? or may they be spoiled as the Canaanites were, and ousted of all their possessions? I answer—Wicked men have a civil right, and that is bank enough against violence and invasion of property; or suppose there were no other title but grace, and a man that had not grace were an usurper, what a world of inconveniences and confusions would follow! If one man were made judge of another man's grace, how should we know who had a right? Give unto Cesar the things that are Cesar's.

If it were so, we could not trade with them ; but Abraham bought the field of Mamre. Wicked men have a civil right ; but that is not all, they have a right before God, a common right of providence, so that they are not usurpers of what they do possess ; it is their portion : Ps. xvii. 14, ' From men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure.' It is true they have made a forfeiture as to God, and deserve to lose all, but the sentence of the law is not executed upon them ; and therefore by the gift and indulgence of God they have a just and free use of such things as fall to their share and portion. There cannot be a better title than God's own gift. Now God in the general course of his providence giveth wicked men many things, as he gave Tyrus to Nebuchadnezzar. He that giveth them their lives giveth them meat and drink ; they do him common service, and God rewardeth them with common mercies. But they have not such a right as God's children, a right from the covenant of grace, from God's love, and for their good, but their blessings are salted with a curse.

Third rule, If wrong be done, restitution must be made. It is not enough to reconcile yourselves to God if you have thriven by unjust gain, but you must make restitution to men, else the sin remains. There is in all such acts the sin and the injury. Now many seek to take away the sin while the injury remains, but that cannot be ; and some may seek possibly to do away the injury while the sin remains ; they do not reconcile themselves to God. In the law of Moses, he that wronged his neighbour was to make restitution : Lev. vi. 5, ' He shall restore it in the principal, and shall add the fifth part thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.' That law speaks of wrong done against our will. The thief that wronged with set purpose was to restore fourfold ; but if a man did by chance, and against his will, wrong another, when he was convinced of it, he was to restore the principal and the fifth part in the day of his trespass-offering. Our Lord renews and repeats this sentence of the law : Mat. v. 24, ' First be reconciled to thy brother, and then come and offer thy gift.' It is an allusion to this law, where, on the day of their offering, they were to make restitution. This is the only way to retract the wrong. As long as you retain the use and fruit of your fraudulent practices, the sin and the injury is continued, and there can be no true repentance. In the very counterfeit repentance of Judas there is a kind of restitution ; it is a necessary fruit of grace. When salvation was come to Zaccheus' house, and he was converted, he offers the restitution of the law : ' If I have taken anything from any man by false accusation, I restore him fourfold,' Luke xix. 8. Therefore the continuance of gain gotten by fraud upbraideth the tender conscience with the sin. *Non remittitur peccatum, nisi restitatur ablatum* ; and if you should be disabled from restitution, your acknowledgment must be very serious and humble, and take shame to yourself, and do what you can. And if servants have purloined from their masters, or if any have thriven by iniquity of traffic, restore as far as possibly you can. He that can rectify the injury and doth not, doth not repent, and God will not accept him. If the party wronged be not living, it must be given to the next heir, if none of the line be found,



it must be given to God ; for as long as it remains with you, it is an accursed thing, and will bring a curse on all the rest. If you have wronged others in their names, make them all the satisfaction you can. Christ drew from Peter a treble profession of his love, to answer his threefold denial. By all public vindications you should seek to heal the wound you have made. Take an instance of one that accused a bishop at Jerusalem falsely ; God touched his heart that he wept his eyes blind.

Fourth rule, You must bear the injuries of others with patience rather than revenge them. If patience be not a part of justice, I am sure private revenge is a part of injustice, because you take God's work out of his hands, and you make yourselves magistrates without a commission : Rom. xii. 9, 'Dearly beloved, avenge not yourselves, but rather give place unto wrath ; for it is written, Vengeance is mine ; I will repay, saith the Lord.' You must leave it to God and his deputies. It is an usurpation and against all right to avenge yourselves, that a man should be an accuser, judge, and executioner, and all in his own cause, where self-love is apt to make us partial. If we are fit to be an accuser, certainly not to be judge and executioner. It crosseth the ends of just revenge, which are to right the party wronged, or mend the party offending, or to provide for public safety. He that avengeth his own quarrel doth but more and more enrage his adversary, scandalise others and not right himself. In taking wrong we suffer evil, in returning wrong we do evil ; the one is our affliction, the other is our sin. It will be no excuse for you to say you were wronged first. See how the Spirit of God takes off these pleas : Prov. xxiv. 29, 'Say not thou, I will do so to him as he hath done to me ; I will render to the man according to his work.' This is but a continuance and reciprocation of injustice. So Prov. xx. 29, 'Say not thou, I will recompense evil ; but wait on the Lord and he will save thee.' I remember Lactantius hath a pretty saying in this case, *Qui par pari referre nititur, ipsum a quo lesus est imitatur*—Revenge and injury differ only in order ; he that begins the injury goeth before in mischief ; and he that requites it comes as fast after as he can ; he doth but delight to follow that which he saw go before him. If you judge it evil in others, why do you fall into the like yourselves ? What care hath he of justice and goodness that imitateth that which he acknowledgeth to be evil ? It is no excuse to say he began ; his doing wrong to thee doth not dissolve the obligation of God's law, or the binding power it hath upon thy conscience. Nay, the return of injuries argues you to be the more malicious, because it is a more willing, a more knowing act.

Fifth rule, We must be so far from wronging any man, that in many cases we must not demand our own extreme right : Phil. iv. 5, 'Let your moderation be known unto all men ; the Lord is at hand.' Your moderation, *ἐπιείκεια* ; it signifies the mitigating of the extremity of justice : James iii. 17, 'The wisdom that is from above is peaceable and gentle.' Extreme right is but an injury when you do not all you may do by the letter of the law out of lenity and christian forbearance. Power stretched to the utmost is but tyranny ; and when the words of the law are urged contrary to the end, the law is made a pattern of sin

and unjust dealing. In short, this equity and moderation lieth in not interpreting things doubtful to the worst sense : Eccles. vii. 16, ' Be not righteous overmuch ; ' when we do not interpret things rigorously that are receptive, and capable of more plausible interpretations, when we depart from our own right for just and convenient reasons : Ps. lxi. 4, ' I restored that which I took not away. ' For peace's sake much may be done, that we may not dishonour God, nor vex others for every trifle ; the good of others is to be considered, that we may not undo them, though it be our right. Thus Paul departed from his own right, ' to cut off occasion from them that desire occasion, ' 2 Cor. xi. 12. He would labour with his hands rather than lose an opportunity of spreading the gospel : 2 Thes. iii. 8, ' Neither did we eat any man's bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you. ' Paul took no maintenance. The spiritual things we sow are above your best carnal things. Considering our labour and pains, the bread we eat is bought at the dearest rate. We have a right, but for God's glory, and not to lay a stumbling-block in the way of young converts, we recede from it. You are not to exact all your labours, Isa. lviii. 3. When you hold poor men to a bargain that is burdensome, it is injustice ; and thus our Lord Christ himself paid tribute to avoid scandal.

Sixth rule, Do as you would be done unto : Mat. vii. 12, ' Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them ; for this is the law and the prophets ; ' this is the scope of scriptures. This saying the Roman Emperor Severus much admired, and wrote it upon many places of his palace ; for it is a rule serves in all cases. If we would do as we would be done unto, what lives might we lead ? We are very tender of our own interest, give a favourable sentence in our own case, and are very sensible of the wrong done to us ; we would not be circumvented by a fraudulent bargain, we would not be detracted in our own names, we would have our infirmities hidden and not divulged, we would be succoured in such distresses ; now do so to them. If in all cases we would do aright and judge aright, let us change the persons, and suppose ourselves in another's case, Would I have others thus do with me ? But how is this law to be understood ? Some lay violent hands upon themselves, others desire things sinful, as to be drunk and to commit adultery. I answer—It is meant of what we wish to ourselves, by a regular self-love, and a free and unperverted will.

Again, it holdeth not in duties of relations ; it is not just that the father should do that to the children which he would have the children do to him, as to give honour and reverence and the like. So in all relations between inferiors and superiors, it is to be understood if we were in their place and in the like condition ; as if I were a son, or if I were a servant. Still take the person of him with whom thou dealest upon thyself ; that right which you would have others do to you, as you would be kindly dealt with in buying and selling, in pardoning injuries, forgiving unadvised wrongs, do you the same to others. This will help us to keep a good conscience in all our dealings.

