

hatred to the power of godliness, for malice blindeth men that they cannot see the good in those they hate. You are at the greatest distance from this sin when you take heed of the hatred of any man. We should love all with the love of good-will, though our delight should be in the excellent ones of the earth. Live in enmity and malice with none, though you take just offence at their sins. Lot's righteous soul was vexed from day to day, 2 Peter ii. 8, yet he lived peaceably in Sodom. They are an abomination for caution to ourselves, but not with a mischievous hatred.

2. Take heed of an uncharitable appropriating of Christ; this is the readiest way to confine your love, and hate all the world besides; but love the gifts and graces of God in any party and sort of men, for God's interest lieth not in one party; do not therefore impale the common salvation, 'theirs and ours,' 1 Cor. i. 2. If God hath received him, though weak, we should own him. The devil hath a great hand over those that enclose all religion within the lines of their communion, either because their party is the best, or greatest, or uppermost, or chief in the house, city, or kingdom; they are all the church. Alas! often it is so, but God will not reckon his children by the opinion of an angry brother.

3. Do not think evil of any without constraining evidence, for 'charity thinketh no evil,' 1 Cor. xiii. 5, 6. Charity doth not force and wrest things by a strained interpretation. For our caution, if they be as bad as malice can imagine, and you certainly know any fault by them, take warning to avoid it; and consider what need there is of watchfulness, when they that set their faces heavenward do so fall and stumble in their way thither; and see what need you and others have to be better. This is to improve the failings of others, not to censure them.

4. Cherish those that invite you to love, as messengers from the God of love: 'For this is the message we have from the beginning.' But those censurers, backbiters, and slanderers, that make the worst of other men's actions, look upon as Satan's messengers inviting you to hate your brother, as if they said, I pray hate such a one; for he that speaketh evil of another without a just cause and call doth but entice you to hatred and mischief, at least to abate your love; for to persuade you another is bad is to persuade you to hate him.

SERMON XIX.

Marvel not, my brethren, if the world hate you.—1 JOHN iii. 13.

IN these words you have an application of the instance of Cain—(1.) For the support of present believers; (2.) As a new motive to brotherly love.

1. For the support of present believers. The world is of the same spirit that Cain was; he envied his brother and slew him, to presignify

to the world what the corrupt nature of man would prove, and how opposite the carnal and wicked would be to the sanctified; what the holy seed, who are accepted of God, must look for in the world, and patiently endure for the hope of an everlasting blessedness with God. The world was of the same spirit that Cain was; and if we be upright, the same causes of hatred do continue still.

2. As a new motive to brotherly love. The children of God should love one another the more fervently, because they are all exposed to the hatred of the world. The same connection you may observe, John xv. 17, 18, 'These things I command you, that you love one another. If the world hate you, you know it hated me before it hated you.' The world's hatred to believers is a strong argument to persuade them to love one another. You are sure to meet with hatred from them, and therefore you must be more careful to maintain mutual love between one another. Usually when love decayeth, God doth enkindle and blow it up by the storms of persecution. Eusebius said that before the tenth persecution the church was rent and torn by intestine broils, pastors against pastors, and people against people. Ease and pride beget wantonness, and that maketh way for contention. We warp like green timber in the sunshine, and rend from one another; the dog is let loose that the sheep may run together. Nazianzen was wont to call the enemies of the church the common reconcilers: it is well when it proveth so. To this end is this spoken.

Doct. That there is no cause of perplexing wonder at the world's hatred.

For distinctness we will put it in two propositions.

1. That the world hateth God's children.
2. That when we feel the effects of it, we should not marvel at this hatred.

For the first point, we shall handle four things, and show you—(1.) What the world is; (2.) What God's children are; (3.) The hatred of the one to the other; (4.) The reasons of it.

First, What the world is. By the world is meant all carnal and unregenerate men, they may be delivered to us under a fourfold character: It is a foolish world, a sensual world, a lazy world, and a furious world.

