

Nothing more hinders us in our working than unbelief. Sure saith a christian, I may toil all day for salvation and catch nothing. 'What! is there 'no balm in Gilead?' Is there no mercy-seat? O, sprinkle faith in every duty, look up to free grace, fix your eye upon the blood of Christ; would you be saved? to your working join believing.

THE
GODLY MAN'S PICTURE,

DRAWN WITH A
SCRIPTURE-PENCIL.

PSALM xxxii. 6. *For this shall every one that is godly pray unto thee.*

CHAP. I.

Containing the Preface, or Introduction.

HOLY David, in the front of this psalm, shews us wherein true happiness consists; not in beauty, honour, riches, (the world's trinity) but in the forgiveness of sin. Ver. 1. 'Blessed is he whose transgression is forgiven.' The Hebrew word to forgive, signifies to carry out of sight; which well agrees with that, Jer. l. 20. 'In those days, saith the Lord, the sins of Judah shall be sought for, and they shall not be found.' This is an incomprehensible blessing, and such as lays a foundation for all other

mercies. I shall but glance at it, and lay down these five assertions about it.

1. Forgiveness is an act of God's free grace. The Greek word to forgive deciphers the original of pardon; it ariseth not from any thing inherent in us, but is the pure result of free grace, Isa. xliii. 25. 'I, even I, am he that blotteth out thy transgressions for mine own sake.' When a creditor forgives a debtor, he doth it freely. Pardon of sin is a fine thread, spurn out of the bowels of free grace. Paul cries out, 'I obtained mercy,' 1 Tim. i. 13. The Greek signifies, 'I was be-mercied;' he who is pardoned, is all bestrewed with mercy. When the Lord pardons a sinner, he doth not pay a debt, but give a legacy.

2. God in forgiving sin, remits the guilt and penalty. Guilt cries for justice; no sooner had Adam eaten the apple; but he saw the flaming sword, and heard the curse; but in remission God doth indulge the sinner; he seems to say thus to him, Though thou art fallen into the hands of my justice, and deservest to die, yet I will absolve thee, and whatever is charged upon thee, shall be discharged.

3. Forgiveness of sin is thro' the blood of Christ. Free grace is the impulsive cause, Christ's blood is the meritorious, Heb. ix. 22. 'Without shedding of blood is no remission.' Justice would be revenged either on the sinner or the Surety. Every pardon is the price of blood.

4. Before sin is forgiven, it must be repented of. Therefore repentance and remission are linked together, Luke xxiv. 47. 'That repentance and remission of sins should be preached in his name.' Not that repentance doth in a popish sense merit forgiveness; Christ's blood must wash our tears: but repentance is a qualification, though not a cause. He who is humbled for sin, will the more value pardoning mercy. When there is nothing in the soul but

clouds of sorrow, and now God sends a pardon, which is a setting up a rainbow in the cloud, to tell the sinner, that the flood of wrath shall not overflow him; O what joy is there at the sight of this rainbow! The soul that was before steeped in tears, now melts in love to God, Luke vii. 38, 47.

5. God having forgiven sin, he will call it no more into remembrance, Jer. xxxi. 34. The Lord will make an act of indemnity, he will not upbraid us with former unkindnesses, or sue us with a cancelled bond, Micah vii. 19. 'He will cast our sins into the depth of the sea.' Sin shall not be cast in as a cork which riseth up again, but as lead which sinks to the bottom. How should we all labour for this covenant-blessing?

1. How sad is the want of it! It must needs be ill with the malefactor who wants his pardon: all the curses of God stand in full force against the unpardoned sinner; his very blessings are cursed, Mal.

ii. 2. Caesar wondered at one of his soldiers, that was so merry when he was in debt. Can the sinner be merry who is heir to all God's curses, and knows not how soon he may take up his lodgings among the damned?

2. How sweet is it to have it! 1. The pardoned soul is out of the gunshot of hell, Rom. viii. 33. Satan may accuse, but Christ will show a discharge.

2. The pardoned soul may go to God with boldness in prayer. Guilt clips the wings of prayer, that it cannot fly to the throne of grace; but forgiveness breeds confidence: he who hath his pardon may look his prince in the face with comfort.

'This great mercy of pardon David had obtained, as appears, verse 5. 'Thou forgavest me.' And because he had found God a God of pardons, therefore he encourageth others to seek God, in the words of the text, 'For this cause shall every one that is godly pray unto thee.'

CHAP. II.

*Opening the Nature of Godliness.**Every one that is godly.***I**T will be first inquired, *What godliness is?*

I answer in general, Godliness is the sacred impression and workmanship of God in a man, whereby of carnal, he is made spiritual. When godliness is wrought in a person, he doth not receive a new soul, but he hath another spirit, Num. xiv. 24. The faculties are not new, but the qualities; the strings are the same, but the tone is mended. Concerning godliness I shall lay down these seven maxims or positions.

1. Godliness is a real thing, it is not shadow, but substance. Godliness is not the feverish conceit of a sick brain; a christian is no enthusiast, one whose religion is made up all of fancy. Godliness hath truth for its foundation; it is called the way of truth, Psal. cxix. 30. Godliness is a ray and beam that shines from God: if God be true, then godliness is true.

2. Godliness is an intrinsical thing: it lies chiefly in the heart, Rom. ii. 29. 'Circumcision is that of the heart. The dew lies on the leaf, the sap is hid in the root. The moralist's religion is all in the leaf, it consists only in externals: but godliness is an holy sap which is radicated in the soul, Psal. li. 6. 'In the hidden part, thou shalt make me to know wisdom.' The Chaldee expounds it, In the close place of the heart.

3. Godliness is a supernatural thing; by nature we inherit nothing but evil, Rom. vii. 5. 'When we were in the flesh, the motions of sin did work in our members: we did suck in sin as naturally

as our mother's milk; but godliness is the wisdom from above, Jam. iii. 17. It is breathed in from heaven. God must light up the lamp of grace in the heart; weeds grow of themselves, flowers are planted. Godliness is a celestial plant that comes from the New Jerusalem: therefore it is called a fruit of the Spirit, Gal. v. 22. A man hath no more power to change himself, than to create himself.

4. Godliness is an extensive thing; it is a sacred heaven that spreads itself into the whole soul, 1 Thess. v. 23. 'The God of peace sanctify you wholly.' There is light in the understanding, order in the affections, pliability in the will, exemplariness in the life. We do not call a blackamoor white, because he hath white teeth: he is not godly who is good only in some part. Grace is called the new man, Col. iii. 10. not a new eye or tongue, but a new man; he who is godly is good all over; tho' he be regenerate but in part, yet it is in every part.

5. Godliness is an intense thing; it doth not lie in a dead formality and indifferency, but is vigorous and flaming, Rom. xii. 11. 'Fervent in spirit.' We call water hot, when it is so in the third or fourth degree. He is godly whose devotion is enflamed, and his heart boils over in holy affections.

6. Godliness is a glorious thing: as the jewel to the ring, so is piety to the soul, bespangling it in God's eyes. Reason makes us men, godliness makes us earthly angels; by it we 'partake of the divine nature,' 2 Pet. i. 4. Godliness is near a kin to glory, 2 Pet. i. 3. Glory and virtue. Godliness is glory in the seed, and glory is godliness in the flower.

7. Godliness is a permanent thing. One saith, Denominations are given from the habit. We do not call him sanguine that blusheth, but he who is of a ruddy complexion, 1 Sam. vii. 42. A blush of godliness is not enough to denominate a christian,

but godliness must be the temper and complexion of the soul. Godliness is a fixed thing: there is a great deal of difference between a stake in the hedge and a tree in the garden; a stake rots and moulders, but a tree, having life in it, abides and flourisheth. When godliness hath taken root in the soul, it abides to eternity, 1 John iii. 9. 'His seed remaineth in him.' Godliness being engraven in the heart by the Holy Ghost, as with the point of a diamond, can never be razed out.

CHAP. IIL

A Reproof to such as are but Pretenders to Godliness.

HERE is a sharp reprehension to such as are alchymy christians, who do only make a show of godliness: like Michal, who put an image in the bed, and so deceived Saul's messengers, 1 Sam. xix. 16. these our Saviour calls whited sepulchres, Matt. xxiii. 27. They do not practise virtue, but counterfeit it. In ancient times a third part of the inhabitants of this island were called Picts, which signifies painted; it is to be feared they still retain their old name: how many are painted only with the vermilion of a profession, whose seeming lustre dazzles the eyes of beholders, but within there is nothing but putrefaction, Matt. xxiii. 27. Hypocrites are like the swan, which hath white feathers but a black skin; or like the lily, which hath a fair colour but a bad scent, Rev. iii. 1. 'Thou hast a name to live, but thou art dead.' These the apostle Jude compares to 'clouds without water,' ver. 12. they pretend to be full of the Spirit, but they are empty clouds; their goodness is but a religious cheat.

Ques. But why do persons content themselves with a shew of godliness?

Ans. This helps to keep up their fame, 1 Sam. xv.

30. 'Honour me before the people.' Men are ambitious of credit, and would gain repute in the world, therefore they will dress themselves in the garb and mode of religion, that others may write them down for saints. But alas, what is one the better to have others to commend him, and his conscience condemn him? What good will it do a man when he is in hell, that others think he is gone to heaven? O beware of this; counterfeit piety is double iniquity.

1. To have only a show of godliness is a God-enraging sin: he who is a pretender to saintship, but his heart tells him he hath nothing but the name, he carries Christ in his Bible, but not in his heart; some politic design spurs him on in the ways of God; he makes religion a lacquey to his carnal interest: what is this but to abuse God to his face, and to serve the devil in Christ's livery? Hypocrisy makes the fury rise up in God's face; therefore he calls such persons the 'generation of his wrath,' Isa. x. 6. God will send them to hell to do penance for their hypocrisy.

2. To make only a show of godliness, is self-delusion. Ajax in his phrenzy took sheep for men; but it is a worse mistake to take a show of grace for grace. This is for one to put a cheat upon himself, James i. 22. 'Deceiving your own souls.' He who hath counterfeit gold instead of true, wrongs himself most. The hypocrite deceives others while he lives, but deceives himself when he dies.