Seventh rule, Public good is to be sought as well as private, and in many cases to be preferred before it. No man is born for himself, and

therefore it is injustice when men mind only their own things, and are wholly taken up with fulfilling their own wills and desires. God hath commanded us to love one another; he hath devolved upon one man the respects of all the world in effect; for all men are bound to love thee and seek thy good. What is the reason of this but to engage and oblige us the more to seek the good one of another: Rom. xii. 5, 'We are all members one of another;' the members seek the good of the body. The stomach receives meat not for itself, but to disperse it for the use of the whole body. When men are of a narrow private spirit, and do not seek the welfare of others, they sin against nature and grace. Man is *ζῶον πολιτικόν*, a sociable creature; if he could live by himself, then he might live to himself. Human society is founded upon communion and commerce, and therefore we are bound to seek the good one of another. There is a great body to which all the members must have respect. As in a clock all the wheels move one another, and each part receiveth help one from another, so every one should mind the common good, and be sensible of the common evil: 1 Cor. x. 24, 'Let no man seek his own, but every man another's wealth;' not his own exclusively; it is not to be understood *in sensu conjuncto*, not his own so as to neglect and exclude the care of the public. We are not to live as beasts, every one to shift for himself; but human society is maintained by communion and converse. Yea, in many cases others' good is to be sought more than our own: Rom. xv. 3, 'For even Christ pleased not himself;' for the common good of the elect he regards not his own life. And this example we are to follow: 1 John iii. 16, 'Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren;' that is, my single life to save the community; I must promote their spiritual good with the loss of my temporals; my interest must be exposed to hazard for a more public good.

Eighth rule, We must help others according to our power. This is a part of righteousness. In the law it is said, 'It shall be righteousness unto thee before the Lord thy God,' Deut. xxiv. 13, when it speaks of the poor's due. Carnal, wicked, covetous men stand upon property; 1 Sam. xxv. 11, 'Shall I take my bread and my water, and my flesh that I have killed for my shearers?' &c. Thy estate is not thy own, but God's; it is ours in law, but God's in use, and you are but stewards for him. This will be no plea in the day of judgment to say, It was my own, and I did not rob others: thou art a thief before God, if thou givest not. He that useth not his estate as God would have him use it, is a spiritual thief: Prov. iii. 27, 'Withhold not good from them to whom it is due, when it is in the power of thy hand to do it.' When the poor are cast upon thee by God's providence, they are a kind of owners: that which thou detainest from them is theirs; it is not ours when Christ calleth for it, and his members need it. Ambrose saith, *Non qui capit aliena, sed qui non dedit sua, &c.*—Though we have done no wrong, yet if we have not disposed our goods and estate for God's glory, it is injustice and sin; as stewards must dispose of goods according to the mind of the master.

*Secondly*, What reason have we to look after this grace of righteousness, and to be just?

1. It is a piece of God's image: Eph. iv. 24, 'That ye put on the new man, which after God is created in righteousness and true holiness.' Nothing makes us so like God as righteousness; we must be like God not only in holiness, but in righteousness. See the distinction between these two; the one signifies purity of nature, and the other justice and equity in our dealing and conversation. For God is holy in all his ways, and righteous in all his works; his essence is holy, and his administrations just. So the new man is created after God in righteousness and true holiness; be like God in both.

2. It is an evidence of the truth of grace to walk in all your relations righteously, amiably, and justly. We are bidden 'to bring forth fruits worthy of repentance,' Luke iii. 8; that is, such as are meet evidences that there is a change wrought. What are these? Defraud no man; 'Exact no more than is appointed you,' ver. 13. And when the soldiers came to ask, What shall we do? he said, 'Do violence to no man, neither accuse any falsely, and be content with your wages,' ver. 14. And that is the reason the children of God so much stand upon their righteousness, because it is an evidence of their interest in grace: Job xxvii. 6, 'My righteousness I hold fast, and will not let it go;' Acts x. 35, 'In every nation, he that feareth God, and worketh righteousness, is accepted with him.' Still it is made to be the evidence that God hath taken us into his own grace, and that we are heirs of salvation.

3. It is a delight and rejoicing to God to see his children just and righteous in all their dealings. God exceedingly hates iniquity in traffic and commerce: Deut. xxv. 15, 16, 'Thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days may be lengthened in the land which the Lord thy God giveth thee: for all that do such things, and all that do unrighteously, are an abomination to the Lord thy God.' And it is repeated again: Prov. xx. 10, 'Divers weights and divers measures both of them are alike abomination to the Lord.' But now it is said, Prov. xv. 9, 'He loveth him that follows after righteousness.' So Ps. cvi. 3, 'Blessed are they that keep judgment and he that doth righteousness at all times.'

4. It is necessary for the honour of religion. Grace teacheth us to live soberly and righteously. Truants at school are a reproach and disgrace to the skill of the teacher; and so carnal professors are a reproach to God. If men are unrighteous, they never learned it of grace. Hypocrites usually abound in acts of worship and duties of the first table, but they seldom make conscience of duties of the second table, here they bewray themselves. What is the cry of the world? None so unjust and unrighteous in their dealings as those that profess religion; this brings a reproach upon the ways of God: Neh. v. 9, 'It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?' It is high time to vindicate religion, and do it all the right we can, and make it comely: Rom. xii. 17, 'Provide things honest in the sight of all men.' The wicked world are apt to speak ill of the gospel of God. Now the Lord would have the world know that there is no such friend to human society as his grace. The ancient fathers were wont to make challenges, *Dent imperatores tales, tales consules, tales exactores fisci, talem exercitum, &c.*—Let all the world show such emperors,

princes, magistrates, such treasurers, such soldiers as the christian religion can. But religion is mightily made a contempt when men make it to be the pretence of vile practices.

5. It will be for your own comfort, whatever falls out in the world, good or evil. Samuel could say, 1 Sam. xii. 3, 'Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith?' If good come, Prov. xvi. 8, 'Better is a little with righteousness, than great revenues without right;' and in death you will die comfortably when you can wash your hands in innocency.

6. Consider how just some of the heathens have been, and shall grace come short? What a disparagement is this, as if grace did teach thee to be unjust! Regulus when he had passed his word, though it were to endure an exquisite torment, yet he would not break it. Curius Dentatus, when he had been employed in the highest services of state, as general of an army, yet after he returns to the plough again, not enriched at all with public spoils. Of Aristides it was said, you may sooner pull the sun out of heaven than turn Aristides out of his course. Scævola buying a piece of ground, and the seller setting too low a price, saith he, This is too little, and he gave a great deal more. Abimelech would not have taken Sarah if he had understood she was Abraham's wife. Now shall nature do more than grace?

## SERMON X.

*And godly, &c.*—TITUS ii. 12.

I COME to the third branch used by the apostle, wherein the duty of man is expressed, and that is *godliness*. Here we have a perfect distribution of the duty of the creature. The duties of our personal capacity are expressed by *sobriety*; the duties of our public relation and commerce with others are expressed in the word *righteously*; and then all those intercourses that are to pass between God and us, and the whole tendency of the soul towards God, is expressed by the word *godly*. The scripture speaks of godliness, and of the exercise of godliness: 1 Tim. iv. 7, 'Exercise thyself unto godliness.' Therefore I shall inquire—(1.) What godliness is; (2.) How it must be exercised, or what it is to live godly, the phrase used here.

1. What godliness is. It is a thing not only distinct from righteousness and honesty, but also from holiness. It is the opposite part of the distinction to honesty: 1 Tim. vi. 11, 'Follow after righteousness, godliness, faith,' &c. By *righteousness* he meaneth the duties of the second table; and by *godliness* the duties of the first. More expressly: 1 Tim. ii. 2, 'That we may live a quiet and peaceable life, in all godliness and honesty.' The apostle presseth christians there to pray for the conversion of the magistrate, who is *custos utriusque tabulae*, that so he may promote the duties of both the tables. If any difference should arise about godliness, or about the institutions of Christ, there the

magistrate may interpose for the defence and safety of the first table ; and that we might live peaceably for the exercise of it ; and so for honesty in the second table. But it is also to be distinguished from holiness : 2 Peter iii. 11, ' What manner of persons ought ye to be in all holy conversation and godliness ? ' Holiness notes purity of heart and life, and an abhorrence from evil ; but godliness denoteth more distinctly a tendency of the heart and carriage towards God ; and therefore God is said to be holy, but not to be godly ; because it is a grace proper to the creature, and implies inferiority and subordination, a tendency towards God as the highest Lord and chiefest good, as holiness denoteth excellency and perfection. Briefly, godliness may be thus described : It is a religious temper and frame of heart, by which we are inclined to look after the right worship, and to aim at the glory of the true God. To the constitution of godliness there are graces necessary and ordinances ; that which swayeth and inclineth the heart is grace ; that about which it is conversant are the ordinances of worship.

Therefore I shall inquire—

First, What graces are necessary to make up this religious temper and frame of heart.

