

[3.] It preventeth distrust and carking cares: Phil. iv. 6, 'Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.' Acknowledge what God hath done for you already, and you will the less doubt of his goodness for the future.

[4.] It cureth spiritual pride when we consider who is to be praised for all the good that is in us. They that have more than others are more indebted to grace: 1 Cor. iv. 7, 'But who maketh thee to differ from another?' And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it? We have it from God and for God, not for our own glory and ostentation. God will be angry if we rob him of the glory of it; Acts xii. 23, Herod was smitten because he gave not God the glory.

Use 1. Is it such a duty? Then take heed of impediments and enemies to thankfulness.

1. A proud heart. They delight in their own praises; an humble heart delighteth in the praise of God: Gen. xxxii. 10, 'I am not worthy of the least of all thy mercies, and of all the truth which thou hast showed to thy servant; for with my staff I passed over this Jordan, and now I am become two bands;' 2 Sam. vii. 18, 19, 'And he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come; and is this the manner of men, O Lord God?' The proud think themselves worthy of more, and therefore speak diminutively of all they have: It is but thus and thus.

2. A fleshly mind, which looketh to the pleasing of the flesh, and forgets God: James iv. 3, 'Ye ask and receive not, because ye ask amiss, that you may consume it upon your lusts.'

Use 2. Is our thanksgiving right?

1. If the heart be brought near to God by every mercy we receive from him: Ps. xvi. 8, 'Give the Lord the glory of his name.'

2. If it breed a great delight in God: Ps. xxxvii. 4, 'Delight thyself in the Lord, and he shall give thee the desires of thine heart.'

3. If it be a cheerful thankful obedience: Rom. xii. 1, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service;' John xiv. 15, 'If you love me, keep my commandments.'

SERMON XXVI.

Submitting yourselves one to another in the fear of God.—EPH. v. 21.

THE apostle had laid down the common duties which belong to all christians; now he cometh to special duties which belong to us as we are clothed with particular relations; and he beginneth that discourse with a general exhortation, that concerns both superiors and inferiors,

before he cometh to state the duty of each to other, 'Submitting yourselves one to another in the fear of God.'

In the words observe—

1. The connection or dependence; for the construction is continued from that clause, 'Being filled with the Spirit,' and it is as applicable to this branch as any of the other; as, for instance, '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.' And again, 'Be filled with the Spirit, giving thanks always for all things to God and the Father, in the name of our Lord Jesus Christ.' So here, 'Be filled with the Spirit, submitting yourselves one to another in the fear of God.' The construction is the same. The Spirit's influence is necessary for the duties of our relations, as well as the duties of worship. I observe it the rather, because as the apostle beginneth, so he endeth this discourse: Eph. vi. 10, 'Finally, my brethren, be strong in the Lord, and in the power of his might.' Our corrupt hearts incline us to much unsuitable carriage in our relations. Satan, that envieth the felicity of mankind, opposeth the comfort we have in them; but yet the glory of God is much concerned in a due family converse. Therefore a plentiful measure of the Spirit is necessary, that we may carry it well in our relations.

2. The substance of the duty, 'Submitting yourselves one to another.' The exhortation is to mutual submission, keeping the order set by God. The business is how this should be understood. Must the husband submit to the wife, as well as the wife to the husband; the father to the children, the master to the servant, and all be levelled without superiority and government by the law of Christ?

I answer—Certainly christianity doth not abolish civil distinctions; therefore—

[1.] Some think this exhortation only concerneth inferiors, pressing them to yield obedience to whom it is due, in subordination to God, as the wife to the husband, the children to the parents, servants to their masters.

[2.] Others better, that this general exhortation concerneth the duties both of superiors and inferiors, and that submission is taken generally for any duty that we are bound to perform to one another for mutual good and advantage. And this interpretation I approve of for these reasons. (1.) Because this sense runneth most smoothly and without forcing. (2.) Because it suiteth with many other scriptures, as I shall show you by and by. (3.) Since all grant this is the preface to the following exhortation, and therein superiors are exhorted as well as inferiors to their proper duties, this should be extended to both. He beginneth indeed with the duty of inferiors, as being most tedious and difficult, but he layeth a charge upon both faithfully to perform their duties to each other; for we all owe a service of love one to another, and must endeavour to do good in our several places and capacities.