3. To have only a name, and make a show of godliness, is odious to God and man. The hypocrite is born under a sad planet, he is abhorred of all. Wicked men hate him because he makes a show, and God hates him because he doth but make a show: the wicked hate him because he hath so much a mask of godliness, and God hates him because he hath no more, Acts xxvi. 28. 'Thou hast almost persuaded me to be a christian.' The wicked hate

the hypocrite because he is almost a christian, and God hates him because he is but almost.

4. To be only comets, and make a show of piety is a vain thing. Hypocrites lose all they have done. Their dissembling tears drop beside God's bottle, their prayers and fasts prove abortive, Zech. vii. 5. 'When ye fasted and mourned, did ye at all fast unto me, even to me?' as God will not recompense a slothful, so neither a treacherous servant. All the hypocrite's reward is in this life, Matt. vi. 5. 'They have their reward.' A poor reward, the empty breath of men. The hypocrite may make his acquittance, and write, Received in full payment. Augustus Cæsar had great triumphs granted him, but the senate would not suffer him to be consul, or sit in the senate-house. Hypocrites may have the praise of men, but tho' these triumphs be granted them, they shall never have the privilege to sit in the senate-house of heaven. What acceptance can he look for from God, whose heart tells him he is no better than a mountebank in divinity?

5. To have only a pretence to godliness will yield no comfort at death. Will painted gold enrich a man? will painted wine refresh him that is thirsty? will the paint of godliness stand thee in any stead? what were the foolish virgins better for their blazing lamps, when they wanted oil? what is the lamp of profession, without the oil of grace? He who hath only a painted holiness, shall have a painted happiness.

6. Thou who hast nothing but a specious pretext and mask of piety, exposest thyself to Satan's scorn. Thou shalt be brought forth at the last day as Samson, Judg. xvi. 25. to make the devil sport. He will say, What is become of all thy vows, tears, confessions? Is all thy religion come to this? Didst thou so often defy the devil, and art thou now come to dwell with me? Couldst thou meet with no weapon

to kill thee, but what was made of gospel metal? Couldst thou suck poison no where but out of ordinances? Couldst thou find no way to hell but by seeming godly? What a vexation will this be, to have the devil so reproach a man! It is sad to be insulted over in this life: Cleopatra, queen of Egypt, when she saw she was reserved by the enemy for a triumph, that she might avoid the infamy, put asps to her breasts, and died. What then will it be to have the devil triumph over a man at the last day?

Let us therefore take heed of this kind of pageantry, or devout stage-play. That which may make us the more to fear our hearts, is, when we see tall cedars in the church worm-eaten with hypocrisy. Balaam a prophet, Jehu a king, Judas an apostle, all of them stand to this day upon record for hypocrites.

It is true, there are the seeds of this sin in the best; but as it was with the leprosy under the law, all that had risings, or spots in the skin of the flesh, were not reputed unclean, and put out of the camp, Lev. xiii. 6. so all that have the risings of hypocrisy in them, are not to be judged hypocrites, for these may be the 'spots of God's children,' Deut. xxxii. 5. But that which denominates an hypocrite, is, when hypocrisy is predominant, and is like a spreading humour in the body.

Ques. When is a man under the power and reGENCY of hypocrisy?

Ans. There are two signs of its predominancy. 1. A squint eye, when one serves God for sinister ends. 2. A right eye, when there is some sin dear to a man, which he cannot part with. These two are as shrewd signs of an hypocrite as any I know.

O, let us take David's candle and lanthorn, and search for this leaven, and burn it before the Lord.

Christian, if thou mournest for hypocrisy, yet findest this sin so potent, that thou canst not get

the mastery of it, go to Christ, beg of him that he would exercise his kingly office in thy soul; that he would subdue this sin, and put it under the yoke. Beg of Christ to exercise his spiritual chirurgery upon thee; desire him to lance thy heart, and cut out the rotten, and that he would apply the medicine of his blood to heal thee of thy hypocrisy. Often make that prayer of David, Psal. cxix. 80. 'Let my heart be found in thy statutes.' Lord, let me be any thing rather than an hypocrite. Two hearts will exclude one from heaven.

CHAP. IV.

Shewing the Characters of a Godly Man.

Inquiry 2d. **I**T will be inquired in the next place, Who is the godly man?

For the full answer whereunto, I shall lay down several specifical signs and characters of a godly man.

SECT. I.

1. The first fundamental sign is, a godly man is a man of knowledge, Prov. xiv. 18. 'The prudent are crowned with knowledge.' The saints are called wise virgins, Matt. xxv. 4. A natural man may have some discursive knowledge of God, but he knoweth nothing as he ought to know, 1 Cor. viii. 2. He knows not God savingly: he may have the eye of reason open, but he discerns not the things of God after a spiritual manner. Waters cannot go beyond their spring-head: vapours cannot rise higher than the sun draws them. A natural man cannot act above his sphere; he is no more able to judge aright of sacred things, than a blind man is to judge of colours. 1. He sees not the evil of his heart; if

a face be ever so black and deformed, yet it is not seen under a veil; the heart of a sinner is so black; that nothing but hell can pattern it, yet the veil of ignorance hides it. 2. He sees not the beauties of a Saviour, Christ is a pearl, but an hid pearl.

But a godly man is taught of God, 1 John ii. 27. 'The anointing teacheth you all things;' that is, all things essential to salvation. A godly man hath 'the good knowledge of the Lord, 2 Chron. xxx. 22. he hath sound wisdom, Prov. iii. 21. He knows God in Christ: to know God out of Christ, is to know him an enemy; but to know him in Christ is sweet and delicious. A gracious soul hath the savour of knowledge, 2 Cor. ii. 14. There is a great difference between one that hath read of a country, or viewed it on the map, and another who hath lived in the country, and tasted the fruits and spices of it. The knowledge wherewith a godly man is adorned, hath these eight rare ingredients in it.

1. It is a grounded knowledge, Col. i. 27. 'If ye continue in the faith grounded.' It is not a believing as the church believes, but this knowledge rests upon a double basis, the word and Spirit; the one is a guide, the other a witness: saving knowledge is not pendulous or doubtful, but hath a certainty in it, John vi. 69. We believe, and are sure thou art that Christ, 2 Cor. v. 6. Being always confident, a godly man holds no more than he will die for: the martyrs were so confirmed in the knowledge of the truth, that they would seal it with their blood.

2. It is an appretiative knowledge. The lapidary is said to know a jewel, who hath skill to value it: he knows God, who esteems him above the glory of heaven, Psal. cxiii. 4. and the comforts of the earth. To compare other things with God, is to de-

base Deity; as if you should compare the shining of a glow-worm with the sun.

3. The knowledge of a godly man is quickening, Psal. cxix. 93. 'I will never forget thy precepts, for with them thou hast quickened me.' Knowledge in a natural man's head, is like a torch in a dead man's hand: true knowledge animates. A godly man is like John Baptist, 'a burning and a shining lamp;' he doth not only shine by illumination, but burn by affection. The spouse's knowledge made her 'sick of love,' Cant. ii. 5. I am wounded with love. I am like a deer that is struck with a dart, my soul lies a bleeding, and nothing can cure me but a sight of him whom my soul loves.

4. Divine knowledge is appropriating, Job xix. 25. 'I know that my Redeemer liveth. A medicine is best when it is applied; this applicative knowledge is joyful. Christ is called a surety, Heb. vii. 22. O what joy, when I am drowned in debt, to know that Christ is my surety. Christ is called an advocate, 1 John ii. 1. The Greek word for advocate signifies a comforter. O what comfort is it, when I have a bad cause, to know Christ is my advocate, who never lost any cause he pleaded!

Ques. But how shall I know that I make a right application of Christ? an hypocrite may think he applies when he doth not. Balaam, though a sorcerer, yet said, My God, Numb. xxii. 38.

Ans. He who rightly applies Christ, puts these two together, Jesus and Lord, Phil. iii. 8. Christ Jesus my Lord: many take Christ as a Jesus, but refuse him as a Lord. Do you join Prince and Saviour? Acts v. 31. Would you as well be ruled by Christ's laws, as saved by his blood? Christ is a priest upon his throne, Zech. vi. 13. He will never be a priest to intercede, unless your heart be the throne where he sways his sceptre: a true applying

of Christ is, when we so take him for an husband, that we give up ourselves to him as a Lord.

2. He who rightly applieth Christ, fetcheth virtue from him: the woman in the gospel having touched Christ, felt virtue coming from him, and her fountain of blood was dried up, Mark v. 29. This is to apply Christ, when we feel a sin-mortifying virtue flow from him. Naturalists tell us, there is an antipathy between the diamond and the loadstone, insomuch that if a piece of iron be laid by the diamond, the diamond will not suffer it to be drawn away by the loadstone; so that knowledge which is applicatory, hath an antipathy against sin, and will not suffer the heart to be drawn away by it.

5. The knowledge of a godly man is transforming, 2 Cor. iii. 8. 'We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image.' As a painter, looking upon a face, draws a face like it in the picture: so, looking upon Christ in the glass of the gospel, we are changed into his similitude. We may look upon other objects that are glorious yet not be made glorious by them: a deformed face may look upon beauty, and yet not be made beautiful, a wounded man may look upon a surgeon, and yet not be healed: but this is the excellency of divine knowledge, it give us such a sight of Christ, as makes us partake of his nature: as Moses, when he had seen God's back parts, his face shined, some of the rays and beams of God's glory fell upon him.

6. The knowledge of a godly man is self-emptying; carnal knowledge makes the head giddy with pride, 1 Cor. viii. 2. True knowledge brings a man out of love with himself; the more he knows, the more he blusheth at his own ignorance. David, a bright star in God's church, yet he thought himself rather a cloud than a star, Psal. lxxiii. 22.

7. The knowledge of a godly man is growing; Col. i. 10. 'Increasing in the knowledge of God.' True knowledge is like the light of the morning, which increaseth in the horizon till it comes to the meridian: so sweet is spiritual knowledge, that the more a saint knows, the more thirsty he is of knowledge; it is called the riches of knowledge, 1 Cor. i. 5. The more riches a man hath, the more still he desires; though Paul knew Christ, yet he would know him more, Phil. iii. 10. 'That I may know him, and the power of his resurrection.'