Secondly, What are the ordinances about which it is conversant.

*First*, The principal graces that are necessary to this frame of heart are faith, fear, and love.

1. Faith is necessary, partly that we may have a right apprehension of God, which by nature we cannot have. It is not godliness, but idolatry, superstition, and formality, until we have a right knowledge of God. The Samaritans worshipped the true God, and yet it is said, John iv. 22, ' Ye worship ye know not what.' To worship God out of form and blind custom, it is to make him an idol. But chiefly is faith required, because trust is the ground of all the other respect that passeth between God and us. Look, as unbelief is the ground of all disrespect and departure from God : Heb. iii. 12, ' Take heed lest there be in any of you an evil heart of unbelief, in departing from the living God ; ' so is faith and trust the ground of all true respect. You know our first parents fell by unbelief. First, Satan seeks to weaken their faith in the promise ; first he told them, ' Ye shall not surely die,' Gen. iii. 4 ; then ' Ye shall be as gods,' ver. 5. First he persuaded them to unbelief, before he persuaded them to ambition, and aspiring after the dignity of the divine nature. This is the root of all. Men care not for God, because they do not believe him upon his word. But now faith is the mother of all respect, of all devotion and obedience to God. When we believe that he is, and is a rewarder of those that come to him, this is that which makes us seek him diligently. To evidence this by the influence which faith hath upon the soul, there are two powerful affections by which the spiritual life is acted and carried on, and they are fear and love, and they both need the influence of faith. There can be no fear till we are persuaded of his being and power whom we cannot see with bodily eyes ; but put on the spectacles of faith, and so we ' see him that is invisible,' Heb. xi. 27. God is within the curtain of the heavens ; and carnal men say, Tush ! he cannot see : Job xxii. 12-14, ' Is not God in the height of heaven ? and behold the height of the stars, how high are they ? And thou sayest, How doth

God know? can he judge through the dark cloud? Thick clouds are a covering to him, that he seeth not, and he walketh in the circuit of heaven.' They cannot see him, and think he cannot see them; as the panther hideth his head in a bush, and then thinks the hunter doth not see him; and that is the ground of all disobedience and carnal conversation. But now faith opens the eye, and carrieth us within the curtain and veil, and discovers the invisible God upon his throne of glory, without which sight we cannot fear him. So for love (the other powerful affection), that flows from faith, for our love is but a reflex of God's love, but a reverberation and beating back of God's beam upon himself: 1 John iv. 19, 'We love him because he loved us first,' There must be first a sense and persuasion of his love to us in Christ, and then we love him again. The more we feel the comfortable effects of God's love in the conscience, the more is the heart inflamed with desire of performing love and service and subjection to God again; and therefore faith is said to 'work by love,' Gal. v. 6, and make use of the sweetness of God's love to carry on duty and obedience. Look, as the more directly the beams of the sun do fall upon any solid and smooth body, the more strong is the reflection of heat again. The less of jealousy and doubts of God's love, and the more God's love is darted and reflected upon the soul, there is the more service and care to glorify God, and to do him respect and honour. Thus faith, the radical grace, is necessary for this temper and frame of heart, which is called godliness, and inclineth us to worship and glorify God.

2. Fear and love are likewise necessary. I join them together, because they do best mixed; love with fear, that it may not be servile; and fear with love, that it may not be careless and secure; both are gospel graces. In the Old Testament, when God's dispensations were more legal, and God is represented as a judge, fear is more spoken of; but in the New Testament, where more of grace is discovered, love is more spoken of; but both are necessary. Fear and love are indeed essential respects of the creature to God; therefore both continue in heaven; and they are of great use in the spiritual life to maintain piety. Fear is necessary, that we may keep God always in our eye; and love, that we may keep him always in our hearts. Fear restrains from offence, and love urgeth to work and service. Fear thinks of God's eye, and represents him as a looker-on; and love remembers God's kindness. Fear makes us cautious and watchful, and stirs up awful thoughts that we may not offend God and grieve his Spirit; and love works a desire to enjoy him, and a care to glorify him, wherein indeed true godliness consists; for godliness in its proper notion importeth a tendency of the heart towards God, either to enjoy him, which is our happiness, or to glorify him, which is our work and duty. And therefore love is of great use, it stirs up desires to enjoy God; and fear, which stirs up care to glorify God. Fear makes us upright, because of God's eye; and love makes us diligent and earnest, because we are about God's work, who hath been gracious to us in Christ. The one makes us serious, the other active; so that they are both of great use to constitute that frame and temper of heart wherein piety consists. Well, then, he is godly that feareth God, for he would not offend him; and he is godly that loves God, because all his care and desire is to serve him, and enjoy him.

*Secondly*, The ordinances about which godliness is conversant. Because particulars are most affective, let me speak a word of each. The ordinances which manifest, which nourish which increase godliness, are these—reading, hearing, meditating, prayer, the use of the seals, and keeping of the sabbath.

1. Reading the word. The words of scripture have a proper efficacy. The Holy Ghost is the best preacher, therefore it is good now and then to go to the fountain ourselves, and not only to have the word brought to us by others, but to read it ourselves. As the eunuch, Acts viii. 28, when he returned from public worship, he was reading the scripture, and God owned it by sending him an interpreter. Every ordinance hath its proper blessing, and when we use it out of conscience, God will not be wanting. He that sent Philip to the eunuch will send his own Spirit to help thee, therefore read the word. Daniel the prophet, that had the highest visions from God, yet he studies other prophecies, those of Jeremiah : Dan. ix. 2, ‘I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet.’ Mark, the study of the scripture is a duty that lies upon those that are most gifted and most eminent for parts. Nay, the prophets and holy men of God read over again, and studied their own prophecies : 1 Peter i. 10, ‘Of which salvation the prophets have inquired, and searched diligently, who prophesied of the grace that should come unto you.’ And if they that were guided by an infallible Spirit, immediately inspired by the Holy Ghost, if they thought fit to read, and read again and again their own prophecies, and inquire diligently into the salvation they spoke of, much more is it our duty to read the word. None is above the ordinance of reading ; that is one ordinance which nourisheth godliness.

2. Hearing. One institution must not jostle out another. It is not enough to read at home, but you must also hear and attend upon public preaching : Rom. x. 14, ‘How shall they believe in him of whom they have not heard?’ It is God’s ordinance. Seldom is grace got by reading. We have our confirmation by reading, but usually conversion is by hearing ; therefore do not reason against this duty, and say, You can provide yourselves with books. You are not wiser than God ; his will should be reason enough, though the institution should be never so mean and despicable : 1 Cor. i. 21, ‘It pleased God by the foolishness of preaching to save them that believe.’ All God’s institutions are full of wisdom and full of reason. There is some help certainly in hearing, there is a ministerial excitation which is of some use. Look, as warmed milk is fitter to nourish than that which is cold, so the word of God delivered by a lively voice hath a greater congruity and suitableness to the work of grace. As the ear was the door by which death got into the soul, by hearkening to the temptation, so God would have the ear to be the sense of grace, and the door of life and peace. In the church hearing is exercised, as in heaven, seeing. Our happiness in heaven is expressed by vision and sight ; but in the church hearing is our duty, and our benefits and advantages come in by attending upon the word ; therefore it is good to take all occasions, and to ‘be swift to hear,’ James i. 19. Though we know a great deal already, and have never so great parts, yet we need a monitor to represent the things of God to us, and to awaken our consideration, and lay them



before our eyes; and though we know many things, we are forgetful, and do not think of them. It is good to come to this duty, that we may be put in remembrance.

3. Meditation, a neglected thing; but it falleth under the care of godliness as well as others. It is not enough to exercise the eyes and the ears, but the thoughts. God deserves the best use, and the flower and strength of our reason; and the things of God deserve consideration, being so difficult and so excellent. Especially should we meditate upon the word we hear, for then there is matter to work upon, and somewhat whereby to fix the thought: Ps. lxii. 10, 'God hath spoken once, twice have I heard this.' That which God speaks we should go over again and again in our thoughts; as when a man hath been hearing of bells, the sound hovereth in the brain when the bells cease. Thus and thus hath God spoken to-day, and what shall I say to these things? This is like grinding of the corn; it prepares and makes it fit nourishment for the soul. So meditate upon what you read: Josh. i. 8, 'The book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night.' And this I suppose is that meditation which is required of the simpler sort of christians. Certainly it is every one's duty to meditate, but every one hath not riches of invention, and cannot command their thoughts; they are slow of conception: what then? Shall they continually live in the neglect of a necessary duty? No; here is a help; read, and ponder what thou readest; urge thy soul; do as the clean beasts, chew the cud; go over and over it again. You have often seen the beasts, when they have done feeding, chew over their food again, and so prepare it for the stomach; thus may the meanest christians do, they may urge their hearts with what they read; whereas their thoughts are not like a ball struck against a wall, that cometh to hand again, but as a ball struck into the open air, that returneth not. Certainly meditation is one of the exercises of godliness; and they that delight in the law of God will be meditating, pressing and fixing it on their hearts: Ps. i. 2, 'His delight is in the law of the Lord, and in his law doth he meditate day and night;' for we muse upon what we love.