3. The manner of performance, 'In the fear of God;' that is, so as they would approve themselves to God, who is the author of all order in every community and society of mankind; and to him we must give an account as our proper judge: 1 Peter i. 17, 'And if ye call on the

Father, who without respect of persons judgeth every man according to his work, pass the time of your sojourning here in fear.' They that obey 'only for wrath, and not for conscience' sake,' Rom. xiii. 5, do not fulfil this precept for fear of God, but for fear of men. 'To obey for conscience' sake is to obey for fear of God.

Doct. That mutual condescension to one another in the duties of our places and relations doth very much become those who are filled with the Spirit.

1. I shall inquire wherein this mutual condescension doth consist.

2. What graces are necessary to it.

3. That this is an unquestionable duty both in superiors and inferiors.

I. Wherein this mutual condescension doth consist?

I answer—It may be considered with respect to ecclesiastical, or civil, or economical power.

1. With respect to ecclesiastical power, which must be determined by the nature of that community for which it serveth. They are a voluntary people: Ps. cx. 3, 'Thy people shall be willing in the day of thy power.' And yield up themselves to be guided to everlasting happiness by such helps and means as God hath instituted: 2 Cor. viii. 5, 'But first gave their own selves to the Lord, and unto us by the will of God.' They covenanted with God to obey him, so also to submit to the institutions of his family. Now here there are teachers and taught, governors and governed. There are some that have the inspection of others, and they must be obeyed in that kind of government which belongeth to souls dedicated to God, which is directive rather than authoritative, and managed by a council rather than a court. And here there must be a mutual condescension both in governors and governed, for in both there is mutual service.

[1.] The governors are but ministers, servants of God for the comfort of the faithful: 1 Cor. iv. 1, 'Let a man so account of us as the ministers of Christ, and stewards of the mysteries of God.' They have an honourable office in the family, but still they are ministers and servants; and they are to feed the flock, not as lords over God's heritage, but as directors or guides, by word and example. They should not affect dominion over the Lord's people, but walk holily and humbly, guiding them in a tender and condescending way to their everlasting estate; rather persuading them to the receiving and embracing the gospel than forcing and compelling them to it. And therefore the exercise of their office on their part should not be domination, but ministration and service: Mat. xx. 25-27, 'And they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant.' They most please the Lord who serve the souls of men, and promote the work of the Lord in their conversion to God. It is an office of burden and humility; for all the power of the church is a power of eminent charity. 'Simon, son of Jonas, lovest thou me? Feed my sheep,' John xxi. 15-17.

[2.] The governed must meekly submit themselves to these institutions of Christ, and directions given them for eternal life, how contrary

soever they be to our lusts, interests, and carnal prejudices: Heb. xiii. 17, 'Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you.' Their task is great; now you should make it as easy and pleasing as you can, that they may have comfort in the discharge of their office to you. They should submit, and you should submit; the church doth live in peace by mutual condescension, when every one becometh a mutual servant to another.

2. There is political or civil power, principally greatness and authority in the civil state. This is the Lord's ordinance, and must be submitted to for God's sake: 1 Peter ii. 13, 14, 'Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well.' That is, there is an obligation of conscience upon us to submit, whether to the supreme or subordinate magistrate. And though all kind of honour is due to them, yet they also lie under a higher Lord, and must stoop to the duties required of God to those that are governed by them: Rom. xiii. 4, 'For he is the minister of God to thee for good.' They are servants to God, though not to their people; as angels are ministering spirits, not only to us, but to God. Thus you see the scripture flattereth not superiors, but ranketh them among the subjects of the eternal God; their creator is their judge; and that great power which they have is a great servitude, and those who command are bound to obey; God hath so tied us to one another, that every one is to do his part to promote the common good.