1. A foolish world: Titus iii. 3, 'We were sometimes foolish, disobedient, deceived.' They are all blinded with the delusions of the flesh, and very hard to be convinced of their mistakes and errors: 2 Peter i. 9, 'He that lacketh grace is blind, and cannot see afar off.' They are ignorant, and wander in darkness, and yet will not be convinced of their ignorance. Herein spiritual blindness differeth from bodily. If a man be blind as to the eyes of his body, he would be glad of a meet guide: Acts xv. 4, Elymas, when struck blind, would have somebody to lead him by the hand. But it is not so with them that are spiritually blind; they count it a torment if any would direct them and guide them into the right way; they are angry with those that would stop them in the way to hell: Prov. xiv. 1, 'A fool rageth, and is confident.' They are never more ragingly confident than when most deceived and most blind. Therefore in the world folly carrieth it, and wise men are discouraged, and tempted often to

leave the foolish world to itself, as likely to do no good upon them, but only to bring hatred upon themselves.

2. It is a sensual world, where the beast rideth the man, and reason and conscience are enslaved to sense and appetite: Titus iii. 3, 'Serving divers lusts and pleasures.' Wantonness and pride, and sports and vanity, and living in excess in meat, drink, and apparel, is the business of their lives, and their whole time is spent in making 'provision for the flesh to fulfil the lusts thereof,' Rom. xiii. 14. If you tell them of a soul to save and lose, you are an enemy to their designed course of life, and they think you infringe their liberty, and have a plot upon them, to make them mopish and melancholy. To invite this sensual world by counsel or example to a holy, self-denying life, is as if you were about to snatch away the prey from a ravening wolf, or the carrion from a hungry dog, and they are ready to turn again and rend you; and therefore a godly man maketh himself to such either a scorn or a prey; you cross their lusts, and check their very natures and inclinations; they think strange you are not affected as they are, and whilst you invite them to godliness, you do but tempt their reproach: 1 Peter iv. 4, 5, 'They think it strange that you run not with them into the same excess of riot, speaking evil of you: who shall give an account to him who is ready to judge the quick and the dead.'

3. It is a lazy world, that will not be put out of their pace in religion, which is so slow and easy that it will not displease the flesh. Man in his degeneracy yet retaineth a conscience, and therefore though he serveth his lusts, yet must have some religion to please his conscience and palliate his lusts, but as little as may be serveth the turn. Conscience is like the stomach, which must be filled; therefore if it be not able to digest solid nourishment, it sucketh nothing but wind, and filleth itself with wind. The conscience must have a religion, but a dull, cold, and dead-hearted form serveth the turn; the life and power which the faithful subjects of God seek after, and recommend to the world, is too searching, and not for their turn. Mat. ix. 17, Christ compareth these duties to new wine, full of spirit and life; and pharisaical fastings and hypocritical devotions to taphash, alluding to their skin-bottles. There is a spirit in holy serious duties, which old bottles cannot bear without breaking; and therefore if you cross and put them out of their dead way, they cannot bear it.

4. It is a malignant or a furious world: Titus iii. 3, 'Living in malice and envy, hateful and hating one another;' who have an implacable hatred to godliness; because of their malice they will hate, and because of their multitude and power they often can trouble us: 'The whole world lieth in wickedness,' 1 John v. 19. Some are more venomous, and have an inbred radicated envy to all that goodness which themselves want; but all dislike goodness and serious thoughts. Some are more gross in the outbreacking of their malice and sensuality, but all have a spice of this malignity, because of the perfect difference and contrary course of life between them and the people of God. In short, they mind earthly things, while the other mind heavenly, Phil. iii. 19, and so are enemies to Christ, and his interest and people: 'They are of the world, and speak of the world, and the world heareth them,' 1 John iv. 5. They serve the god of this world, 2 Cor. iv. 4;

and surely he hath rage enough against the sanctified ; and they have their portion in this world, Ps. xvii. 14, all that which they prize and value. These are one of the parties which are here described, the world.

Secondly, What God's children are and should be? A wise, holy, and self-denying company, whose work and scope it is to please, and glorify, and enjoy God.

1. They are such as place all their hopes and happiness in a life to come ; there is their treasure, Mat. vi. 20, and there are their hearts and affections, Col. iii. 1, 2. They dare not choose perishing things for their portion, but look mainly to things unseen and eternal, 2 Cor. iv. 18.