4. Prayer, that is another exercise of godliness. Here we have our constant commerce with God. If there were no other use of prayer but only to appear before God to do our homage, to profess our service and dependence upon him, it were enough; but it is a means of spiritual acquaintance; by these private soliloquies God and the soul grow intimate, and we unbosom ourselves to God, as intimate friends are often together speaking one to another. Prayer is such a necessary duty and a part of godliness, that it is often put for the whole worship of God: Acts ii. 21, 'Whosoever shall call upon the name of the Lord, shall be saved;' it is only expressed by that. On the other side, atheism is expressed by not calling on God's name: Ps. xiv. 4, 'Who eat up my people as they eat bread, and call not upon the Lord.' There is not a swine but is better regarded than God; they are tended morning and evening, but God is forgotten. Oh! what honour is put upon dust and ashes to speak to the great God! Prayer is to be reckoned among our privileges. If we had such freedom of access to an earthly prince, we would not reckon it a burden. It is a part of our liberty by Christ, that was purchased at a dear rate; therefore let us often call

upon God with thankfulness. God hath been at a great deal of cost to erect a throne of grace that we may pray with confidence: 'Having boldness to enter into the holiest by the blood of Jesus,' Heb. x. 19. If a charitable man should see a company of beggars wandering in the street in the time of worship, and their pretence is that there is no room for them in the public place of meeting, and he should build a chapel for them, they would be without excuse. God hath been at great cost to provide a throne of grace, that we might not neglect prayer.

5. Singing of psalms, that is one of the exercises of godliness, and is of great use in the spiritual life, though usually it be performed perfunctorily and customarily. It is chiefly required as a solemn profession of worship. As far as the voice will extend, we proclaim it to all the world that we are not ashamed of God's worship. David calls upon the nations to make a joyful noise to God: Ps. lxxvi. 1, 2, 'Make a joyful noise unto God, all ye lands; sing forth the honour of his name, make his praise glorious.' As it is the custom of nations to proclaim what they would have noted and observed, by sound of drum and trumpet, so by singing we manifestly own God's worship and service. But this is not all; it is an excellent way of instruction: Col. iii. 16, 'Teaching and admonishing one another in psalms, and hymns, and spiritual songs; singing with grace in your hearts unto the Lord.' It was one means of Austin's conversion, *Quantum fluminis in hymnis et canticis suavi sonantis ecclesie?*—How did he weep and mourn when he heard the psalms sung by the church, to think of the mercies and dispensations of God to the church. And it is a fruit and effect of spiritual delight, the vent we give to it. Look, as drunkards, when filled with carnal mirth, they howl out their wanton songs, so when the soul is filled with spiritual consolation, it breaks out into singing. The apostle alludes to it: Eph. v. 18, 19, 'Be not drunk with wine, wherein is excess, but be filled with the Spirit; speaking to one another in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord.' It gives vent to strong spiritual affections when the heart is ravished and overcome with the love of God. It is a more distinct and fixed reading, a reading with meditation. Singing and meditation are put for the same thing: Ps. civ. 33, 34, 'I will sing unto the Lord as long as I live; I will sing praises to my God while I have my being; my meditation of him shall be sweet.' Singing is but a more distinct pronounciation, that we may have more liberty for thought and meditation as we go over those portions of scripture that are sung in the church.

6. A religious use of the seals. Baptism must not be forgotten, though not to be reiterated. Look, as Christ told Peter when he washed his feet, John xiii. 7, 'What I do thou knowest not now, but thou shalt know hereafter;' so you are to look after the fruits and effects of your baptism, and of your engagement to Christ in your infancy, and what benefit you have by virtue of your being baptized into Christ. But especially the use of the supper; that is one of the exercises of godliness; it is the seal of the covenant. It is called, 'The new testament in Christ's blood,' Luke xxii. 20; that is, it is a sign and seal of it. Sacramental speeches must be understood sacramentally. Now this is a high condensation on God's part (with what reverence should we

come to such an ordinance!) as if his word did not suffice, but we must have all ways of ratification and assurance. The Lord's supper is the map of the gospel; all the mysteries of salvation are here abridged; it is the epitome of the gospel, Christ's public monument to the church. Look, as kings will not only have their royal acts and deeds recorded in faithful chronicles, but also erect a public monument to keep up their memory, so the Lord Christ would not only have his royal acts recorded in the chronicles of the scripture, but hath erected this public monument, that we may remember what he did for us, how he triumphed over principalities and powers, and made a spoil of them openly. It is a visible pledge of his second coming. Christ would have it celebrated in the church to awaken our hopes, our thoughts, and our desires, till he come again in person to convey us into his Father's bosom. It is a mysterious instrument and means God hath found out to convey comfort and grace to the soul, to work out a union between him and the creature. We do not only draw nigh to God, but are united to him. It is the beginning and antepast of glory; so much Christ intimates, Mat. xxvi. 29, 'I will not henceforth drink of the fruit of the vine until the day when I drink it new with you in my Father's kingdom.' It is a taste of the new wine we shall drink with Christ, those spiritual consolations we shall receive from him in his kingdom.

7. Keeping the Sabbath day holy. It is a sure mark of an ungodly person to be a Sabbath-breaker, as a conscionableness to celebrate it to God's glory is both a mark and a work of godliness. It is the description of the godly eunuch, Isa. lvi. 4, 'Thus saith the Lord to the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant.' Mark, it is one of the chiefest things that is taken notice of there, the observation of God's own day. If you would exercise yourselves to godliness, this is a great means. Profaning the Lord's day is the cause of profaneness all the week after; and so a careless keeping the Lord's day is the cause of the carelessness and formality you are guilty of in the business of religion. God hath appointed this day for a repose for the soul, that, by a long uninterrupted continuance in worship, it might be more seasoned, and fit to converse with God all the week after. Dost thou love Christ? then observe his day. Ignatius calls it the queen of days. The primitive christians were very careful of the Sabbath, they would run all hazards rather than not keep the Sabbath day. When they were accused as guilty of Sabbath-violation, they would answer, I am a christian, how can I choose but love the Lord's day? This is the day wherein we do most solemnly and publicly profess the worship of God; therefore it is to be celebrated with all care. Thus much for the description of godliness from the disposition of the heart, and the duties about which it is conversant.

II. I am to speak of the exercise of godliness: 1 Tim. iv. 7, 'Exercise thyself to godliness.' It must be exercised both in worship and conversation: 2 Peter iii. 11, 'What manner of persons ought ye to be in all holy conversation and godliness?'

*First*, In worship. What is the part and office of godliness in worship?

1. There must be a care that it be right. God will not be at the

creatures' carving; his honour is best kept up by his own institutions, and therefore he will accept nothing but what he requires. The woman of Samaria, as soon as she was converted, inquired after the right worship. Christ had convinced her of lewdness, and living in adultery: John iv. 18, 'The man thou now hast is not thy husband.' The great thing that troubled her was her present standing, and the superstition she was nursed and brought up in: ver. 20, 'Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship.' As soon as men are awakened, that is the question; they can no longer be content with their ignorant, senseless, careless, ceremonial worshipping of God, and say, Thus our fathers did; this will not serve the conscience when it is a little stirred. It is said of the people of God, Jer. l. 5, 'They shall ask the way to Sion with their faces thitherward.' Sion was the place of God's residence and solemn worship; and it is the disposition of his people still to be inquisitive after the way to Sion, how God is worshipped. I speak not this to unsettle men, and to draw them to scepticism and irresolution, but partly that they might settle upon better grounds than tradition, public consent, and the example of men. Cyprian observes that this is the reason men are so fickle, so inconstant, so soon off and on, they do not practise those things upon good grounds. None so inconstant as they that practise things right and good, but not upon principles. And partly that men may not content themselves with a cheap worship, such as costs them nothing, as when they do not inquire about the grounds and reasons of what they do, or when they do but even as others do. We should be still searching 'and proving what is acceptable unto the Lord,' Eph. v. 10, and 'seek for knowledge as for silver, and search for her as for hid treasures,' Prov. iii. 4. It is a thing of great care and exactness to be a christian, to be right in God's worship. Usually men serve God at random and at peradventure; and if they be right, it is but a happy mistake; they do not inquire and search, and so miss of a great deal of comfort, settlement, and experience in the way of God.