8. The knowledge of a godly man is practical, John x. 4. 'The sheep follow him, for they know his voice.' Though God requires knowledge more than burnt-offering, Hos. vi. 6. yet it is a knowledge accompanied with obedience: true knowledge doth not only mend a christian's sight, but mends his pace. It is a reproach to a christian to live in a contradiction to his knowledge, to know he should be strict and holy, yet to live loosely: not to obey, is all one as not to know, 1 Sam. ii. 12. 'The sons of Eli knew not the Lord:' they could not but know, for they taught others the knowledge of the Lord; yet they are said not to know, because they did not obey: when knowledge and practice, like Castor and Pollux, appear together, then they presage much happiness.

Use 1. Let us try ourselves by this character.

1. Are they godly, who are still in the region of darkness? Prov. xix. 2. 'That the soul be without knowledge, it is not good;' ignorant persons cannot give God a reasonable service, Rom. xii. 1. It is sad, that after the Sun of Righteousness hath shined so long in our hemisphere, yet that persons should be under the power of ignorance: perhaps in the things of this world they are knowing enough, none shall out-reach them, but in the things of God they have no knowledge. Nahash would

make a covenant with Israel; that he might put out their right eyes, 1 Sam. xi. 1. The devil hath left men their left eye, knowledge in secular matters but he hath put out their right eye, they understand not the mystery of godliness; it may be said of them as of the Jews, 'To this day the veil is upon their heart,' 2 Cor. iii. 15. Many christians are no better than baptized heathens. What a shame is it to be without knowledge? 1 Cor. xv. 34. 'Some have not the knowledge of God, I speak this to your shame.' Men think it a shame to be ignorant in their trade, but no shame to be ignorant of God; there is no going to heaven blindfold, Isa. xxvii. 11. 'It is a people of no understanding, therefore he that made them, will not have mercy on them.'

Surely ignorance in these days is affected; it is one thing not to know, another thing not to be willing to know, John iii. 19. 'They loved darkness rather than light. It is the owl loves the dark: sinners are like the Atlantes, a people in Æthiopia, which curse the sun. Wicked men shut their eyes wilfully, Matt. xiii. 15. and God shuts them judicially, Isa. vi. 10.

2. Are they godly, who though they have knowledge, yet they know not as they ought to know; they know not God experimentally: how many knowing persons are ignorant? They have illumination, but not sanctification; their knowledge hath not a powerful influence upon them to make them better. If you set up an hundred torches in a garden, they will not make the flowers grow, but the sun is influential: many are so far from being better for their knowledge, that they are worse, Isa. lvii. 10. 'Thy knowledge hath perverted thee;' the knowledge of most makes them more cunning in sin; these have little cause to glory in their knowledge. Absalom might boast of the hair of his head,

but that hanged him ; so these may boast of the knowledge of their head, but it will destroy them.

3. Are they godly, who, though they have some glimmering of knowledge, yet no fiducial applying of Christ ; many of the old world knew there was an ark, but were drowned, because they did not get into the ark ; knowledge, which is not applying, will but light a man to hell ; it were better to live an Indian, than to die an infidel under the gospel. Christ not believed in, is terrible. Moses' rod, when it was in his hand, did a great deal of good, it wrought miracles ; but when it was out of his hand, it became a serpent : so Christ, when laid hold on by the hand of faith, is full of comfort, but not laid hold on, will prove a serpent to sting.

Use 2. As we would evidence ourselves godly, let us labour for this good knowledge of the Lord : what pains will men take for the gaining of natural knowledge ? I have read of one Benchorat, who spent forty years in finding out the motion of the eighth sphere ; what pains then should we take in finding out the knowledge of God in Christ ? There must be digging and searching for it, as one would search for a vein of silver, Prov. ii. 8. ' If thou seekest her as silver.'

Motive 1. This is the best knowledge, it doth as far surpass all other, as the diamond doth the crystal ; no jewel we wear doth so adorn us as this, Prov. iii. 15, ' She is more precious than rubies.' Job xxviii. 12, 13. ' Man knoweth not the price thereof, the deep saith, It is not in me, it cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.' The dark chaos was a fit emblem of an ignorant soul, Gen. i. 2. but when God lights up the lamp of knowledge in the mind, what a new creation is there ? How doth the soul sparkle as the sun in its glory ?

Motive 2. This knowledge is comfortable ; we

may say of the knowledge of nature, as Solomon, Eccl. i. 18. He that increaseth knowledge, increaseth sorrow.' The knowledge of arts and sciences is gathering of straw, but the knowledge of God in Christ is gathering of pearl. This knowledge ushers in salvation, 1 Tim. ii. 4.

Ques. But how shall we get this saving knowledge?

Ans. Not by the power of nature: some speak of reason well improved how far it will go; but alas, the plumb-line of reason is too short to fathom the deep things of God; a man can no more by the power of reason reach the saving knowledge of God, than a pigmy can reach the pyramids: the light of nature will no more help us to see Christ, than the light of a candle will help us to understand, 1 Cor. ii. 14. 'The natural man receiveth not the things of God, neither can he know them.' What shall we do then to know God in a soul-saving manner? I answer, let us implore the help of God's Spirit. Paul never saw himself blind till a light shined from heaven, Acts ix. 3. God must anoint our eyes ere we can see: what needed Christ have bid Laodicea to come to him for eye-salve, if she could see before, Rev. iii. 18. Oh! let us beg the Spirit, which is a Spirit of revelation, Eph. i. 17. Saving knowledge is not by speculation, but by inspiration, Job xxxii. 8. 'The inspiration of the Almighty giveth understanding.'

We may have excellent notions in divinity, but the Holy Ghost must enable us to know them after a spiritual manner; a man may see the figures upon a dial, but he cannot tell how the day goes unless the sun shine. We may read many truths in the Bible, but we cannot know them savingly till God's Spirit doth shine upon us, 1 Cor. ii. 10. 'The Spirit searching all things, yea, the deep things of God.' The scripture discovers Christ to us, but the

Spirit reveals Christ in us, Gal. i. 16. The Spirit makes known that which all the world cannot do, namely the sense of God's love.

Use 3. You who have this salvific sanctifying knowledge flourishing in you, bless God for it; this is the heavenly anointing: the most excellent objects cannot be seen in the dark, but when the light appears, then every flower shines in its native beauty. So, while men are in the midnight of a natural estate, the beauty of holiness is hid from them; but when the light of the Spirit comes in a saving manner, then those truths they slighted before, appear in that glorious lustre, as transports them with wonder and love.

Bless God, ye saints, that he hath taken off your spiritual cataract, and hath given you to discern those things, which by nature's spectacles you could never see. How thankful was Christ to his Father for this, Matt. xi. 25. 'I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' How should you admire free grace, that God hath not only brought the light to you, but given you eyes to see it! that he hath enabled you to know the truth as it is in Jesus, Eph. iv. 21. That he hath opened, not only the eye of your understanding, but the eye of your conscience: this is a mercy you can never be enough thankful for, that God hath so enlightened you, that you should not sleep the sleep of death,

Sect. 2.

2. The godly man is a man acted by faith; as gold is the most precious among the metals, so is faith among the graces. Faith cuts us off from the wild olive of nature, and innoculates us into Christ: faith is the vital artery of the soul, Hab. ii. 4. 'The

just shall live by faith.' Such as are destitute of faith, though they breathe, yet they want life; faith is the quickner of the graces; not a grace stirs, till faith sets it a work: faith is to the soul, as the animal spirits are to the body, they excite lively operations in the body; faith excites repentance; it is like the fire to the still which makes it drop. When I believe God's love to me, this makes me weep that I should sin against so good a God; faith is the mother of hope, first we believe the promise, then we hope for it: faith is the oil which feeds the lamp of hope; faith and hope are two turtle-graces, take away one and the other languisheth. If the sinews be cut, the body is lame; if the sinew of faith be cut, hope is lame; faith is the ground of patience: he who believes God is his God, and all providences work for his good, doth patiently yield up himself to the will of God; thus faith is a living principle: and the life of a saint is nothing else but a life of faith; his prayer is the breathing of faith, James v. 15. His obedience is the result of faith, Rom. xvi. 26. A godly man by faith lives in Christ, as the beam lives in the sun, Gal. ii. 20. I live, yet not I, but Christ lives in me. A christian by the power of faith sees above reason, treads above the moon, 2 Cor. iv. 18. by faith his heart is finally quieted, Psal. cxii. 7. he trusts himself and all his affairs with God: as in a time of war, men get into a garrison, and trust themselves and their treasure there: so the name of the Lord is a strong tower, Prov. xviii. 10. and a believer trusts all that ever he is worth in this garrison, 2 Tim. i. 12. 'I know whom I have believed, and I am persuaded he is able to keep that which I have committed unto him, against that day.' God trusted Paul with his gospel, and Paul trusted God with his soul.

Faith is a catholicon, or remedy against all troubles; it is a godly man's sheet anchor that he casts

out into the sea of God's mercy, and is kept from sinking in despair.

Use. Let us try ourselves by this character : alas, how far are they from being godly, that are destitute of faith ! such as are altogether drowned in sense. Most men are spiritually blind, they can see but just before them, 2 Pet. i. 9. I have read of a people in India who are born with one eye : such are they who are born with the eye of reason, but want the eye of faith ; who because they do not see God with bodily eyes, they do not believe a God ; they may as well not believe they have souls, because being spirits they cannot be seen.

O where is he who lives in excelsis, who is gotten into the upper region, and sees things not seen, Heb. xi. 27. Did men live by faith, would they use sinful policy for a livelihood ? Were there faith would there be so much fraud ? did faith live, would men like dead fish swim down the stream ? in this age there is scarce so much faith to be found among men, as there is among the devils, for they believe and tremble, James ii. 19. It was a grave and serious speech of Mr. Greenham, that he feared not Papaism, but Atheism would be England's ruin. But I shall not expatiate, having been more large upon this head in another discourse.

SECT. 3.