3. There is economical power; that of the husband, parent, master. There are duties which belong to these relations. The wife is to be subject to the husband, but the husband is to love and cherish the wife as his own body. The parents are to govern their children, yet not to provoke them to wrath, but to educate them in the fear of the Lord. The master is to command his servants, but yet to remember they are the Lord's freemen: 1 Cor. vii. 22, 'For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.' Well, then, this submission is by discharging the duties we owe to each relation.

But why is this called submission?

[1.] Because superiors have a debt of duty upon them, as well as inferiors, which in some cases is hard to perform. Magistrates are to defend and protect their people, and therein many times run great hazards, and are exposed to great cares and difficulties. Pastors are to guide and instruct the flock, to warn, reprove, exhort them, and know the state of the flock by frequent visiting of them. Parents are to educate their children, and bring them up in the nurture and admonition of the Lord. Husbands (1 Peter iii. 7) are 'to dwell with the wife according to knowledge, giving honour unto the wife, as unto the weaker vessel, as being heirs together of the grace of life, that your prayers be not hindered.' This submission on the superior's part lieth in the faithful and loving discharge of their duty to the meanest within their charge; as the magistrate to administer justice equally to all people, high and

low ; the pastor to dispense his duty to rich and poor : James ii. 1, 'My brethren, have not the faith of our Lord Jesus Christ with respect of persons.' The husband is to cherish the wife in all conditions, sick and well ; masters to stoop to do good to the meanest of their servants, and not rule them according to passion and will ; they have souls to save or lose as well as the best of the family, and therefore they are to take care of all of them, that they may serve the Lord, they and all their household ; their outward condition doth no way hinder our duty to them. Here all are put 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.'

[2.] Because this duty calleth upon us for the meanest services for the common good ; as when a magistrate defendeth the poor against the mighty, and disdaineth not to appear for his meanest subjects : Job xxxi. 34, 'Did I fear a great multitude ? or did the contempt of families terrify me, that I kept silence, and went not out of door ?' When the meanest had right on their side, he would own them in it, and had courage and fortitude to bear out their cause, though never so great multitudes opposed them ; neither did the fear of inconveniences, contempt, or calumnies, hinder him to appear for their right. So when ministers visit the meanest, and are ready to repair to them, and pray for them, and take all manner of pains to help them in their spiritual estate. So for masters, when they are careful to help their poor servants in their sickness, and provide for them to the best of their power.

[3.] With all patience to bear their infirmities. It may be they are weak, froward, and know not their duty. The apostle telleth us, Rom. xv. 1, 'We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.' They that know the nature and extent of christian liberty ought to relieve others that do not so well understand it, and should not too rigorously stand on their own knowledge. So governors are to bear with the infirmities of those under their authority, yea, with their sinful weakness when overtaken in a fault ; not to be severe : Gal. vi. 1, 'Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted.' Now this is a submitting, or a condescension.

[4.] As to equals, there is a submitting ourselves one to another : Rom. xii. 10, 'Be kindly affectioned one to another, with brotherly love, in honour preferring one another ;' Phil. ii. 3, 'Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves.' We are better acquainted with ourselves than others ; we want some perfection and accomplishment God hath given to them. We ought to speak of our own gifts with modesty, of theirs with charity ; to be severe at home, where we can examine and sift all circumstances, but charitable abroad, where a modest superficial view of things doth best, without a jealous inquiry.

[5.] We are to speak to one another by way of instruction and reproof : Col. iii. 16, 'Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another ;' Lev. xix. 17, 'Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke thy neigh-

bour, and not suffer sin upon him.' Now it is a submission to take it well: Ps. cxli. 5, 'Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil.' Now our yielding to private admonition is an argument of our condescension, and submitting ourselves to one another. But the business is—

Whether an inferior may reprove a superior?