2. There is required constancy and zeal in the profession of God's worship. This is religion, to be zealous for God's institutions, to contend for the faith of the saints, and hate what is contrary to right worship and sound doctrine: Ps. cxix. 104, 'Through thy precepts I get understanding, therefore I hate every false way;' and ver. 128, 'Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way.' This is the effect of the knowledge of the truth, to hate all falsehood, idolatry, and superstition, as much as they love God's institutions, that they may not be entangled, and so either deceive others, or be deceived themselves, by the craft of them that lie in wait for such an enterprise. Whenever they hear or read any such doctrines, the heart nauseateth them; there is a rising of heart not only against corruptions of manners, but falsehood of doctrine. But if men be indifferent, come what may come, Christ or antichrist, they care not greatly, their religion is worth nothing. If you do not hate heresy and corruption in worship, there is no true religion or godliness in you. Heretics and men in a false way seldom hate one another though they differ in principles. Why? Because they have not a love to truth.

But those that love the truth prize the institutions of God ; there is a displeasure in their hearts against any false way.

3. There must be frequency in the practice of it. God and their souls must not grow strangers. Things that are not used contract rust, as a key seldom turned in the lock turns with difficulty. So it will not stand with your spiritual welfare to omit duty long. Much spiritual exercise keeps the soul in health and sweet ; as the oftener they drain the well, the sweeter the water is. By running and breathing yourselves every day, you are the fitter to run in a race ; so the oftener you come into God's presence, the greater confidence and freedom and enlargement it will bring. The way to be fervent in prayer or in any holy exercise is to be frequent. Rest breeds many distempers, which are prevented by exercise. The right arm is bigger and stronger than the left, and fuller of spirits. Why ? Because it is most agitated, and in exercise ; so the oftener you are with God, the more full of life, strength, and spiritual enlargement. The field of the sluggard is overgrown with thistles. You grow barren, raw, sapless, and lose the choiceness of your spirits, and the savouriness of your thoughts, when you are seldom with God. The soul runs out of repair when you pray but now and then ; and therefore a christian indeed cannot be long out of God's company ; there is a strong bent in his heart towards God. Can a man love God and be a stranger to him ? Is it possible ? Briefly, there are so many necessities, so many frequent impulses and excitations of grace, that it cannot be imaginable that a man be a christian and neglect worship. Certainly if we did not want a heart we could never want an occasion to come to God, either for ourselves, children, friends, or relations. God hath left the more wants upon the creature that he may the oftener hear from him. The throne of grace was erected for 'a time of need,' Heb. iv. 16. Many needs are left upon us, that we may have continual recourse to God ; many doubts to be resolved, many graces to be strengthened, many corruptions to be mortified. A christian in good earnest will be sensible of these things. It is true it is not expressly set down in scripture how often we should pray, meditate, read, or perform other duties. In these days of the gospel, God trusts love, which is a grace that is wont to keep the heart open and free. We are left to our liberty more than those under the law, not that we may come short of them, but that we may do more. However, there is no gap opened to looseness, because the terms wherein duty is enjoined are very large and comprehensive : 1 Thes. v. 17, 'Pray without ceasing ;' Eph. vi. 18, 'Praying always ;' that is, upon all occasions. And we have high patterns ; we are referred to the angels that are never weary. David had his seven times a day : Ps. cxix. 164, 'Seven times a day do I praise thee, because of thy righteous judgments.' And Daniel thrice : chap. vi. 10, 'He kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.' Certainly it must be done every day ; for Christ saith, Mat. vi. 11, 'Give us this day our daily bread.' Every day we stand in need of the blessings of providence, and it must be sought *καθ' ἡμέραν*, day by day. Every day we live as it were a new life ; it is but the lesser circle of time, and it should not pass without some worship. From the morning and evening sacrifice we may

plead for morning and evening prayer : Num. xxviii. 4, 'The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even.' This is expounded, Ps. cxli. 2, 'Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice ;' there is the exposition of the sacrifice. Certainly there is a standing occasion. Who dares venture on the temptations of the day without prayer, or the dangers of the night? In the morning we are to beg direction ; in the evening, protection. Can God's children go to bed without leaving their hearts with him over-night, or awake without God in the morning? It is an ill sign when men wrangle and dispute away duties rather than practise them.

*Secondly*, There is godliness in conversation. In all you do, godliness must bear sway. Even in the actions of the civil life, they must be done from God, to God, and for God, with a sense of his eye, a dependence upon his strength, and an aim at his glory. All such actions as proceed from self-love, and tend only to self-welfare they cannot be godly, for godliness comes from God, and brings to God ; it hath another alpha and omega than nature hath.

1. In the course of our conversation there must be a sense of God's eye. The world is a great stage, men are the actors, God and angels are the spectators and lookers-on ; therefore all must be done in God's presence. All actions and duties which lie between man and man must be done in and to the Lord. You must love your neighbour for God's sake. The swaying reason of all your actions must be the love and fear of God ; by this means you make your commerce to be a kind of worship, and turn duties of the second table into duties of the first table : Eph. v. 19, 'Submitting yourselves one to another in the fear of God.' Remember he seeth thee ; it is done to him. Submission is the usual effect of fear of man. When men have power, they cast off the yoke. This is the fairest bond and tie. So to servants : Eph. vi. 5, 'Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as to Christ.' What would you do to God and Christ if they were present? Use yourself thus often to think of God, for this is to walk with God, to keep always in his eye and presence.

2. Dependence upon his strength. It is notable, when the apostle had laid down reciprocal duties of relations, between children and parents, husbands and wives, masters and servants, he concludes all, Eph. vi. 10, 'Finally, brethren, be strong in the Lord, and in the power of his might.' It is an error to think that the supplies of grace are only necessary for duties of worship ; they are necessary also for duties of your civil relation. We are like a glass without a bottom ; when it comes to stand of itself, it is broken in pieces ; so we shall surely miscarry, and walk unworthy of our relation, if God do not help us, but we be left to ourselves. It is a good part of godliness to look to God, and wait upon him all the day for counsel and strength. You give him the honour of a God when you acknowledge him in all your ways : Prov. iii. 6, 'In all thy ways acknowledge him, and he shall direct thy paths.' By a constant dependence you acknowledge him most ; and this preserves a constant intercourse between us and God, when we lift

up the heart that we may receive grace and strength to walk in all our relations to his glory.

3. An aim at God's glory ; that must be the supreme end of all our actions, be they of never so small a consequence: 1 Cor. x. 31, 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.' Whatever we do, eating, drinking, trading, all must be done that God may be honoured by ourselves and others. This is to make every meal an act of worship, your trading a solemn praise. It is God's design that all our lifetime we may do him service ; this must be our fixed scope, that his honour and glory may be at the end of every natural and civil action. Look, as in all the works of creation, providence, and redemption, God made it his aim to glorify himself in all, so we should make it our fixed aim and scope to bring honour to God in all our work ; all other things are nothing to this.

*Use 1. Examination.* Art thou godly ? Hast thou been a diligent hearer and reader of the word ? a religious observer of the Lord's day ? an earnest worshipper of God ? zealous for his glory against those that profane his name, corrupt his doctrine, make void his institutions ? an enemy to idolatry and superstition ; a lover of God's ordinances ? It is an evidence of interest in grace to live godly. Only there is a form of godliness—(2 Tim. iii. 5, 'Having a form of godliness, but denying the power thereof')—which is discovered by a pretence of worship and a neglect of honesty ; as the pharisees made long prayers, but devoured widows' houses ; or else by a disproportionate zeal against idolatry, but not against heresy, or such falsehoods as yield no gain. It is not zeal for God's institutions when you do not hate every false way : 2 Tim. ii. 16, 'But shun profane and vain babblings, for they will increase to more ungodliness.' The apostle speaketh of some that suppose godliness is gain, 1 Tim. vi. 5, that make a merchandise of their zeal : Rom. ii. 22, 'Thou that abhorrest idols, dost thou commit sacrilege ?' He speaketh to the Jews that gloried in their privileges ; he had said before, 'Dost thou steal ? dost thou commit adultery ?' But here, 'Dost thou commit sacrilege ?' That was their glory, that they did not serve idols, but they robbed the true God ; they would not endure a false god, or an idol to be set up, but in the meantime they defrauded the temple of its maintenance, and things consecrated. But the closest rebuke is, ver. 23, 'Thou that makest thy boast of the law, through breaking the law dishonourest thou God ?' They were much in worship, but were not bettered by it ; they were not changed in heart. You do not feel the power of it if the heart be not new-fashioned, and put into a godly frame.

*Use 2.* To press you to exercise yourself to godliness.