2. They make it their business to get thither : Phil. ii. 12, ' Work out your salvation with fear and trembling ;' and Phil. iii. 20, ' But our conversation is in heaven, from whence we look for a Saviour.' Their life and love, time and strength, minds and hearts, are wholly taken up about these things.

3. They use this world only in order to the next : Heb. xi. 13, ' And were persuaded of them,' viz., the promises, ' and embraced them, confessing they were strangers and pilgrims on the earth.' And contemn all the wealth and glory of the world in comparison of God and their own salvation, and meddle sparingly with the delights of the flesh, lest their hearts be perverted or diverted from better things : 1 Peter ii. 11, ' As strangers and pilgrims, abstain from fleshly lusts, which war against the soul.'

4. They are willing to take others along with them to heaven, partly out of pity, as having been once of the world themselves, as opposite to God and godliness and godly people, and unmindful of heavenly things, as others are, till the Lord Jesus delivered them out of that cursed estate : Gal. i. 4, ' Who gave himself for our sins, that he might deliver us from this present evil world.' Therefore moved with the more pity and compassion towards others, who are left in these chains of darkness and sensuality : Titus iii. 2, 3, ' Showing meekness to all men ; for we ourselves were sometimes disobedient, deceived, serving divers lusts.' And partly because grace is diffusive, and will seek to propagate itself, as fire turneth all about it into fire : 1 John i. 3, ' That which we have seen and heard declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father, and with his Son Jesus.' Mules and creatures of a bastard production do not propagate after their kind. A good man would be saving all he can ; he that believeth heaven and hell cannot think with patience of the perishing of souls for which Christ died, but endeavours to save them. Now these are the children of God, or such as these they should be ; and it will be hard for a holy man to pass through his whole life without his portion of the world's hatred. Certainly few that are truly wise, good, and heavenly can escape it. Two things in this kind of conversation are distasted—

[1.] It is convincing, and has the force of a reproof on those that will not submit to this way of living : Heb. xi. 7, ' Noah condemned the world.' When you convince and condemn the foolish, furious world, it will show itself an opposite world.

[2.] It is provoking: 2 Cor. ix. 2, 'Your zeal had provoked very many.' The holy, heavenly, charitable life hath an excellency in it; it provoketh to imitation, or it provoketh to envy, or heart-rising indignation and opposition; and therefore because the good have no mind to imitate the bad, the bad will emulate or hate the good. They convince the carnal, provoke the lazy; therefore they hate them, and do not imitate and follow them; but where God blesseth the example of heavenly, mortified, and self-denying christians, to the conversion of others, it hath a provoking efficacy in it. Holy conversation worketh as the word worketh; some are pricked at the heart, some are cut at heart: Acts ii. 37, with Acts vii. 54, they that were pricked at heart were converted and healed; they that were cut at heart gnashed upon Stephen with their teeth.

Thirdly, The implacable hatred of the carnal to the sanctified showeth itself many ways, but they may be referred to these two—violence and calumny or reproach. So our Saviour hath sorted them: Mat. v. 10, 11, 'Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my name's sake.' There is a twofold effect of hatred—persecution and slander; the greater or lesser sort of persecution, when they pursue their persons with violence, casting them out of the church, yea, out of the world: John xvi. 2, 'They shall put you out of the synagogues; yea, the time cometh, that he that killeth you thinketh that he doeth God good service.' But sometimes men's hands are restrained from blood, but their hearts boil with malice; therefore they seek to make religion odious, and cast out the names of the people of God as evil, by scorning and reviling them, and taking all occasions to slander them and misrepresent them, and that either with princes, by insinuating to them that they who are seriously godly are enemies to their interests, and such an odious sort of men as are unfit to live in their dominions. As Haman said of the Jews, 'There is a certain people whose laws are divers from all people, neither keep they the king's laws, and therefore it is not for the king's profit to suffer them to live.' Alas! were we conscious to all the insinuations which are whispered and buzzed into the ears of the kings and princes of the earth, we should wonder more at God's providence and our protection. Sometimes they take all occasions to slander them to the populary; as those envious Jews, Acts xvii. 6, 'These have turned the world upside down, and are come hither also.' It may be they may be troublesome to a corrupt world, as a physician is with his medicines to a body filled with ill humours. If they trouble the world, it is for their health, for their peace, for the saving of their souls. Again, they revile and scorn them upon ordinary private occasions; as David was the song of the abjects and hypocritical mockers in feasts, Ps. xxxv. 15, 16. They expose them to the contempt of base people, and their names are torn and rent in pieces in every jovial and festival meeting; and when they are warming themselves with wine and good cheer, one dish brought to the table is John Baptist's head in a charger, some godly, christian, and grave minister; and usually scoffs and jests at godliness are the most relishing sauces of all their banquets. The dinner

never goeth well off unless they scoff and rail at some that fear God.