3. A godly man is fired with love to God, Psal. cxvi. 1. Faith and love are the two poles on which all religion turns. A true saint is carried in that chariot, the midst whereof is paved with love, Cant. iii. 10. As faith doth quicken, so love doth sweeten every duty ; the sun mellows the fruit, so love mellows the services of religion, and makes them come off with a better relish : a godly man is sick of love, John xxi. 2. ' Lord, thou knowest I love

thee.' Though dear Saviour I did deny thee, yet it was for want of strength, not for want of love. God is the fountain and quintessence of goodness, his beauty and sweetness lay constraints of love upon a gracious heart. God is the saint's portion, Psal. cxix. 57. And what more loved than a portion? I would hate my own soul, saith one, If I found it not loving God. A godly man loves God, therefore delights to be in his presence; he loves God, therefore takes comfort in nothing without him, Cant. iii. 3. 'Saw ye him whom my soul loveth.'

The pious soul loves God, therefore thirsts after him; the more he hath of God, the more still he desires; a sip of the wine of the Spirit, provokes the appetite after more: the soul loves God, therefore rejoiceth to think of his appearance, 2 Tim. iv. 8. He loves him, therefore longs to be with him: Christ was in Paul's heart, and Paul would be in Christ's bosom, Phil. i. 23. When the soul is once like God, it would be fain with God. A gracious heart cries out, O that I had wings, that I might flee away, and be with my love Christ. The bird desires to be out of the cage, though it be hung with pearl.

Such is the love a gracious soul bears to God, that many waters cannot quench it: he loves a frowning God.

Though I am out of sight and clean forgot.

Let me not love thee, if I love thee not.

Herb. Poem.

A godly man loves God, though he be reduced to straits. A mother and her child of nine years old, being ready to perish of hunger, the child looking upon its mother, said, "Mother, do you think God will starve us?" No, child, said the mother, he will not: The child replied "But if he do, we must love him, and serve him."

Use. Let us try our godliness by this touchstone. Do we love God? is he our treasure and centre? Can we with David call God our joy, yea, our exceeding joy? Psal. xliii. 4. Do we delight in drawing nigh to him, and come before him with singing? Psal. c. 2. Do we love him for his beauty more than his jewels? Do we love him, when he seems not to love us?

If this be the sign of a godly man, how few will be found in the number? Where is the man whose heart is dilated in love to God? Many court him, but few love him. People are for the most part eaten up with self-love; they love their ease, their worldly profit, their lusts, but they have not a drop of love to God: did they love God, would they be so willing to be rid of him, Job xxi. 14. They say to the Almighty, depart from us. Did they love God, would they tear his name by their oaths? doth he love his father who shoots him to the heart? Though they worship God they do not love him; they are like the soldiers that bowed the knee to Christ, and mocked him, Mat. xxvii. 29. He whose heart is a grave, in which the love of God is buried, deserves to have that curse written upon his tomb-stone, 1 Cor. xvi. 22. 'Let him be Anathema Maranatha.' A soul void of divine love, is a temper that best suits with damned spirits. But I shall wave this, and pass to the next.

SECT. 4.

4. A godly man is like God, he hath the same judgment with God; he thinks of things as God doth? he hath a God like disposition; he partakes of the divine nature, 2 Pet. i. 4. A godly man doth bear God's name and image; godliness is God-likeness. It is one thing to profess God, another thing to resemble him.

A godly man is like God in holiness: holiness is the most orient pearl of the King of heaven's crown, Exod. xv. 11. Glorious in holiness. God's power makes him mighty, his mercy makes him lovely, but his holiness makes him glorious; the holiness of God is the intrinsic purity of his nature, and his abhorrency of sin: a godly man bears some kind of analogy with God in this; he hath the holy oil of consecration upon him, Psal. cxvi. 16. Aaron the saint of the Lord. Holiness is the badge and livery of Christ's people, Isa. xliii. 18. The people of thy holiness: the godly are as well an holy as a royal priesthood, 1 Pet. ii. 9. Nor have they only a frontispiece of holiness, like the Egyptian temples, which were fair without; but they are like Solomon's temple, which had gold within; they have written upon their heart, holiness to the Lord; the holiness of the saints consists in their conformity to God's will, which is the rule and pattern of all holiness.

Holiness is a man's glory; Aaron put on garments for glory and beauty, Exod. xxviii. 2. So when a person is invested with the embroidered garment of holiness, it is for glory and beauty.

The goodness of a Christian lies in his holiness, as the goodness of the air lies in the clearness of it; the worth of gold is the pureness.

Quest. Wherein do the godly discover their holiness?

Ans. 1. In hating the garment spotted by the flesh, Jude 23. The godly do set themselves against evil, both in purpose and practice; they are fearful of that which looks like sin, 1 Thess. v. 22. The appearance of evil may prejudice a weak Christian; if it doth not defile a man's own conscience, it may offend his brother's conscience; and to sin against him, is to sin against Christ, 1 Cor. viii. 12. A godly man will not go as far as he may, lest he go fur-

ther than he should ; he will not swallow down all that others (bribed with preferment) may plead for : it is easy to put a golden colour upon a rotten stuff.

2. The godly discover their holiness in being advocates for holiness, Psal. cxix. 6. ' I will speak of thy testimonies before kings, and will not be ashamed.' When piety is calumniated in the world, the saints will stand up in the defence of it ; they will wipe off the dust of a reproach from the face of religion ; holiness defends the godly, and they will defend holiness ; it defends them from danger, and they will defend it from disgrace.

Use 1. How can those be reputed godly, who are unlike God ? They have nothing of God in them, not one shred of holiness : they call themselves christians, but blot out the word holiness ; you may as well call it day 'at midnight.

So impudent are some, that they boast they are none of the holy ones : Is it not the Spirit of holiness which marks the sheep of Christ from the goats ? Eph. i. 13. ' Ye were sealed (or marked) with the Holy Spirit.' And is it a matter for men to boast of, that they have none of the Spirit's earmark upon them ? Doth not the apostle say, ' That without holiness no man shall see the Lord,' Heb. xii. 14. Such as bless themselves in their unholiness, had best go ring the bells for joy that they shall never see God.

Others there are that hate holiness ; sin and holiness never meet but they fight : holiness dischargeth its fire of zeal against sin, and sin spits its venom of malice at holiness : many pretend to love Christ as a Saviour, but hate him as he is the Holy One, Acts. iii. 14.

Use 2. Let us labour to be like God in holiness.

Motive 1. This is God's great design he drives on in the world ; it is the end of the word preached :

the silver drops of the sanctuary are to water the seed of grace, and make a crop of holiness spring up: What use is there of the promises but to bribe us to holiness? What are all God's providential dispensations, but to excite holiness? As the Lord makes use of all the seasons of the year, frost, and heat, to bring on the harvest, so all prosperous and adverse providences, are for the promoting the work of holiness in the soul. What is the end of the mission of the Spirit, but to make the heart holy? When the air is unwholesome by reason of foggy vapours, the wind is a fan to winnow and purify the air: so the blowing of God's Spirit upon the heart, is to purify it, and make it holy.

Motive 2. Holiness is that alone which God is delighted with: Tamerlane being presented with a pot of gold, asked whether the gold had his father's stamp upon it; but when he saw it had the Roman stamp, he rejected it. Holiness is God's stamp and impress; if he doth not see this stamp upon us, he will not own us.

Motive 3. Holiness fits us for communion with God; communion with God is a paradox to the men of the world; every one that hangs about the court, doth not speak with the king: we may approach to God in duties, and as it were hang about the court of heaven, yet not have communion with God: that which keeps up the intercourse with God is holiness; the holy heart enjoys much of God's presence; he feels heart-warming and heart-comforting virtue in an ordinance: where God sees his likeness, there he gives his love.

SECT. 5.

5. A godly man is very exact and curious about the worship of God; the Greek word for godly signifies a right worshipper of God; a godly man doth

reverence divine institutions, and is more for the purity of worship than the pomp; mixture in sacred things is like a dash in the wine, which though it gives it a colour, yet doth but adulterate it; the Lord would have Moses make the tabernacle according to the pattern in the mount, Ex. xxv. 40. If Moses had left out any thing in the pattern, or added any thing to it, it would have been very provoking; the Lord hath always given testimonies of his displeasure against such as have corrupted his worship; Nadab and Abihu 'offered strange fire,' (other than God had sanctified) 'upon the altar;' 'And fire went out from the Lord, and devoured them,' Lev. x. 1. Whatsoever is not of God's own appointment in his worship, that he looks upon as strange fire; and no wonder he is so highly incensed at it, for as if God were not wise enough to appoint the manner how he will be served; men will go to prescribe to him, and as if the rules for his worship were defective, they will attempt to mend the copy, and superadd their inventions.

A godly man dares not vary from the pattern which God hath shewn him in the scripture; and probably this might not be the least reason, why David was called a man after God's own heart, because he kept the springs of God's worship pure, and in matters sacred, did not superinduce any thing of his own devising.

Use. By this character we may try ourselves, whether we are godly: are we tender about the things of God? do we observe that mode of worship, which hath the stamp of divine authority upon it? it is of dangerous consequence to make a medley in religion.

1. Those who will add to one part of God's worship, will be as ready to take away from another, Mark vii. 7. 'Laying aside the commandment of God, ye hold the traditions of men.' They who

will bring in a tradition, will in time lay aside a command: this the Papists are highly guilty of; they bring in altars and crucifixes, and lay aside the second commandment; they bring in oil and cream in baptism, and leave out the cup in the Lord's supper; they bring in praying for the dead, and lay aside reading the scriptures intelligibly to the living; they who will introduce that into God's worship which he hath not commanded, will be as ready to blot out that which he hath commanded.

2. Those who are for outward commixtures in God's worship, are usually regardless of the vitals of religion; living by faith, leading a strict mortified life, these things are less minded by them: wasps have their combs, but no honey in them; the religion of many may be likened to those ears which run all into straw.

3. Superstition and profaneness kiss each other; hath it not been known that those who have knelt at a pillar, have reeled against a post?

4. Such as are devoted to superstition, are seldom or ever converted, Matt. xxi. 31. 'Publicans and harlots go into the kingdom of God before you;' it was spoken to the chief priests, who were high formalists; and the reason why such persons are seldom wrought on savingly, is, because they have a secret antipathy against the power of godliness. The snake is of a fine colour, but it hath a sting, so outwardly men may look zealous and devout, but retain a sting of hatred in their hearts against goodness. Hence it is, that they who have been most hot for superstition, have been most hot for persecution. The church of Rome wears white linen, (an emblem of innocency) but the Spirit of God paints her out in scarlet, Rev. xvii. 4. Whence is this? not only because she puts on a scarlet robe, but because her body is of a scarlet dye, having

embrued her hands in the blood of the saints, Rev. xvii. 6.