1. It is the aim of the gospel. The gospel is called, 1 Tim. vi. 3, 'The doctrine which is according to godliness,' invented on purpose to maintain and keep godliness alive. So Titus i. 1, 'The truth which is after godliness,' which preserveth the true worship of the true God, and right thoughts of God. Here in the gospel the way to eternal life is discovered.

2. It is the aim of providence. All God's dispensations seem to put us in mind of God, and to draw us the nearer to him ; afflictions to increase our reverence and watchfulness, and mercies to engage our

love and trust. God complains of Israel that he had inflicted many judgments on them, and 'yet ye have not turned unto me, saith the Lord,' Amos iv. 8-11. So he complains of their abuse of mercies: Hosea ii. 8, 'She did not know that I gave her corn and wine and oil, and multiplied her silver and gold which she prepared for Baal.' The mercies of God should be cords and bands of love to draw us to God.

3. Consider how God hath deserved it. We are God's. You that have servants expect they should work for you, their strength and time is yours: Rom. xiv. 8, 'For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's.' A christian is not master of anything; his affections, his interests, his time his care, his strength, all is the Lord's.

4. Consider God hath given us sufficient grace to live godly: 2 Peter i. 3, 'According as his divine wisdom hath given unto us all things that pertain unto life and godliness.' We cannot complain, as the Israelites did of Pharaoh, that he required brick where he gave no straw; or as the servant did of his master, that he expected to reap where he never sowed: the divine power is engaged to help us. How much do we walk beneath that divine power which he is ready to afford us! Do not say, I shall never be godly if this be to be godly; I am but flesh and blood, what would you have me do?

5. Consider the worth of godliness: it is our chief duty. First we must show our respects to the first table, because there are the great commandments: Mat. xxii. 37, 38, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: this is the first and great commandment.' *De loco modum, de ordine statum, de confinio meritum cujusque præcepti cognosces*, says Tertulian. It is the first table, and therefore most worthy; the object is greater; God is greater than man; by the breach hereof we do more immediately sin against God. He that wrongeth his neighbour sinneth against God: 1 Cor. viii. 12, 'But when ye sin against the brethren, and wound their weak consciences, ye sin against Christ:' but not so immediately. Godliness directeth honesty, which is otherwise but a civil action, proceeding from interest and self-love. This is the great commandment; without it all other graces are worth nothing: 2 Peter i. 5, 6, 'Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness.' Civility is nothing, temperance is nothing, abstinence from pleasures is nothing without godliness. Many virtues are reckoned up, as patience, knowledge, temperance; all these things the Lord requires, not without godliness, therefore add godliness. God requires nothing but that which draweth the creature to himself; this bringeth us to the well-head.

6. Consider the profit of godliness. I mention this to counterbalance the discouragements which you would meet with in the ways of godliness. It will cost you trouble: 2 Tim. iii. 12, 'Yea, and all that will live godly in Christ Jesus shall suffer persecution.' Mark, if they will live godly, not civilly only; if they are zealous for Christ's institutions. A Gallio will escape well enough; but you have encouragements: 1 Tim. iv. 8, 'Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.' They have



an interest in both, but the promises of this life are subservient to that which is to come. If the things of this life hinder our progress to heaven, grace should be content to be without them. There is much comfort with a little: 1 Tim. vi. 6, 'Godliness with contentment is great gain.'

## SERMON XI.

*In this present world.*—TITUS ii. 12.

HAVING shown you the substance of the lesson, let me now speak of the season of it, when this is to be performed; and that is, *in this present world*.

*Doct.* That our abode in the present world is the only time wherein we are to discharge the duty of our heavenly calling. I shall—(1.) Draw forth the force of the expression; (2.) Give you the reasons of it.

I. The force of the expression, 'In this present world.' It implies three things—timely beginning, zealous discharge, and final perseverance. Whatever we are to do upon the teaching of grace, we are to do it speedily, earnestly, constantly. Speedily, now or never, take hold of the present occasion; earnestly, it is the work of our lives, wherefore we are sent into the world; and constantly, that is, all the time of our living here.

1. Speedily; now or never must it be done. We must set upon this work speedily upon two grounds—because time to come is uncertain, and it is not fit to neglect it. (1.) Time to come is uncertain. We have nothing to command but this instant; that which is to come is not in our power. One being invited to a feast the next day made answer, *Ego a multis annis crastinum non habui*—For these many years I never had a to-morrow. The present time is put into thy hands; thou hast no security for the next day but thy own word; and how is he the better assured that is security to himself? When you promise yourselves many years, you are liberal upon another man's goods; and it is the fashion of madmen to reckon other men's estates to be theirs. The Father hath reserved times and seasons in his own power, and taken them into his own hands. We are not masters of a day; therefore now or never must we set upon this work of living soberly, righteously, godly. Oh! how sad is it to be surprised, and death to find us unprovided! 2 Peter iii. 14, 'Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace.' This is the great business of our lives, to be found in a condition pleasing to God. A man should live every day as he would be found of God, for usually death comes by way of surprise; it finds us before we look for it, and steals upon us ere we are aware. (2.) Because it is not fit to neglect it till death, and to provide work for that time when we need cordials; the infirmities of age and sickness need supports, and not work. Oh! how sad is this, that many times we are going out of the world before we begin to think why we came

into it ! Our great business here is to save our souls ; and when time is gone, then we begin to think of it. He is a foolish traveller that would set out at night, and begin his journey when the sun is setting, and the darkness of the night is coming on ; so when time appointed is gone, then to think of saving our souls. It is too late to be sparing when we have spent all upon prodigality. The foolish virgins came to buy oil too late. Who would expect to conquer then when his enemy is strongest and himself weakest, or purposely delay it till such a time ? If you do not presently set about the work, you do but provide grief and sorrow for your last age, when you are least able to bear it.

2. Earnestly. It is the reason why we are sent into the present world. It is the work of our lives. We were not put into the world as leviathan was put into the sea, to take our fill of pleasure ; but we were sent into the world for our trial and for our exercise. For this end was life given us ; not to get wealth and honour, and great estates, or only to eat, drink, and sleep, and so live as if we were never to die, and then die as if we were never to live more ; such lose the end of their lives. God hath appointed a time for everything under the sun, and the time of life is appointed to work out our salvation ; and therefore it is but reason that our best business should have the greatest share of our time and strength, and that this work should go forward according to our years ; still should you increase and be bettering yourselves in the great business of your lives. It is some work of grace to raise the soul to desire things within the veil ; it is more to hope for them ; it is more to seize upon them as our right and portion, and 'lay hold of eternal life,' 1 Tim. vi. 19. This is the great work of our lives, first to raise up the soul and carry it within the veil, to be always increasing our assurance of heaven, and looking after a better life : John ix. 4, 'I must work the works of him that sent me while it is day ; the night cometh, when no man can work.' Hereafter there is no prophecy, nor labour, nor faith, nor repentance. We have a little time, and a great deal of work, and a great many temptations. It is a great work to get out of a state of nature into a state of grace, to fit ourselves for a better world. Now, because we have no long continuance here, we should be doing it with all our might ; therefore let us not forget the main thing, that which is the business and employment of our lives ; let not your time pass unfruitfully, for 'the night cometh, wherein no man can work.'

3. Constantly. It is in the present world as long as we are here, without any limitation, and therefore it hints final perseverance, without which as good we had never begun. It is notable that under the law the Nazarite, if he had made a vow, he should touch no wine or anything that was forbidden for so many days or months ; but if he had defiled himself before the days of his purification were accomplished, he was to begin again : Num. vi. 12, 'The days that were before shall be lost, because his separation was defiled.' So when we have renounced the vanities and delights of the world, and given ourselves to God, all is lost when we turn apostates, and go off from a course of godliness ; Ezek. xviii. 24, 'But when the righteous turneth away from his right-

eousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live? all his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.' As good never have begun if we fall off and tire before we come to the end; nay, in some respect it would have been better if we had never begun than not to have continued; for it is said, 'The latter end is worse with them than the beginning,' 2 Peter ii. 20. A malefactor who hath made an escape out of prison, if he be taken again, he is loaded with chains and irons; so when any have made some show of escape out of the devil's clutches, by keeping a constant course of duty and communion with God, and then turns and breaks off again, none in such bondage and slavery as they. Nay, and this apostasy is a mighty dishonour to Christ, as well as a disadvantage to yourselves; for a man that hath begun to be strict, and careful, and holy, and righteous, and profess himself to be taken out of the kingdom of darkness, and made experience of the ways of Christ, yet if he falls off, he doth as it were after trial pronounce to the world that Satan's service is better than Christ's. As Jacob kept wrestling till daylight appeared, and would not let go his holdfast, so till the morning of glory come, still keep on and continue your courage. Or as Elisha would not leave his master till he was taken from him into heaven, so be constant to the last; let the world know you see no cause to leave Christ or to be weary of his service, and to begrudge the strictness of religion. Mat. xx., you read some were called into the vineyard sooner, some later, but they all kept working to the end and close of the day. There is a different time of calling; some begin with God in infancy, some in riper age, but none must be weary of well-doing. But how apt are we to turn aside from God! Our righteousness must be as the morning light, that always increaseth till high-noon; but our righteousness is like the morning dew, it is gone as soon as the sun breaks out in strength and power. We have a great many resolutions when we begin a course of godliness, but soon grow weary. Look, as a tired horse is ready to turn in at every inn, so upon every occasion and temptation we are ready to turn away from God. But it is not enough to begin to live godly, strictly, righteously, but while life lasteth you must hold on in God's ways; it must be during your whole present state and abode here in the world.