Fourthly, The reasons ; and they are—

1. Ignorance ; which is twofold—simple and plain ignorance, or the ignorance of prejudicate malice.

[1.] Simple and plain ignorance: 1 John iii. 1, 2, 'The world knoweth us not, because it knew him not.' They know not our birth and breeding, our hopes and expectations, and are not acquainted with the nature and worth of spiritual things, and so it is but the scorn of a fool that valueth a carnal life above a spiritual.

[2.] Prejudicate malice. When men will not search into the principles, practices, and reasons of the godly life, they are willingly ignorant ; they will not hear any arguments and reasons, because they have a mind to condemn and hate ; and so will not understand the thing they judge of: Jude 10, 'Speak evil of the things they know not.' Justin Martyr's complaint was, that the christians were condemned unheard, without any just inquiry into their principles and practices. A nearer view would undeceive them, as Peter Martyr's similitude, related by Celius Secundus Curio in the life of Galiacius, expresseth it, that if they were not blinded by malice, they might see a beauty in the ways of God, and the reasons and motives by which his children are governed. One John Francis Caserta, a nobleman, was earnest with his cousin to hear Peter Martyr preach. One day with much entreaty he was drawn to hear him, not so much with a desire to learn and profit, as out of curiosity. Peter Martyr was then opening the first epistle to the Corinthians, and showing how much the judgment of the natural understanding is mistaken in things spiritual. Among other things, he used this similitude: If a man riding in an open country should afar off see men and women dancing together, and should not hear their music according to which they dance and tread out their measures, he would think them to be a company of fairies and madmen, appearing in such various motions and antic postures ; but if he came nearer, and heard the musical notes, according to which they exactly dance, he would find that to be art which before he thought madness. The same happeneth to them who at first see a change of life, company, fashions in their former conversations ; he thinketh they are brain-sick and foolish ; but when he cometh more intimately to weigh the thing, and what an exact harmony there is between such a life and conversation and the motions of God's Holy Spirit and the directions of his word, he findeth that to be the highest reason which before he judged madness and folly. This similitude struck this gallant to the heart.

2. Envy, because of the different course of life, and the privileges attending it, comfort, blessing, success. So Pilate knew that the priests delivered Jesus for envy, Mat. xxvii. 18. Avarice sold him, but envy delivered him. What envy it was is expressed in another evangelist: 'You see how we prevail nothing ; if we let him alone, all the world will go after him,' John xi. 47, 48. They saw God's presence and power was with him, and that stirred up their envy. Their worldly interest was their great idol, and they looked upon the success of Christ's kingdom as contrary to it. So Acts xvii. 5, 'The

malignant Jews, moved with envy,' stirred up all that trouble against Paul.

3. Christ is the head of one party, and Satan of the other. Christ hath introduced truth and holiness, and the devil is the principle and architect of all wickedness and cruelty and hatred; therefore since he worketh in the children of disobedience, and they are taken captive by him at his will and pleasure, is not the hand of Satan in all this?

Object. But how can it stand with the goodness and righteousness of God's providence that such a numerous and potent party as the multitude of ungodly should live in enmity with his people, and that his faithful servants should be continually exercised with their hatred and molestation, and sometimes to the utter loss and ruin of all their worldly interests? I answer—

[1.] It is for the glory of his providence that he ruleth in the midst of his enemies, Ps. cx. 2, and upholdeth his church not only against opposition, but by opposition. His church is really the bush that is burned but not consumed; he can keep them from the evil of the world, though he doth not take them out of the world, John xvii. 15.