Let us then, as we would demonstrate ourselves godly, keep close to the rule of worship, and in the things of Jehovah, go no further than we can say, 'It is written.'

SECT. 6.

6. A godly man is a servant of God, and not a servant of men. This character hath two distinct branches, I shall speak of both in order.

1. A godly man is a servant of God, Ezra v. 11. 'We are the servants of the God of heaven,' Col. iv. 12. 'Epaphras, a servant of Christ.'

Quest. In what sense is a godly man a servant of God?

Ans. In seven respects.

1. A servant leaves all others, and confines himself to one master; so a godly man leaves the service of sin, and betakes himself to the service of God, Rom. vi. 22. Sin is a tyrannizing thing; a sinner is a slave, when he sins with most freedom: the wages which sin gives, may deter us from its service, Rom. vi. 23. 'The wages of sin is death.' Here is damnable pay! A godly man lists himself in God's family, and is one of his menial servants, Ps. cxvi. 16. 'O Lord, truly I am thy servant, truly I am thy servant.' David useth an ingemination; as if he had said, Lord, I have taken earnest, none else can lay claim to me: my ear is bored to thy service.

2. A servant is not at his own dispose, but at the dispose of his master: a servant must not do what he pleases, but be at the will of his lord. Thus a godly man is God's servant, he is wholly at God's dispose, he hath no will of his own. Thy will be done on earth. Some will say to the godly, why

cannot you do as others? Why will not you drink and swear, and profane the sabbath as others do? the godly are God's servants, they must not do what they will, but be under the rules of the family; they must do nothing but what they can show their master's hand for.

3. A servant is bound, there are covenants and indentures sealed between him and his master. Thus there are indentures drawn in baptism; and in conversion, the indentures are renewed and sealed; we do there bind ourselves to God to be his sworn servants, Psal. cxix. 106. 'I have sworn, and I will perform it, that I will keep thy righteous judgments.' A godly man hath tied himself to the Lord by vow, Psal. lvi. 12. and he makes conscience of his vow; he had rather die by persecution, than live by perjury.

4. A servant doth not only wear his master's livery, but doth his work: thus a godly man works for God; Paul 'did spend, and was spent for Christ,' 2 Cor. xii. 15. He outwrought all the other apostles, 1 Cor. xv. 10. A godly man is active for God to his last breath, Psal. cxix. 112. only, 'The dead rest from their labours.'

5. A servant follows his master; thus a godly man is a servant of God, while others wander after the beast, Rev. xiii. 3. he follows after the Lamb, Rev. xiv. 4. He will tread in the steps of Christ; if a master leap over hedge and ditch, the servant will follow him: a godly man will follow Christ through afflictions, Luke ix. 23. 'If any man will come after me, let him take up his cross daily, and follow me.' Peter would follow Christ upon the water; a godly man will follow Christ though it be death every step: he will keep his goodness, when others are bad; as all the water in the salt sea cannot make the fish salt, but still they retain their freshness; so all the wickedness in the world, cannot

make a godly man wicked, but still he retains his piety; he will follow Christ in the worst times.

6. A servant is satisfied with his master's allowance: he doth not say, I will have such provisions made ready, if he hath short commons he doth not find fault; he knows he is a servant, and is at his master's carving; in this sense a godly man is God's servant; he is willing to be at God's allowance; if he hath but some leavings he doth not grumble. Paul knew he was a servant, therefore whether more or less fell to his share, he was indifferent, Phil. iv. 12. When christians murmur at their condition, they forget that they are servants, and must be at the allowance of their heavenly Master: thou that hast the least bit from God, will die in his debt.

7. A servant will stand up for the honour of his master; he cannot hear his master reproached, but will vindicate his credit. Thus every godly man will stand up for the honour of his Master, Christ, Psal. cxix. 139. 'My zeal hath consumed me.' A servant of God appears for his truths: they who can hear God's name reproached, and his ways spoken against, yet be silent, God will be ashamed of such servants, and discard them before men and angels.

Use. Let us declare ourselves godly, by being servants of the most high God.

Motive. Consider, 1. God is the best Master, he is punctual in all his promises, 1 Kings viii. 23. 'There is no God like thee in heaven above, or on earth beneath, who keepest covenant with thy servants.' Verse 56. 'there hath not failed one word of all his good promise.' God is of a most sweet and gracious disposition; he hath this property, he is 'slow to anger,' Psal. ciii. 9. and 'ready to forgive,' Psal. lxxxvi. 5. In our wants he doth relieve us, in our weakness he doth pity us; he reveals his secrets to his servants, Psal. xxv. 14. Prov. iii. 32. He waits on his servants: was there ever such a ma-

ster? Luke xii. 37. 'Blessed are those servants, whom the Lord, when he cometh, shall find watching; verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them.' When we are sick he makes our bed, Psal. xli. 3. 'Thou wilt make all their bed in their sickness.' He holds our head when we are fainting: other masters may forget their servants, and cast them off when they are old, but God will not, Isa. xlv. 21. 'Thou art my servant, O Israel, thou shalt not be forgotten of me.' It is a slander to say, God is an hard Master.

2. God's service is the best service: There are six privileges in God's service.

1. Freedom. Though the saints are bound to God's service, yet they serve him freely: God's Spirit, which is called a free Spirit, Psal. li. 12. makes them free and cheerful in obedience: the Spirit carries them upon the wings of delight; it makes duty a privilege: it doth not force, but draw: it enlargeth the heart in love, and fills it with joy: God's service is perfect freedom.

2. Honour. David the king professeth himself one of God's pensioners, Psal. cxliii. 12. 'I am thy servant.' Paul, when he would blaze his coat of arms, and set forth his best heraldry, he doth not call himself Paul, an Hebrew of the Hebrews, or Paul of the tribe of Benjamin, but Paul a servant of Christ, Rom. i. 1. Theodosius thought it a greater dignity to be God's servant, than to be an emperor. Christ himself, who is equal with his Father, yet is not ashamed of the title servant, Isa. liii. 11. Every servant of God is a son, every subject a prince: it is more honour to serve God, than to have kings to serve us: the angels in heaven are servitors to the saints on earth.

3. Safety. God takes care of his servants; he gives them a protection, Isa. xli. 9, 10. 'Thou art

my servant, fear not, I am with thee.' God hides his servants. Psal. xxvii. 5. 'In the secret of his tabernacle shall he hide me;' that is, he shall keep me safe, as in the most holy place of the sanctuary, where none but the priests might enter. Christ's wings are both for healing and for hiding, Mal. iv. 2. for curing and securing us: the devil and his instruments would soon devour the servants of God, if he did not set an invincible guard about them, and cover them with the golden feathers of his protection, Psal. xci. 4. 'I am with thee, and no man shall set on thee to hurt thee,' Acts xviii. 10. God's watchful eye is ever upon his people, and the enemies shall not do the mischief they intend, they shall not be destroyers, but physicians.

4. Gain. Atheists say, 'It is vain to serve God, and what profit is it that we have kept his ordinances?' Mal. iii. 14. Besides the vails which God gives in this life (sweet peace of conscience) he reserves his best wine till last; he gives a glorious kingdom to his servants, Heb. xii. 28. The servants of God may for a while be kept under and abused, but they shall have preferment at last, John xii. 26. 'Where I am there shall my servant be.'

5. Assistance. Other masters cut out work for their servants, but do not help them in their work; but our master in heaven doth not only give us work, but strength, Psal. cxxxviii. 3. 'Thou strengthenedst me with strength in my soul.' God bids us serve him, and he will enable us to serve him, Ezek. xxxvi. 27. 'I will cause you to walk in my statutes.' The Lord doth not only fit work for us, but fits us for our work; with his command he gives power.

6. Supplies. A master will not let his servants want: God's servants shall be provided for, Psal. xxxvii. 3. 'Verily thou shalt be fed.' Doth God give us a Christ, and will he deny us a crust? Gen. xlviii. 15. 'The God who hath fed me all my days:'

If God doth not give us what we crave, he will give us what we need: the wicked are fed, who are dogs, Phil. iii. 2. If a man feeds his dog, sure he will feed his servant: Oh then, who would not be in love with God's service?

Motive 3. We are engaged to serve God; we are 'bought with a price,' 1 Cor. vi. 20. It is a metaphor taken from such as do ransom captives out of prison by paying a sum of money for them, they are to be at the service of him who ransomed them; so when the devil hath taken us prisoners, Christ ransomed us with a price, not of money, but blood; therefore we are to be at his service: if any can lay a better claim to us than Christ, we may serve them; but Christ having the best right to us, we are to cleave to him, and enrol ourselves for ever in his service.

II. I pass to the second branch of this character. A godly man is not the servant of men, 1 Cor. vii. 23, 'Be ye not the servants of men.'

Quest. But is there no service we owe to men?

Ans. There is a threefold serving of men.

1. There is a civil service we owe to men; as the inferior to the superior: the servant is a living tool, as one saith, Ephes. vi. 5, 'Servants obey your masters.'

2. There is a religious service we owe to men, when we are serviceable to their souls, 2 Cor. iv. 5. 'Your servants for Jesus' sake.'

3. There is a sinful serving of men; this consists in three things.

1. When we prefer men's injunctions before God's institutions; God commands one thing, man commands another; God saith, sanctify the sabbath, man saith, profane it; when men's edicts have more force upon us than God's precepts, this is to be the servants of men.

2. When we do voluntarily prostitute ourselves

to the impure lusts of men; we let them lord it over our consciences: when we are ductile and frameable to any thing, either Arminian or Atheist, either for the Gospel or the Alcoran, when we will be what others will have us; just of Issachar's temper, Gen. xlix. 14. 'Isaachar is a strong ass, couching down between two burdens.' This is not humility, but sordidness, and it is a serving of men.

3. When we are advocates in a bad cause, pleading for any impious, unjustifiable actings; when we baptize sin with the name of religion, and with our oratory wash the devil's face; this is to be the servants of men: in these cases a godly person will not so unman himself as to serve men: he saith as Paul, Gal. i. 10. 'If I pleased men I should not be the servant of Christ.' And as Peter, Acts v. 23. 'We ought to obey God rather than men.'