II. The reasons why this duty of our heavenly calling must be in the present world.

1. Because this is the time of grace. There is no other time to get the favour of God and an interest in heaven but here upon earth. Now we have the means, hereafter the recompenses. Now Christ saith, 'Come unto me, all ye that labour and are heavy laden,' Mat. xi. 28. Hereafter he will say, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,' Mat. xxv. 34. Now he calls us to receive grace, hereafter we must receive either vengeance or glory. In the angels' song we find, Luke ii. 14, 'Peace upon earth.' Here God proclaims tidings of peace and reconciliation to the creature, if it will submit to God. Now the golden sceptre is held out, and you will have no more such a season. This is God the

Father's, God the Son's, and God the Spirit's time, but after this life you shall have it no more; it is the time of God the Father's patience, and these are the days of the gospel when God the Son is offered to us; and now we have the advantage of the Spirit's impulses, and his convictions upon our hearts: but after this life there is neither prophecy, nor gospel, nor conviction, nor means offered any more; then comes recompense and retribution. Zanchy speaks of some which had a fancy that the gospel should be preached hereafter in the other world to those that never heard of Christ in this world; as to children, to Turks and pagans. To justify this conceit, they allege that place: 1 Peter iii. 19, 'By which he went and preached to the spirits in prison.' But that is a clear mistake. The apostle speaks there how the Spirit of God went forth by Noah's preaching in warm conviction upon the hearts of those that are now in prison, that were sometimes disobedient to the warnings of Noah, and are now held with chains of darkness in the prison of hell. But however there is nothing to this world. Now you have the means, and God's golden sceptre is held out. Now Christ saith, Come; but if you refuse, hereafter he will say, Depart: 'Now is the accepted time, now is the day of salvation,' 2 Cor. vi. 1.

2. This is the time of our exercise and trial.

[1.] There must be this exercise before we come to heaven. We do not leap into heaven without any preparation. The vessels of glory must first be seasoned with grace: Col. i. 12, 'Who hath made us meet to be partakers of the inheritance of the saints in light.' First we are qualified and seasoned, then filled brim-full. As when the virgins were chosen for Alasuerus, they were to accomplish their months of purification, so we must have a time of purifying and cleansing from corruption before we can get to heaven. Balaam would die the death of the righteous, but not live his life: Num. xxiii. 10, 'Let me die the death of the righteous, and let my last end be like his.' As it is said of the snake, that when it is stricken with death, it stretcheth out itself straight, though crooked before; *at oportuit sic vixisse*, you should have so lived; you should be sober, righteous, and godly. 'Enoch before his translation had this testimony, that he pleased God,' Heb. xi. 5. Something must be done here; there is no triumph without a warfare: 2 Tim. ii. 5, 'If a man strive for masteries, yet is he not crowned unless he strive lawfully;' that is, according to the laws of the race or exercise; so we cannot expect to die in the Lord unless we live in the Lord: Rev. xiv. 13, 'Blessed are the dead that die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them.' Your works die not when you die: Eccles. xi. 3, 'If the tree fall toward the south or toward the north, in the place where the tree falleth there it shall be.' In the time of the law there was nothing to be gathered upon the sabbath day, but a double portion to be gathered before; those that provided nothing on the sixth day, had nothing on the sabbath day. The sabbath is a figure of heaven, of that eternal rest we shall have there. If we do not make provision during the time of life, there can be nothing done afterwards.

[2.] It is only here; this is the fittest place for exercise. Here are difficulties, snares, and temptations, and these serve to discover the

glory of grace ; and this makes it worthy of praise, that we can act for God in the present world, where so many miscarry : 2 Tim. iv. 10, ' Demas hath forsaken us, having loved this present world.' Here is the fit place for our trial, where we have so many difficulties, snares, baits, avocations, and scandals, to take us off from performing the duty of our heavenly calling. As death leaves us so judgment finds us. Upon our behaviour in the present life both our everlasting woe or weal depends. Hereafter is not a time of labour, but of reward and punishment ; there is no room for exercise and trial there, no snares in the next world. Grace cannot be found worthy of praise there, for that is God's day, called the day of the Lord : 2 Peter iii. 10, ' The day of the Lord will come as a thief in the night.' Here is our day, because God affords time to us as a space and season of repentance and reformation ; but the day of judgment, that is the Lord's day, the day of recompense, rewards, and punishments.

*Use 1.* To reprove them that delay the work of repentance and their change of state. There is nothing more usual than delays and put-offs. Some are full of employment, and after their business is a little over, then they will think of saving their souls : Luke ix. 59, ' Suffer me first to go and bury my father ;' still there is something in the way. Others, when they have arrived to such a degree of wealth, and made such provision for their families, then they will look after their souls. Others, when their youthful heats are spent, then they dream of a devout retirement and a religious age ; there is nothing more usual. The Lord knows these are our inward thoughts ; still there is something in the way when we should act holily, righteously, and godly. This is Satan's last shift to elude the importunity of a present conviction by a future promise. As a bad debtor promises payment for the future to be rid of the importunate creditor, though he means no such matter, so we make promises for the future. Felix, when his conscience boggled, dreams of a more convenient season : Acts xxiv. 25, ' Go thy way for this time ; when I have a more convenient season, I will send for thee.' And Mat. xxii., when they were invited to the wedding, the answer is not scornful, but civil ; it is not *non placet*, but *non vacat* ; they do not deny, but make excuse ; they had present business, and were not at leisure to comply with God's will. Always God comes unseasonably in the sinner's esteem, reckoning, and account : and Satan's usual clamour is, when we begin to be serious and mind our salvation, ' Art thou come to torment us before our time ?' Mat. viii. 29. The devil would fain have a little longer possession, and therefore something is pleaded by way of bar and hesitancy. You find it in particular cases ; when you go to perform anything that is good, to pray, to meditate, to renew your communion with God, something is in the way. If such a business were over, then I were at leisure. Thus we dream of another time, a more convenient season, and we linger and draw back as Lot in Sodom. Oh ! consider, the work must be once done, or you are for ever miserable ; and you will never have a better season than now, when you are under conviction, and the warm impulses of the Spirit of God. David takes hold of the present season when his heart was engaged and he had a religious bent towards God : Ps. cxix. 60, ' I made haste, and delayed not to keep thy commandments.' So

when there is such a strong bent in your souls, strike while the iron is hot ; you may have more hindrances, but never more helps. Again, we owe more than we are worth already, and why should we run more in debt ? The longer you continue in sin, the higher will your accounts rise. A tenant that cannot pay the rent of one year, if he let it run on, how will he be able to discharge the rent of two years ? So if it be so troublesome now, do you think it will be more easy hereafter, when the heart is hardened by a constant resistance ? If there were a sound conviction you would not delay. A sensible sinner is always in haste : Heb. vi. 18, he flies for refuge to lay hold upon the hope set before him. It is an allusion to the man pursued by the avenger of blood ; he that hath wrath at his heels, he runs as for life to Jesus Christ. It is but a slender and insufficient touch upon the conscience. He that knows the danger can never make haste enough to come to Christ, as the pursued man could never make too much haste to get into the city of refuge that is before him. Nay, it argues little love to God, and a great deal of disingenuity of spirit, to continue in rebellion against God, and think to come in at last, when you can stand out no longer. This is merely self-love, when you care not how much God is dishonoured and his Spirit grieved, provided at length we be saved. The Lord did not so deal with us ; his whole duration and existence is for our sakes ; from eternity to eternity he is God, and from eternity to eternity his loving-kindness is great to them that fear him : Ps. ciii. 17, 'The mercy of the Lord is from everlasting to everlasting to them that fear him.' If God thinks of us from one eternity to another, before the world and after the world, can we be content to thrust him into a narrow corner of our lives ? Can you satisfy your hearts when you have nothing to give God but the rottenness, weakness, and aches of old age and sickness ? Consider once more, sin leaves thee in sickness, thou dost not leave sin ; it is not a work of choice, but of necessity, as a merchant throws his goods overboard in a storm, though he loves them well enough. At least it is a very suspicious act, a natural aversion from our own misery, and a desire of our own happiness ; it is a yielding upon force when a man never yields to God, but when God hath him under, and he can sin no longer. And what assurance have we, that we shall have a heart to mind salvation at all, and turn to God hereafter ? When all our distractions are out of the way, is grace at our beck ? There is an offer of it to-day : Heb. iii. 15, 'While it is said, To-day if ye will hear his voice, harden not your hearts.' Nay, there is a shrewd presumption to the contrary, that obduracy, hardness of heart, and despair will grow upon us. Long use makes the heart more obdurate, and long resistance grieves the Spirit of God, and makes him more offended with us. By putting off the change of your lives, you put your souls into Satan's hands by consent for a while. He that delays his conversion doth, as it were, pawn his soul into the devil's hands, and saith, If he do not fetch it again at such a day, it is his for ever. Again, it is a great honour to seek the Lord betimes. Mnason was an old disciple. Seniority in grace is a very great honour. The apostle saith, Rom. xvi. 7, 'Salute Andronicus and Junia, who were in Christ before me.' And the Lord saith, Jer. ii. 2, 'I remember thee, the kindness of thy youth, and the love of thine espousals.' God