[2.] That self-denying obedience is most acceptable to God. A religion that costs nothing is worth nothing. Though we be deep sufferers in this world, and our demand in arrear unpaid till another world, yet it is fit we should be tried: James i. 12, 'Blessed is the man that endureth temptation, for when he is tried he shall receive a crown of life.' It suiteth with God's conduct now, when he is trying, not rewarding the children of men.

[3.] He that soundly believeth the promises of God will not stick much at suffering by the hatred of the world; he doth but lose a feather to win a crown: Mat. v. 11, 'Rejoice and be exceeding glad, for great is your reward in heaven.'

[4.] This kind of government is necessary to prevent that scurf and dross which is apt to overgrow the church and particular believers, the scurf of hypocrites creeping into the visible societies of the faithful. When profession is cheap, many will take it up though their hearts be not with God, Mat. xiii. 21; and the scurf and dross of vanity and corruption growing into the lives of the saints, as filth on standing waters. Tribulation is God's fan and physic: Mat. iii. 11, 'Whose fan is in his hand, and he will thoroughly purge his floor;' Isa. xxix. 9, 'By this shall the iniquity of Jacob be purged out.'

Doct. 2. We have no reason to wonder at it, if it prove our lot to meet with the world's hatred.

This is dissuaded in two places, and there is a different word used in both, as here in the text, and 1 Peter iv. 12, 'Think it not strange concerning the fiery trial.' We wonder at what is great and grievous, terrible and strange, at what is rare, new, and unusual, not thought of before.

First, I will inquire how we are apt to wonder, or to count it grievous and strange—(1.) Out of security; (2.) Impatience of the cross.

1. Out of our security. The children of God are loath to forecast trials, and therefore, if we have any rest from troubles, we think it will be perpetual: Ps. xxx. 6, 'I said in my prosperity, I shall never be moved.' As if this breathing-time and short truce were a sure peace,

that will never be interrupted. If we can put a carnal pillow under our heads, we lie down and sleep, and dream of much worldly ease, as if all bitterness were past, and so are very apt and subject to security, usually when trials are nearest. Christ finds his disciples asleep just as the high priest's officers were coming to attack him, Mat. xxvi. 40, and Jonah was asleep in the ship when about to be thrown into the sea, Jonah i. 5.

2. Impatience of the cross. We consult with present sense; ease is pleasing to flesh and blood. We say rest is good, and are loath to have our ears grated with the remembrance of the cross, though Christ biddeth us take it up daily, Luke ix. 36, in the preparation of our minds, and reconciling and making it familiar to our thoughts before it cometh; therefore we remove those things out of our thoughts, and so marvel and are amazed when they come upon us.

Secondly, Why is marvelling forbidden? what great harm is there in that? (1.) That we may not be surprised; (2.) Perplexed or offended when the trial befalleth us.

1. We must not marvel or be amazed, as men are when they meet with some new and strange thing, but be affected as with a matter we looked for before, and accordingly have prepared for it. Sorrows foreseen leave not so sad and forcible an impression upon the spirit: Job iii. 15, 'The evil which I feared is come upon me.' When we expect evils, they hurt the less; but when it cometh unlooked for, it is the more burdensome. That child saith his lesson best that hath often conned it over.

2. Perplexed or offended; for this marvelling is forbidden in order to offence; when we see nothing befalling us but what we have heard of beforehand, and were warned of long beforehand, we are not so apt to stagger at the cross, and shrink under it: John xvi. 1, 'These things I have spoken to you, that you should not be offended.' We pretend to believe the scriptures when we read them, yet complain when they are fulfilled. Never any one afflicted as I am, scorned and hated as I am; and all because we promised to ourselves a more quiet estate than the world's hatred or the tenor of God's dispensations will permit.

Thirdly, What reasons there are to take off our marvel.

1. Our troubles, by which the world's hatred is manifested, are decreed by God; the fulfilling of God's eternal counsel and decrees should be no marvel to us: Rom. viii. 29, 'He hath predestinated us to be conformed to the image of his Son;' first in affliction, then in glory: 1 Thes. iii. 3, 'That no man should be moved by these afflictions, for yourselves know that we are appointed thereunto.' There is nothing strange in it, but what God hath determined to come upon us.