Use. How many leagues distant are they from godliness, who do either, for fear of punishment or hope of preferment, comply with the sinful commands of men, who will put their conscience into any yoke, and sail with any wind that blows profit; these are the servants of men; they have abjured their baptismal vow, and renounced the Lord that bought them.

He who is such a Proteus, who can change into any form, and bow as low as hell to please men, I would say two things to him.

1. Thou that hast learned all thy postures, who canst cringe and tack about, how wilt thou look Christ in the face another day? When thou shalt say upon thy death-bed, Lord, look upon thy servant, Christ shall disclaim thee, and say, My servant! no, thou didst renounce my service, thou wert a servant of men, depart from me, I know you not. What a cooling card will this be at that day?

2. What doth a man get by sinfully enslaving himself? He gets a blot in his name, a curse in his

estate, an hell in his conscience, nay, even those that he basely stooped to, will scorn and despise him. How did the high priests kick off Judas, Mat. xxvii. 4. 'Look thou to that.'

That we may not be the servants of men, let us abandon fear, Esther viii. 17. and advance faith; faith is a world-conquering grace, 1 John v. 4. It overcomes the world's music and furnace; it steels a christian with divine courage, and makes him stand immoveable, as a rock in the midst of the sea.

SECT 7.

7. A godly man is a Christ-prizer. To illustrate this, I shall show,

1. That Jesus Christ is in himself precious.

2. That a godly man esteems him precious.

1. That Jesus Christ is in himself precious, 1 Pet. ii. 6. 'Behold, I lay in Zion a chief corner-stone, elect, precious.' Christ is compared to things most precious.

1. To a bundle of myrrh, Cant. i. 13. Myrrh is very precious, it was one of the chief spices whereof the holy anointing oil was made, Ex. xxx. 25.

1. Myrrh is of a perfuming nature; so Christ perfumes our persons and services, that they are a sweet odour to God; whence is it the church, that heavenly bride, is so perfumed with grace, Cant. iii. 6. but because Christ, that myrrh-tree, hath dropped upon her.

2. Myrrh is of an exhilarating nature; the smell of it doth comfort and refresh the spirits; so Christ doth comfort the souls of his people, when they are fainting under their sins and sufferings.

2. Christ is compared to a pearl, Mat. xiii. 46. 'When he had found one pearl of great price.' Christ this pearl was little in regard of his humility,

but of infinite value. Jesus Christ is a pearl that God wears in his own bosom ; a pearl, whose lustre drowns the world's glory ; a pearl that enricheth the soul, the angelical part of man ; a pearl that enlightens heaven ; a pearl so precious, that it makes us precious to God ; a pearl that is cordial and restorative ; a pearl more worth than heaven. The preciousness of Christ is seen three ways.

1. He is precious in his person, he is the picture of his Father's glory, Heb. i. 3.

2. Christ is precious in his offices, which are several rays of the Sun of Righteousness.

1. Christ's prophetic office is precious. He is the great oracle of heaven ; he hath a preciousness above all the prophets which went before him ; he teacheth not only the ear, but the heart ; he who hath the key of David in his hand opened the heart of Lydia, Acts xvi. 14.

2. Christ's priestly office is precious : this is the solid basis of our comfort, Heb. ix. 16. ' Now once hath he appeared to put away sin by the sacrifice of himself.' By virtue of this sacrifice, the soul may go to God with boldness ; Lord, give me heaven, Christ hath purchased it for me ; he hung upon the cross, that I might sit upon the throne. Christ's blood and incense are the two hinges on which our salvation turns.

3. Christ's regal office is precious, Rev. xix. 16. ' He hath on his vesture, and on his thigh, a name written, King of kings, and Lord of lords. Christ hath a pre-eminence above all other kings for majesty ; he hath the highest throne, the richest crown, the largest dominions, and the longest possession, Heb. i. 8. ' Thy throne, O God, is for ever and ever.' Though Christ hath many assessors, yet no successors. Christ sets up his sceptre where no other king doth ; he rules the will and affections ; his power binds the conscience : the angels take the

oath of allegiance to him, Heb. i. 6. Christ's kingship is seen in two royal acts.

1. In ruling his people. 2. In over-ruling his enemies.

1. In ruling his people. He rules with clemency; his regal rod hath honey at the end of it: Christ displays the ensign of mercy, which makes so many volunteers run to his standard, Psal. cx. 3. Holiness without mercy, and justice without mercy, were dreadful; but mercy encourageth poor sinners to trust in him.

2. In over-ruling his enemies. He pulls down their pride, befools their policy, restrains their malice, Psal. lxxvi. 10. 'The remainder of wrath shalt thou restrain; or, as it is in the Hebrew, 'Thou shalt girdle up.' That stone 'cut out of the mountain without hands, which smote the image,' Dan. ii. 34. was an emblem, saith Austin, of Christ's monarchical power, conquering and triumphing over his enemies.

3. Christ is precious in his benefits; by Christ all dangers are removed, through Christ all mercies are conveyed; in his blood flows justification, purification, fructification, pacification, adoption, perseverance, glorification. This will be matter of sublimest joy to eternity. We read, that those who had passed over the sea of glass, stood with their harps, and did sing the song of Moses and the Lamb, Rev. xv. 2. So when the saints of God have passed over the glassy sea of this world, they shall sing hallelujahs to the Lamb, who hath redeemed them from sin and hell, and hath translated them into that glorious paradise, where they shall see God for ever and ever.

2. The second thing to be illustrated is, that every godly man doth set an high value and estimate upon Christ, 1 Pet. ii. 7. 'Unto you therefore who believe, he is precious;' in the Greek it is, an

honour. Believers have an honourable esteem of Christ; the Psalmist speaks like one captivated with Christ's amazing beauty, Psal. lxxiii. 25. 'There is none upon earth that I desire besides thee.' He did not say he had nothing; he had many comforts on earth, but he desired none but God; as if a wife should say there is no one's company she prizeth like her husband's. How did David prize Christ, Psal. xiv. 2. 'Thou art fairer than the Children of men. The spouse in the Canticles looked upon Christ as the Coriphæus, the most incomparable one, Cant. v. 10. 'The chief among ten thousand.' Christ outvies all others, Cant. ii. 3. 'As the apple-tree among the trees of the wood, so is my beloved among the sons.' Christ doth infinitely more excel all the beauties and glories of this visible world, than the apple-tree doth surpass the trees of the wild forest. So did Paul prize Christ, that he made him his chief study. 1 Cor. ii. 2. 'I determined to know nothing among you save Jesus Christ;' I judged not any thing else of worth: Paul did best know Christ, 1 Cor. ix. 1. 'Have I not seen Jesus our Lord?' He saw him with his bodily eyes in a vision, when he was wrapped up into the third heaven, 2 Cor. xii. 2. and he saw him with the eye of his faith, in the blessed supper, therefore he did best know him; and behold, how he did slight and viliprize other things, in comparison of Christ, Phil. iii. 8. 'I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.' Gain he counted loss, and gold dung for Christ. Indeed a godly person cannot choose but set an high valuation upon Christ, he sees a fulness of worth in him.

1. A fulness in regard of variety, Gal. ii. 3. 'In whom are hid all treasures.' No country hath all commodities of its own growth; but Christ hath all

kind of fulness; fulness of merit, of spirit, of love; he hath a treasure adequate to all our wants.

2. A fulness in regard of degree; Christ hath not only a few drops, or rays, but is more full of goodness than the sun is of light; he hath the fulness of the Godhead, Col. ii. 9.

3. A fulness in regard of duration: the fulness in the creature, like the brooks of Arabia, is soon dried up: but Christ's fulness is inexhaustible, it is a fulness overflowing and ever flowing.

And this fulness is for believers: Christ is, as Luther saith, a common treasury or magazine for the saints, John i. 16. 'Of his fulness have we all received.' Set a glass under a still, and it receives water out of the still, drop by drop; so those who are united to Christ, have the dews and drops of his grace distilling upon them. Well then may Christ be admired of all them that believe.

Use 1. Is a godly man an high prizer of Christ, then what is to be thought of them who do not put a value upon Christ, are they godly or no? There are four sorts of persons who do not prize Christ.

1. The Jews. They believe not in Christ, 2 Cor. iii. 15. 'Unto this day the veil is upon their heart:' they expect a Messiah yet to come, as their own Talmud reports; they blaspheme Christ, they slight righteousness imputed: they despise the virgin Mary, calling her in derision Marah, which signifies bitterness: they vilify the gospel: they deny the christian sabbath; they have the Christians in abomination; they hold it not lawful for a Jew to take physic of a Christian. Schecardus relates of one Bende-ma a Jew, that being stung by a serpent, a Christian came to heal him, but he refused his help, and chose rather to die, than to be healed by a Christian: so do the Jews hate Christ, and all that wear his livery.

2. The Socinians, who acknowledge only Christ's

humanity; this is to make him below the angels; for the human nature, simply considered, is inferior to the angelical, Psalm viii. 5.

3. Proud professors, who do not lay the whole stress of their salvation upon Christ, but would mingle their dross with his gold, their duties with his merits; this is to steal a jewel from Christ's crown, and implicitly to deny him to be a perfect Saviour.

4. Airy speculatists, who prefer the study of the arts and sciences before Christ; not but that the knowledge of these is commendable; Moses was skilled in all the knowledge of the Egyptians. Acts vii. 22. Human learning is of good use to prepare for the study of better things; as a coarser dye prepares the cloth for a richer and deeper dye; but the fault is when the study of Christ is neglected: the knowledge of Christ ought to have the pre-eminence. It was not sure without a mystery, that God suffered all Solomon's writings about birds and plants to be lost; but what he wrote about spiritual wisdom hath been miraculously preserved; as if God would teach us, that to know Christ (the true wisdom, Prov. viii. 12.) is the crowning knowledge: one leaf of this tree of life, will give us more comfort on a death-bed, than the whole idea and platform of human science. What is it to know all the motions of the orbs, and influence of the stars, and in the mean time to be ignorant of Christ, the bright Morning Star? Rev. xxii. 16. What is it to understand the nature of minerals or precious stones, and not to know Christ the true corner-stone, Is. xxviii. 16. It is an undervaluing, yea, despising of Christ, when with the loadstone we draw iron and straw to us, but neglect him who hath tried gold to give us, Rev. iii. 18.