I answer—It is not a work of mastery, but of christian charity, which lieth upon all; and when it is modestly managed, it is lawful. The reproof of a superior is an act of justice, of an inferior an act of charity, that we may not suffer evil upon a brother. Naaman's servants reprov'd their master, but with great reverence: 2 Kings v. 13, 'My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then when he saith to thee, wash and be clean?' Now when this is wisely and prudently managed, the elder should take it well from the younger: Job xxxii. 4, 'Now Elihu had waited till Job had spoken, because they were elder than he.' Master from the servant, as Naaman did, and magistrates from their subjects, and all superiors from their inferiors.

II. The graces which are necessary for this, to submit ourselves one to another. It is required that we be filled with the Spirit. But I answer—

1. Love, which is the cement of human society; for where love reigneth, there will be mutual service and submission: Gal. v. 13, 'But by love serve one another;' Rom. xii. 10, 'Be kindly affectioned one to another, with brotherly love.' Christians should be made up of perfect kindness. Where there is love in superiors and inferiors, they will respect each other's good and profit; and so all christians, none excepted, will be servants one to another; as being members of the same body, they ought not to live to themselves only, but promote the good of the body, and every member thereof: 1 Cor. xii. 27, 'Now ye are the body of Christ, and members in particular.' In their place and calling every one will do his part, and therefore love sweeteneth all things, and will make us stoop, though to serve the meanest person in the world.

2. Humility, which is opposite to fastidiousness, disdain, and contempt: 1 Peter v. 5, 'Ye all of you be subject one to another and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.' As occasion serveth we should humble ourselves to perform the meanest offices to our brethren. Proud lofty spirits look upon every duty towards their neighbour as below them; they think it is a vile debasing a man's self; pride and arrogancy cannot endure any such subjection. Now humility is required of all, of whatsoever age, estate, and condition, of the highest as well as the meanest, like a spire, *minimus in summo*, when at highest, casts the least shadow; and laden boughs hang the head.

3. 'The fear of God,' that is in the text. Now this ἐν φόβῳ Θεοῦ, 'in the fear of God'—

[1.] Noteth the impulsive cause, that obedience to this precept floweth from this cause. It is done in conscience to his command, and then it is acceptable to God. In singleness of heart fearing God. Nothing is sincerely done toward God and men but what is done in conscience to his command, and with respect to his glory; therefore inferiors must

obey their superiors in all lawful things upon God's command, and superiors must condescend to all duties toward their inferiors upon God's command: Gen. xlii. 18, 'I fear God,' saith Joseph, and therefore he durst not oppress his brethren.

[2.] The fear of God is the rule and measure of this submission. As it influenceth, so it limiteth it: 'Submit to one another,' but *usque ad aras*, where it entrencheth not upon our duty, not doing anything to please men, which is forbidden by the law of God: Acts v. 29, 'Then Peter and the other apostles answered and said, We ought to obey God rather than men.' Therefore the fear of God must regulate the acts of this condescension in good and lawful things, not to flatter and serve our neighbour in his iniquity, but only to please others so far as is consistent with the fear of God.

[3.] The fear of God is necessary, and a great help to this duty.

(1.) Partly to tame that natural fierceness that is in the heart of man, that we may not refuse the yoke; as Nabal was 'such a son of Belial, that a man could not speak to him,' 1 Sam. xxv. 17. Some are so harsh and churlish, that they will not admit any debate of the cause, or stand so stiffly on their right that they will not bate an ace, say they. But is this becoming the fear of God, or that lenity which christians should use one to another?

(2.) To check our pride, that we may not be ashamed to serve our neighbour in love. It may be they are vile, and of low esteem in the world; but they serve a great God, therefore offend them not: Mat. xviii. 10, 'Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.' The meanest of God's servants are above our contempt; therefore do not neglect the good and advantage of any, the meanest person. The angels of God are their guardians upon earth, yet have continual frequent recourses to God's glorious presence, to make requests or complaints on their behalf. Therefore those that are so high in God's favour, though little in their own and the world's account, ought not to be despised by you.