2. We should not marvel at that which we are frequently forewarned of: these things are foretold in scripture: 'You shall be hated of all men for my name's sake,' Mark xiii. 13; John xv. 19, 'Because I have chosen you out of the world, therefore the world hateth you;' John xvi. 33, 'In the world you shall have tribulation, but be of good cheer, I have overcome the world;' Acts xiv. 22, 'That we through much tribulation should enter into the kingdom of heaven;' 2 Tim. iii. 12, 'All that will live godly in Christ Jesus must suffer persecution.'

3. Because it was fulfilled in our head : John xv. 18, 'The world hated me before it hated you.' If the world hated Christ, no wonder if it hate us ; if Jesus Christ, who never committed sin, who came into the world with a design of love, to do mankind the greatest good, was hated so far as to be put to a shameful death. Jesus Christ was the greatest enemy to sin that ever was born ; he hath endured the contradiction of sinners before us. Therefore if we are heirs to his sufferings, and that enmity which began with him, and it light upon us for his sake, should we marvel and strain at it? Nothing should seem grievous to a believer which he hath once tasted. If Christ drank of the bitter cup himself, he will have the more sympathy towards us when we pledge him in it. In short, it is a valuable preferment, the fellowship of his sufferings, and conformity to his death.

4. That which ever from the beginning of the world hath been the lot of good and holy men should not be marvelled at : Mat. v. 12, 'So persecuted they the prophets which were before you.' The best have undergone these troubles, and surely we are not better than our fathers, 1 Kings xix. 4.

5. That which is necessary to mortify the old man, and break the force of our pride and carnal affections, to try our patience, to reclaim us from our wanderings, to awaken in us a more earnest pursuit of things to come, to keep us from surfeiting of ease and prosperity, and to cut off the fuel and provisions of our lusts, should not be marvelled at ; but this discipline is necessary for all those things : 1 Peter i. 6, 'If need be ye are in heaviness for a season, through manifold temptations.' The scriptures abundantly show this everywhere. Therefore let us not marvel if we meet with trouble and opposition from men for Christ's sake ; it hath ever been so, and will be so, and shall we be surprised and perplexed at it? If men use to be startled or surprised, it is at something that is strange. The wonder is rather of the other side, if there be any remission of this enmity, considering the disposition of the world.

Use 1. Is to persuade us to venture upon the profession of christianity with this resolution, to bear patiently the frowns and hatred of the world. Christ telleth us the worst at first, Mat. xvi. 24, and is therein contrary to Satan, who showeth us the bait but hideth the hook ; but Christ telleth us that, when God seeth fit, we must be willing to encounter temptations and the displeasures of the world ; whether they come or no, we must arm ourselves with a mind to endure them. God never intended Isaac should be sacrificed, yet he will have Abraham lay the knife to his throat. To think of going to heaven, and yet dream of a life of ease and peace, free from all manner of troubles and afflictions for conscience' sake, it is all one as if a soldier going to the war should promise himself continual peace with the enemy, or a mariner going a long voyage should imagine a perpetual calm. Therefore you must reckon upon the scorns of the world, the distaste of carnal friends, the oppositions of the froward part of mankind, and be 'shod with the preparation of the gospel of peace,' Eph. vi. 15. Have a resolved mind to go through thick and thin, and to follow Christ in all conditions.

Use 2. Fortify your minds against the world's hatred by such con-

siderations as may best support you. Though you be hated of the world, it is enough that you are beloved of God and accepted by God; that is a christian's greatest ambition, 2 Cor. v. 9, greatest joy, Ps. iv. 6, 7. When God smileth, it is no matter who frowneth.

2. God will take your case in hand, and then whatever you lose by the hatred and wrath of man shall be compensated to you and made up to you by the love of God: 2 Thes. i. 6, 7, 'Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you that are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels.'

3. That faith and love to God tried is better, and will yield more comfort, than bare faith and love without trial: 1 Peter i. 7, 'Knowing that the trial of your faith is much more precious than gold that perisheth, that your faith may be found to praise, glory, and honour, at Christ's appearing.' It is the self-denying obedience that yieldeth most comfort; when graces are proved so as to be approved, then they have the clearest evidence in our conscience.