prizeth these pure virgin affections, when, before our hearts be prostituted to the world, we apply ourselves to seek his face. You lose the advantage of much early communion with God, whenever you are called to grace; and if ever you taste of the sweetness of grace, it will be your grief that you were acquainted with it no sooner, and all the time that remains will be little enough to repent the loss of that which is past. Consider, a man can never come soon enough into the arms of mercy, nor soon enough out of the power of Satan. Present necessity admits of no deliberation, therefore charge yourselves to be more solid and serious. Sin, if you let it alone, will gather more strength: Jer. xiii. 23, 'Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil.' When a stick hath been long bent, it will hardly ever be set right again. Some that have been late converted have much bewailed their disadvantage, their standing out so long, till their inclinations were fixed, and that they have got a stubborn nature so strong and ever apt to recoil upon them. Consider, we would not have God to put us off when we come for mercy, and are in present need, and shall we put off God? We would count a delay to be as bad as a denial; therefore take heed of delays in this kind, for if ever you be called to grace, you will smart for it soundly. Christ waited upon the spouse for entrance: Cant. v. 2, 'My head is filled with dew, and my locks with the drops of the night;' and then the spouse waited for comfort: ver. 6, 'I opened to my beloved, but my beloved had withdrawn himself and was gone; my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer.' What is the reason, when the work is begun and the first stroke is given to sin, that christians walk so mournfully for a great while? Oh! they have made God wait long, and stood out many a call, therefore the Lord exerciseth them with waiting. Let all this work thee to comply with the importunity of the present conviction of the Holy Ghost.

*Use 2.* Is to reclaim us when we are greedily set upon other businesses and projects than the great business of our lives, as to get wealth, honour, and great estates. Remember what is thy duty and work in this present world. Consider—

1. The shortness of life. We have a great deal of work to do in a little time, therefore we should not waste it; every day we are nearer to the grave. We are sensible of the decays of others, but not of our own; thou seest others wax old and die, remember thou thyself art going that way. When two ships meet one another in the sea, the other ship seems to sail faster than yours, though both pass away alike, because you are not sensible, or do not observe your own motion. We see others are mortal, but do not number our own days. This is a point of prudence: Ps. xc. 12, 'So teach us to number our days that we may apply our hearts unto wisdom.' A man would think of all points that were plainest and soonest learned, yet it is very hard to learn the lesson of our own frailty; I mean, to learn it by heart, to learn it practically.

2. The uncertainty of life. We know not when death will surprise us; it is ill to be taken unprovided; when death comes, to say, Hast thou found me, O my enemy? Every day we have cause to look to

it; more are mistaken in reckoning upon life than upon death. Thou art asleep in the wolf's mouth; there is no remedy but imploring the shepherd's help. A carnal man that goeth on in sin provoketh God to his face, and trieth whether he will cut him off, yea or nay. We are sure to live to enjoy what we provide for heaven, but we are not sure to live to enjoy what we provide for the world. A man may not roast what he took in hunting; but when he cometh to enjoy his estate, God cutteth him off: Luke xii. 20, 'Thou fool! this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?' And shall my master come and find me idle?

3. After death followeth eternity, the great amazement of the soul. Now, if death find you at peace with God, eternity will be comfortable and death sweet; body and soul part, but God and the soul meet. When we can see angels ready to do their office, and conscience becometh our compurgator, I bear you witness you have spent your time in this world in obeying and serving God; and then body and soul take leave of one another, it is a blessed parting. But now; when you have not regarded your work, you are then delivered up to Satan by such an excommunication as shall never be reversed, accursed till the Lord come; and then body and soul meet to be tormented for ever. It is a sad parting when conscience falls a-raving, and we curse ourselves and the day of our birth. Oh! that ever such a creature were born! Oh! that I had been stifled in the womb, and never seen the light!

4. The necessity of working out our own salvation. God's stipulation with mankind is not made up all of promises; something is required: holiness is the way to salvation. Men that live as they list can claim nothing. The world is a common inn for sons and bastards; in the time of God's patience he keeps open house for just and unjust; but no unclean thing entereth into heaven. At the great rendezvous God maketh a separation: Ps. i. 5, 'The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.' The wicked shall not be able to look Christ in the face, nor veil themselves in the glorious assembly: 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.' Our desires settle into opinions; we think God will not damn his own creatures, and an universal hope is natural.

5. The folly of not doing our business. To get bodily supports is but our errand by-the-by. These souls were not given us to scrape up wealth, and only to provide and purvey for the body; Let us use them to the end that God gave them. to think of eternity: Luke x. 41, 42, 'Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part which shall not be taken away from her.' Martha was careful to entertain Christ in her house, but Mary to entertain him in her heart. The one thing needful is the care which every one ought to have of his own salvation. Everything is best that helpeth us on towards heaven, and that is evil that hindereth us in our pursuit of heaven. This will



appear to be the greatest wisdom at length, and not to spend your lives in getting honours or pleasures, or screwing yourselves into the favour of great personages. It is commonly said of a man that hath gotten an estate, that he hath spent his time well ; but the apostle commands, Eph. v. 15, 16, 'See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.' Those other are the worst fools, who make no provision for the future ; they part with jewels for trifles.

## SERMON XII.

*Looking for that blessed hope, &c.*—TITUS ii. 13.

I OBSERVED—(1.) The teacher, 'The grace of God ;' (2.) The lesson, the whole duty of our heavenly calling, 'To deny ungodliness and worldly lusts, and to live soberly, righteously, and godly,' &c. ; (3.) I come to the third general branch, the encouragements to learning ; here are two—eternal life, and Christ's death. There are two great principles of obedience—gratitude and hope. Gratitude, or thankfulness, because of the obligation that is left upon us from Christ's death ; and then hope, because of the glorious reward that is set before us. So that whether we look backward or forward, we meet with obligations to obedience. Backward, there is an excellent merit : ver. 14, 'Who gave himself for us, to redeem us from all iniquity,' &c. Forward, there is a glorious hope : 'Looking for that blessed hope,' &c. There is nothing lost by God's service. The Lord might deal with us out of sovereignty, and rule us with a rod of iron, but he is pleased to 'draw us with the cords of a man, and with bands of love,' Hosea xi. 3 ; to indent with us and propound rewards, as if we were altogether free before the contract. Men do not use to covenant with their slaves ; we are bound to serve him whether there had been any reward or no ; but the Lord will not leave us without an encouragement. We are apt to have hard thoughts of God, and to think him harsh and austere, requiring work but not giving wages. But consider, we have the highest motives as well as the noblest work ; we are not only 'to live soberly, righteously, and godly in the present world,' but 'to look to the blessed hope.' Life and immortality is brought to light by the gospel. There is no such encouragement to virtuous living anywhere as in the gospel. Lactantius saith of the heathens, *Virtutis vim non sentiunt, cujus præmium ignorant*—They do not feel the force and transforming power of virtue, because they are ignorant of the reward of virtue. The heathens had no such encouragement as immortality and eternal life, and the happy enjoyment of God and Christ for evermore.

But to handle the words a little more distinctly. We have here—(1.) The reward itself, called a 'blessed hope ;' then (2.) The time when it shall be accomplished to the full, at the 'coming of the Lord.' Both these things you must look for. Christians, as often as you think