(3.) To bridle and curb excess of power. There is a curb and bridle upon the beasts, though they excel men in strength and power, and so they are contained in their subjection and obedience to man: Gen. ix. 2, 'The fear of you, and the dread of you, shall be upon every beast of the earth,' that they may not harm you. So is the fear of God a restraint upon man. Nehemiah 'did not eat the bread of the governors, because he feared God,' Neh. v. 15. So Job despised not the cause of his servants, because he and his servants were equally subject to God: Job xxxi. 14, 'What then shall I do when God riseth up? and when he visiteth, what shall I answer him?'

III. I am now to prove that this is an unquestionable duty.

1. It is required in scripture: Gal. v. 13, 'By love serve one another.' By God's providence some are masters, some are servants; but by God's injunction all are to serve one another in love: 1 Peter v. 5, 'Likewise ye younger submit yourselves unto the elder; yea, all of you be subject one to another.' So that besides the subjection of inferiors, there is a mutual submission and subjection required of all christians, whereby

they are bound to stoop and do good to others, even to them of the lowest degree.

2. I prove it by example. I shall first produce the example of our Lord Jesus Christ: John xiii. 3-5, 'Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded;' that is to say, Jesus knowing the dignity of his person, and that he was the eternal Son of God, and was about to return to his glory, to take possession of all power in heaven and earth, after the manner of a servant or waiter of the meanest quality, in all humility sets himself to wash and wipe the feet of his own disciples. By the magnificence of the preface, a man would think he had been about to work some great miracle, or give some notable instance or demonstration of his divine power, but the only instance to be seen was that of humility and love. We keep state and stand upon our terms, think it much below us to do any mean office of kindness and love to inferiors; but Christ would exercise the greatest humility when he had the highest thoughts of his own glory; to take down our pride, and to show us that greatness should not hinder us from condescending to the necessities of the meanest people. None is too high to do good, and to humble himself when he may profit others. Well, then, should we not submit ourselves one to another, when Christ hath given us such an example, and urged it upon us for our imitation: John xiii. 13-15, 'Ye call me master, and Lord: and ye say well; for so I am. If I then, your Lord and master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that you should do as I have done to you.' My next example shall be of the apostle Paul: 1 Cor. ix. 19, 'For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.' This was the condescension of this blessed apostle; though obliged to none, he made himself a servant to all. Bondmen and slaves were wholly in the power of their masters, without giving them any wages or reward; to this he alludeth. Paul was a free man, yet he made himself their slave and servant to gain them to Christ, without any respect to his own profit. My next instance shall be of Job: chap. xxxi. 13, 'If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me.' Though servants and bond-slaves had no power to enter into judgment with their masters, yet he gave them free liberty to plead their cause against him; that is, he would hear their complaints of his carriage towards them, and did endeavour to satisfy them, as justice and equity did require; and used no kind of insolency towards them that were his inferiors, even his own servants.

3. Now I shall give you the reasons of this duty.

[1.] To prevent contempt. Human nature is incapable of bearing it. Whatsoever rank we are in, we should not despise others, but acknowledge the gifts of God in them. Therefore, to prevent this contempt and disrespect that is usually in men's hearts towards inferiors

(and is a sore trial to them), God requireth that we should submit ourselves to one another. I remember it is said, Prov. xiv. 31, 'He that oppresseth the poor reproacheth his maker; but he that honoureth him hath mercy on the poor.' There is a double sort of men there represented, some that oppress the poor, and some that have mercy on the poor. They oppress that despise them, contemn them, deny them their right; these add affliction to affliction, and so reproach God, who puts men into this condition. On the other side, they have mercy on the poor that relieve them, that have the courage and the heart to perform their duty to them, giving them food, raiment, counsel, protection; this man honoureth God, acknowledgeth the dominion of his providence, that God might have put him into the same condition. Again, Prov. xvii. 5, 'Whoso mocketh the poor reproacheth his maker.' God maketh poor and rich. The heathens counted things struck by thunder sacred. It is God that hath distributed the world into hills and valleys, who hath also made the condition of one man to differ from another. Once more, Prov. xviii. 3, 'When the wicked cometh, then cometh also contempt; and with ignominy, reproach;' that is to say, they have a wicked and naughty heart that are apt to contemn their neighbours and neglect offices of love to them, and there is nothing so bad but they will do and say against them.