Use. Is it the sign of a godly person to be a Christ prizer? then let us try our godliness by this: do we set an high estimation upon Christ?

Quest. How shall we know that?

Answ. 1. If we are prizers of Christ, then we prefer him in our judgments before other things. We value Christ above honour and riches, the pearl of price lies nearest our heart; he who prizeth Christ, esteems the gleanings of Christ better than the world's vintage: he counts the worst things of Christ, better than the best things of the world, Heb. xi. 26. "Esteeming the reproach of Christ greater riches than the treasures in Egypt." And is it thus with us? is the price of worldly things fallen? Gregory Nazianzen did solemnly bless God, that he had any thing to lose for Christ's sake. But alas, how few Nazianzens are to be found! You shall hear some say, they have honourable thoughts of Christ, but they prize their land and estate above him. The young man in the gospel preferred his bags of gold before Christ: Judas valued thirty pieces of silver above him. May it not be feared, if an hour of trial come, there are many would rather renounce their baptism, and throw off Christ's livery, than hazard the loss of their earthly possessions for him.

2. If we are prizers of Christ, we cannot live without him; things which we value, we know not how to be without: a man may live without music but not without food. A child of God can want health and friends, but he cannot want Christ: in the absence of Christ he saith as Job, 'I went mourning without the sun,' Job xxx. 28. I have the star-light of creature comforts, but I want the Sun of Righteousness. Give me children, said Rachel, or I die, Gen. xxx. 1. So saith the soul, Lord give me Christ, or I die; one drop of the water of life to quench my thirst. Let us try by this, do they prize Christ, who can make a shift well enough to be without him? Give a child a rattle, and it will not mind gold; if men have but world-

ly accommodations, corn and wine, they can be well enough content without Christ: Christ is a spiritual rock, 1 Cor. x. 4. Let men have but oil in the cruse, they care not for honey out of the rock. If their trading be gone, they complain, but if God takes away the gospel, which is the ark wherein Christ the manna is hid, they are quiet and tame enough. Do these prize Christ, who can sit down content without him.

4. If we are prizers of Christ, then we shall not grudge at any pains to get him. He who prizeth gold, will dig for it in the mine, Psal. lxxiii. 8. 'My soul followeth hard after God.' Plutarch reports of the Gauls, an ancient people in France, after they had tasted the sweet wine of the Italian grape, they inquired after the country, and never rested till they had arrived at it. He in whose eye Christ is precious, never rests till he hath gotten Christ, Cant. iii. 1, 2, 4. 'I sought him whom my soul loveth, I held him, and would not let him go.'

Try by this, many say they have Christ in high veneration, but they are not industrious in the use of means to obtain him. If Christ would drop as a ripe fig into their mouths, they could be content to have him, but they will not put themselves to too much trouble to get him: doth he prize his health, who will not put himself upon physic or exercise.

4. If we are prizers of Christ, then we take much complacency in Christ: what joy doth a man take in that which he counts his treasure? He who prizeth Christ, makes him the head of his joy: he can delight in Christ, when other delights are gone, Hab. iii. 17. 'Though the fig-tree doth not flourish, yet I will rejoice in the Lord.' 'Though a flower in a man's garden die, yet he can delight in his money and jewels: he who esteems Christ, can solace himself in Christ, when there is an autumn upon all other comforts.'

5. If we are prizers of Christ, then we will part with our dearest lusts for him. Paul saith of the Galatians, they did so esteem him, that they were ready to have pulled out their own eyes, and have given him, Gal. iv. 15. He who esteems Christ, will pull out that lust which is his right eye. A wise man will throw away a poison for a cordial; he who sets an high value upon Christ, will part with his pride, unjust gain, sinful passions; he will set his feet upon the neck of his sins, Josh. x. 24.

Try by this, how they can be said to prize Christ, who will not leave a vanity for him; not a spot in the face, not an oath, not an intemperate cup: what a scorn and contempt do they put upon the Lord Jesus, who prefer a damning lust before a saving Christ?

6. If we are prizers of Christ, we shall think we cannot have him at too dear a rate. We may buy gold too dear, but we cannot purchase Christ too dear; though we part with our blood for him, it is no dear bargain: the apostles rejoiced that they were graced so much, as to be disgraced for Christ. They esteemed their fetters more precious than bracelets of gold; let not him say he prizeth Christ, who refuseth to bear his cross, Matt. xii. 11. 'When persecution ariseth because of the word, by and by he is offended.'

7. If we are prizers of Christ, we will be willing to help others to a part in him; that which we esteem excellent, we are desirous our friend should have a share in: if a man hath found a spring of water, he will call others that they may drink, and satisfy their thirst. Do we commend Christ to others? Do we take them by the hand, and lead them to Christ? This shows how few prize Christ, because they strive not more that their relations should have a part in him: they get land and riches

for their posterity, but have no care to leave them the pearl of price for their portion.

8. If we are prizers of Christ, then we prize him in health as well as in sickness; when we are enlarged, as well as when we are straitened; a friend is prized at all times; the rose of Sharon is always sweet. He who values a Saviour aright, hath as precious thoughts of him in a day of prosperity, as in a day of adversity. The wicked make use of Christ only when they are in straits; as the elders of Gilead went to Jephthah when they were in distress, Judges xi. 7. Themistocles complained of the Athenians, that they ran to him but as to a tree, to shelter them in a storm: sinners desire Christ only for a shelter. The Hebrews never chose their Judges, but when they were in some imminent dangers; godless persons never look after Christ but at death, when they are in danger of hell.

Use 3. As we would evidence to the world that we have the impress of godliness on us, let us be prizers of Jesus Christ; he is elect, precious: Christ is the wonder of beauty. Pliny saith of the mulberry tree, there is nothing in it but what is medicinal and useful, the fruit, leaves, bark; so there is nothing in Christ but what is precious; his name is precious, his virtues precious, his blood precious.

O then, let us have endearing thoughts of Christ; let him be accounted our chief treasure and delight: this is the reason why millions perish, because they do not prize Christ. Christ is the door by which men are to enter into heaven, John x. 9. If they do not know this door, or are so proud that they will not stoop to go in at it, how can they be saved? That we may have Christ-admiring thoughts, let us consider,

1. We cannot prize Christ at too high a rate; we may prize other things above their worth, that is our sin; we commonly over-rate the creature;

we think there is more in it than there is ; therefore God withers our gourd, because we over-prize it. But we cannot raise our esteem high enough of Christ, he is beyond all value : there is no ruby or diamond but the jeweller can set a just price upon it, he can say it is worth so much, and no more ; but Christ's worth can never be fully known : no seraphim can set a due value on him ; his are unsearchable riches, Eph. iii. 8. Christ is more precious than the soul, than the angels, than heaven.

2. Jesus Christ hath highly prized us : he took our flesh upon him, he made his soul an offering for us. How precious was our salvation to Christ ? shall not we prize and adore him, who hath put such a value upon us.

3. Not to prize Christ is high imprudence ; Christ is our guide to glory ; it is folly for a man to slight his guide ; he is our physician, it is folly to despise our physician.

What, to set light by Christ for things of no value ? Matt. xxiii. 17. ' Ye fools and blind.' How is a fool tried, but by shewing him an apple and a piece of gold, if he choose the apple before the gold, he is judged to be a fool, and his estate is begged : how many such ideots are there, who prefer husks before manna, the gaudy empty things of this life before the Prince of glory, will not Satan beg them at last for fools ?

4. Such as slight Christ now, and say, There is no beauty in him that he should be desired ; there is a day shortly coming when Christ will as much slight them ; he will set as light by them as they do by him ; he will say, ' I know you not,' Luke xiii. 27. What a slighting word will that be, when men shall cry, Lord Jesus save us, and he shall say, I was offered to you, but ' you would none of me ;' you scorned me, and now I will set light by you, and your salvation : ' Depart from me, I know you

not.' This is all that sinners get by rejecting the Lord of life; Christ will slight them at the day of judgment, who have slighted him in the day of grace.

SECT. 8.

8. A godly man is an evangelical weeper. David did sometimes sing with his harp, and sometimes the organ of his eye did weep, Psal. vi. 6. 'I water my couch with tears.' Christ calls his spouse his dove, Cant. ii. 14. The dove is a weeping creature: grace dissolves and liquifies the soul, causing a spiritual thaw; the sorrow of the heart runs out at the eye.

The Rabbins report, that the same night that Israel departed out of Egypt towards Canaan, all the idols of Egypt were broken down by lightning and earthquake; so at that very time men go forth out of their natural condition towards heaven, all the idols of sin in the heart must be broken down by repentance. A melting heart is the chief branch of the covenant of grace, and the product of the Spirit, Zech. xii. 10. 'I will pour upon the house of David the spirit of grace, and they shall look on me whom they have pierced, and they shall mourn for him.'

Quest. But why is a godly man a weeper? Is not sin pardoned, which is the ground of joy? Hath not he had a transforming work upon his heart? why then doth he weep?

Ans. A godly man finds matter enough of weeping.

1. He weeps for the in-being of sin, the law in his members, the ebullitions, and first risings of sin; his nature is a poisoned fountain. A regenerate person grieves that he carries that about him which is enmity to God; his heart is like the wide

sea, wherein there are creeping things innumerable; vain sinful thoughts; a child of God laments hidden wickedness, he hath more evil in him than he knows of. There are those meanders in his heart which he cannot trace; an unknown world of sin, Psal. xix. 12. 'Who can understand his errors?'

2. A godly man weeps for the adherency of corruption; if he could get rid of sin, there were some comfort, but he cannot shake off this viper. Sin cleaves to him as the leprosy to the wall, Lev. xiv. 39. 'Though a child of God forsakes his sin, yet sin will not forsake him, Dan. vii. 12.' 'Concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season.' So, though the dominion of sin is taken away, yet the life of it is prolonged for a season; and while sin lives it molests. The Persians were daily enemies to the Romans, and would be invading upon their frontiers: so sin wars against the soul, 1 Pet. ii. 7. and no cessation of arms till death; will not this cause tears?