4. The way to live happily is to obey the will of God rather than to obey the lusts of men; for by pleasing of God, though you seem to endanger your interests, you do best establish them: Prov. xvi. 7, 'When a man's ways please the Lord, he maketh even his enemies to be at peace with him.'

Use 3. If this hatred be restrained, be the more thankful to God and men.

1. To God. Certainly a good day should be well improved; Acts ix. 31, when the church had rest, they walked in the fear of God and comforts of the Holy Ghost. When we are not called to passive obedience and sufferings, our active obedience should be the more cheerfully performed. The primitive christians suffered more willingly for Christ than we speak for him; they dreaded the fire less than we do a frown or scorn. Surely when we are exempted from outward troubles and sufferings, our peace and comfort will cost us more in getting; and therefore we should be more in service, and zeal, and diligence. If we cannot deny the ease of the flesh for the labours of the gospel, how shall we deny the interests of the flesh for the sufferings of the gospel, and lay all at Christ's feet?

2. To men. Let us make all thankful returns to the magistrates we live under, by prayers for them, and exemplary obedience. The apostle telleth us that the magistrate is 'the minister of God to thee for good,' Rom. xiii. 4. God by them reacheth out this good to thee, of peace and quiet in the profession and practice of godliness; therefore all manner of prayer is due for them: 1 Tim. ii. 1, 2, 'I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.' Were it not for the ordinance of magistracy, what a shambles and slaughter-house would the world be! Now when God inclineth their hearts to give peace and rest to his people, the favour is to be acknowledged by such ways as become christianity, by hearty prayers to God for them, and eminent obedience to them.

Use 4. Is information. Some practical corollaries I will thence deduce.

1. What little need we have to be troubled, if we meet with the hatred of the world in doing our duty. Surely it is better to suffer injuries than to do them, better be an Abel than a Cain; there is glory and comfort in sufferings, but shame in sin. It is a discouragement to us ministers that a man cannot promote any public good, but he is like to be a sacrifice to public hatred, but he must displease men; nay, not only the carnal part of the world, but even the weaker sort of the people of God, who, because of remaining darkness, many times put good for evil, and evil for good: 'If I yet pleased men, were I the servant of Christ?' Gal. i. 10. Displease them you must to their profit, though it be to your own hurt.

2. What need the children of God have to walk circumspectly. We live in the midst of those that hate us, and malice and hatred is quick-sighted, and will soon spy out our failings: Ps. xxvii. 11, 'Lead me in a plain path, because of mine enemies;' in the margin it is, 'those which observe me.' Enemies are observers: Jer. xx. 10, 'They watch for my halting;' if they could find him tripping in anything, to defame him. Among friends we are more careless, but before enemies we look to every step. If you falter in your duty a little, their mouths will be opened against you: Neh. v. 9, 'Ought we not to walk in the fear of our God, because of the reproach of the heathen our enemies?' Col. iv. 5, 'Walk in wisdom towards them that are without.'

3. If it be no wonder that the world hateth the brethren, and you were sometimes of this world, you must show forth the reality of the change which God hath wrought in you by love. The characteristic of the world is hatred, but the people of God, love; this is the very constitution of their souls, and this love is first to the saints, and then to all men: John xiii. 35, 'By this shall all men know that ye are my disciples, if ye love one another.' In regeneration there is not only an impression of the purity and holiness of the divine nature, but the goodness and amiableness of it in real inclinations of doing good, and seeking the welfare of others to our power.

4. If the world hate God's children, see that this hatred be not deserved by any fault of yours, as pride, indiscreet zeal, unnecessary intermeddling, or any injurious dealing: 1 Peter iv. 15, 16, 'Let none of you suffer as a murderer, or a thief, or an evil-doer, or a busybody in other men's matters. But if any suffer as a christian, let him not be ashamed; but glorify God in this behalf.' See that it be for truth and holiness. It is a sad thing to be a martyr to passion, pride, vain-glory, self-interest, private conceits and opinions; this hardeneth the world, and will be cause of shame to yourselves. The world will justify themselves, and say it is not for their religion, but their pride and peevish singularity; and besides, you will lose that true comfort which otherwise you might have in your sufferings for Christ.