[2.] Because there are none living whom God alloweth only to live to themselves. We are all bound to promote the common good. Now because the duties of inferiors are burdensome, God hath required, by way of recompense, and in a kind of equity, that others should live to us as we live to them. As the apostle saith, 2 Cor. viii. 3, 'For I mean not that other men be eased and you burdened.' So that duties of inferiors are better performed, and superiority and authority is sweetened to them when it is beneficial.

[3.] Submitting ourselves to one another is required for a supply of mutual necessities. We lack something that the meanest have; if they have strength for labour, others have wisdom and conduct for government. There must be a contemperation; if some are fitted to serve, those that have wealth should bless God that he hath put them into such an able condition to hire their service; if some have wisdom to contrive, others have elocution to recommend a good design; both must serve one another in love. Traffic and commerce is maintained in the world by several commodities of each country's growth. So society and communion among mankind is kept up by variety of gifts; one is for labour and service, another hath wisdom, another wealth, another courage and valour, and all for the good of the whole.

[4.] Because of equality; the equity of this mutual submission is built upon a double equality—(1.) The actual equality of all men by nature; (2.) The possible equality in the course of God's providence.

(1.) The actual equality of all men by nature. All are made by the same God: Acts xvii. 26, 'And hath made of one blood all nations of men;' Neh. v. 5, 'Our flesh is as the flesh of our brethren, and their children as our children;' Mal. ii. 10, 'Have we not all one Father? hath not one God created us?' If some be superiors, and others inferiors, yet all are equal by nature: Job xxxi. 15, 'Did not he that made me in the womb make him? and did not one fashion us in the

womb? God is the framer of all mankind, the small as well as the great, and that equally in the same kind and in the same way, whatever difference of state there be afterward. Now when God exalts men, they should be mindful of this, if set afar above others by the Lord's grace; therefore they should not bear it high against the meanest; they are their own flesh.

(2.) A possible equality in the course of God's providence: Heb. xiii. 3, 'Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.' Before we go out of the body there may be strange changes. As the Shunamite, who told the prophet, 2 Kings iv. 13, 'She dwelt among her own people,' and therefore thought she had no need of the prophet; yet within a while she had need of the prophet's man, when she came and cried to the king for her house and for her land, 2 Kings viii. 5. Well, then, this mutual submission is necessary for us; not only as we are christians, but as we are men.

[5.] We have one Lord to whom we must be accountable: Job xxxi. 14, 'What then shall I do when God riseth up? and when he visiteth, what shall I answer him?' There is a religious account besides a natural. Though some are set higher than others, yet God is infinitely high above them all: Eccles. v. 8, 'For he that is higher than the highest, regardeth; and there be higher than they.' Now those that know this will tremble to do wrong to the least.

Use 1. To show how much the christian religion befriendeth human societies; for we owe duties one to another in our several stations. It is neither injurious to princes nor subjects, but it commandeth every one to do good according to his calling.

2. Where the fear of God is rooted in the heart of any, it will make him tender and careful of his duty to man, and from a right principle and motive, and in a right manner, and to a right end.

SERMON XXVII.

Wives, submit yourselves unto your own husbands, as unto the Lord.

EPH. v. 22.

THERE is a general complaint of people's faultiness in their relation; they have been so long untrue to God, that now they are grown unfaithful to one another. It concerneth us to stop this growing mischief. Ministers should not be accessory to this common depravation of manners by their silence. Let us warn them of their duty, whatever cometh of it; and therefore, having continued my discourse on the several verses of this chapter hitherto, I would not dare to break it off here. The apostle having laid down general duties which belong to all christians, he cometh to particular precepts that concern the well ordering of domestical society. Every complete family consists of three pair of relations—husband, wife; parents, children; masters and ser-