3. A child of God weeps that he is sometimes overcome by the prevalency of corruption, Rom. vii. 19. 'The evil I would not, that do I.' Paul was like a man carried down the stream: how oft is a saint overpowered with pride and passion! When David had sinned, he steeped his soul in the brinish tears of repentance. It cannot but grieve a regenerate person to think he should be so foolish, as after he hath felt the smart of sin, yet to put this fire in his bosom again.

4. A godly heart grieves that he cannot be more holy; it troubles him that he shoots so short of the rule and standard which God hath set. I should, saith he, love the Lord with all my heart; but how defective is my love? How far short do I come of what I should be, nay, of what I might have been?

What can I see in my life, but either blanks or blots?

5. A godly man weeps sometimes; out of the sense of God's love. Gold is the finest and most solid of all metals, yet is soonest melted with the fire; gracious hearts, which are golden hearts, are the soonest melted into tears by the fire of God's love. I once knew an holy man, who walking in his garden, and shedding plenty of tears, a friend coming to him accidentally, asked him why he wept? He brake forth into this pathetic expression, O the love of Christ, the love of Christ. Thus have we seen the cloud melted into water by the sun beams.

6. A godly person weeps, because the sins he commits are in some sense worse than the sins of other men; the sin of a justified person is very odious.

1. Because he acts contrary to his own principles; he doth not only sin against the rule, but against his principles, against his knowledge, vows, prayers, hopes, experiences; he knows how dear sin will cost him, yet he adventures upon the forbidden fruit.

2. The sin of a justified person is odious, because it is a sin of unkindness, 2. Kings xi. 9. Peter's denying of Christ was a sin against love: Christ had enrolled him among the apostles, he had taken him up into the mount of transfiguration, and shewed him the glory of heaven in a vision, yet after all this signal mercy, that he should deny Christ, it was high ingratitude. This made him go out and weep bitterly, Mat. xxvi. 75. he baptized himself, as it were in his own tears. The sins of the godly go nearest to God's heart; other sins anger God, these grieve him; the sins of the wicked pierce Christ's sides, the sins of the godly wound his heart; the unkindness of a spouse goes nearest the heart of her husband.

8. The sin of a justified person is odious, because it reflects more dishonour upon God, 2 Sam. xii.

14. 'By this deed, thou hast given occasion to the enemies of the Lord to blaspheme.' The sins of God's people put black spots in the face of religion. Thus we see what cause there is, why a child of God should weep even after conversion.

Now this sorrow of a godly man for sin, is not a despairing sorrow; he doth not mourn without hope, Psal. lxxv. 3. 'Iniquities prevail against me.' There is the holy soul weeping; as for our transgressions thou shalt purge them away; there is faith triumphing.

Divine sorrow is excellent; there is as much difference between the sorrow of a godly man and a wicked, as between the water of a spring which is clear and sweet, and the water of the sea which is salt and brackish. A godly man's sorrow hath these three qualifications,

1. It is internal, it is a sorrow of soul; hypocrites disfigure their faces, Mat. vi. 16. Godly sorrow goes deep, it is a pricking at the heart, Acts. ii. 37. True sorrow is a spiritual martyrdom, therefore called soul-affliction, Lev. xxiii. 29.

2. Godly sorrow is ingenuous; it is more for the evil that is in sin, than the evil which follows after; it is more for the spot than the sting: hypocrites weep for sin only as it brings affliction. I have read of a fountain that never sends forth streams but the evening before a famine: hypocrites never send forth the streams of their tears but when God's judgments are approaching.

3. Godly sorrow is influential; it makes the heart better, Eccles. vii. 3. 'By the sadness of the countenance the heart is made better.' Divine tears do not only wet, but wash, they purge out the love of sin.

Use. How far are they from being godly, who

scarce ever shed a tear for sin: if they lose a near relation, they weep, but though they are in danger of losing God and their souls, they weep not. How few know what it is to be in an agony for sin, or what a broken heart means; their eyes are not like the fish-pools of Heshbon, full of water; but rather like the mountains of Gilboa, which had no dew upon them. It was a greater plague for Pharaoh to have his heart turned into stone, than to have his rivers turned into blood.

Others, if they do sometimes shed a tear, yet they are never the better, they go on in wickedness and do not drown their sins in their tears.

Use 2. Let us labour for this divine character, be weepers. This is a repentance not to be repented of. It is reported of Mr. Bradford the martyr, that he was of so melting a spirit, that he seldom sat down to his meat but some tears trickled down his cheeks. There are two lavers to wash away sin, blood and tears; the blood of Christ washeth away the guilt of sin, tears wash away the filth; repenting tears are precious, God puts them in his bottle. They are beautifying; a tear in the eye doth more adorn than a ring on the finger; oil makes the face to shine, tears make the heart to shine; tears are comforting; a sinner's mirth turns to melancholy, a saint's mourning turns to music. Repentance may be compared to myrrh, which though it be bitter to the taste, it is comforting to the spirits; repentance may be bitter to the fleshly part, but it is most refreshing to the spiritual. Wax that melts is fit for the seal: a melting soul is fit to take the stamp of all heavenly blessings; let us give Christ the water of our tears, and he will give us the wine of his blood.

SECT. 9.

9. A godly man is a lover of the word, Ps. cxix. 97. 'O how love I thy law!'

1. A godly man loves the word written. Chrysostom compares the scripture to a garden set with knots and flowers. A godly man delights to walk in this garden, and sweetly solace himself; he loves every branch and parcel of the word.

1. He loves the counselling part of the word, as it is a directory and a rule of life; the word is the mercurial statue which points us to our duty; it contains in it *credenda et facienda*, things to be believed and practised. A godly man loves the aphorisms of the word.

2. A godly man loves the minatory part of the word. The scripture, like the garden of Eden, as it hath a tree of life in it, so it hath a flaming sword at the gates of it; this is the threatening of the word; it flasheth fire in the face of every person that goes on obstinately in wickedness, Psalm lxxviii. 21. 'God shall wound the hairy scalp of such an one, as goes on still in his tresspasses.' The word gives no indulgence to evil; it will not let a man halt between sin and God; the true mother would not let the child be divided, and God will not have the heart divided. The word thunders out threatenings against the very appearance of evil; it is like that flying roll full of curses, Zech. v. 3.

A godly man loves the menaces of the word, he knows there is love in every threatening; God would not have us perish, therefore doth mercifully threaten us, that he may scare us from sin: God's threatenings are as the sea mark, which shows the rocks in the sea, and threateneth death to such as come near; the threatening is a curbing bit to check

us that we may not run in a full career to hell; there is a mercy in every threatening.

3. A godly man loves the consolatory part of the word, the promises; he goes feeding upon these, as Samson went on his way eating the honey-comb. The promises are all marrow and sweetness; they are our bezoar-stone when we are fainting, they are the conduits of the water of life, Psal. xciv. 29. 'In the multitude of my thoughts within me, thy comforts delight my soul.' The promises were David's harp to drive away sad thoughts; they were the breasts which milked out divine consolation to him.

A godly man shews his love to the word written.

1. By diligent reading of it: the noble Bereans did search the scriptures daily, Acts. xlvii. 11. Apollos was mighty in the scriptures. The word is our *magna charta* for heaven, we should be daily reading over this charter. The word shews what is truth, and what is error; it is the field where the pearl of price is hid: how should we dig for this pearl! A godly man's heart is the library to hold the word of God, it dwells richly in him. It is reported of Melancthon, that when he was young, he carried the Bible always about him, and did greedily read in it. The word hath a double work, to teach us, and to judge us: they that will not be taught by the word, shall be judged by the word. Oh let us make the scripture familiar to us! What if it should be as in the time of Dioclesian, who commanded by proclamation the Bible to be burned; or as in queen Mary's days, wherein it was death to have a Bible in English; by diligent conversing with scripture, we may carry a Bible in our head.

2. A godly man shews his love to the word, by frequent meditating in it, Psal. cxix. 97. 'It is my meditation all the day.' A pious soul meditates of

the verity and sanctity of the word; he hath not only a few transient thoughts, but lays his mind steeping in the scripture: by meditation he sucks from this sweet flower, and concocts holy truth in his mind.

3. He shews his love to the word by delighting in it, it is his recreation, Jer. xv. 16. 'Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of my heart.' Never did a man take such delight in a dish that he loved, as the prophet did in the word. And indeed, how can a saint choose but take great complacency in the word, because all that ever he hopes to be worth is contained in it? Doth not a son take pleasure in reading over his father's will and testament, where he makes a conveyance of his estate to him?

4. He shews his love to the word, by hiding it, Psal. cxix. 11. 'Thy word have I hid in my heart;' as one hides a treasure that it should not be stolen away. The word is the jewel, the heart is the cabinet where it must be locked up; many hide the word in their memory but not in their heart. And why would David enclose the word in his heart? 'That I might be kept from sinning against thee.' As one would carry an antidote about him when he comes to an infected place; so a godly man carries the word in his heart as a spiritual antidote to preserve him from the infection of sin: why have so many been poisoned with error, others with moral vice, but because they have not hid the word as an holy antidote in their heart.

5. He shews his love to the word by defending it; a wise man will not let his land be taken from him, but will defend his title. David looked upon the word as his land of inheritance, Psal. cxix. 111. 'Thy testimonies have I taken as an heritage for ever.' And do you think he would let his inheri-

tance be wrested out of his hands? A godly man will not only dispute for the word, but die for it, Rev. vi. 9. 'I saw under the altar the souls of them that were slain for the word of God.'

6. He shews his love to the word, by preferring it above things most precious. 1. Above food, Job xxiii. 12. 'I have esteemed the words of his mouth above my necessary food.' 2. Above riches, Psalm cxix. 72. 'The law of thy mouth is better unto me than thousands of gold and silver.' 3. Above worldly honour. Memorable is the story of king Edward the sixth, who upon the day of his coronation, when they presented before him three swords, signifying to him that he was monarch of three kingdoms; the king said, There is yet one sword wanting; being asked what that was? he answered, the Holy Bible, which is the sword of the Spirit, and is to be preferred before these ensigns of royalty.

7. He shews his love to the word, by talking of it, Psal. cxix. 172. 'My tongue shall speak of thy word.' As a covetous man is talking of his rich purchase, so a godly man is speaking of the word: what a treasure it is, how full of beauty and suavity; they whose mouths the devil hath gagged, who never speak of God's word, it is a sign they never reaped any good by it.

8. He shews his love to the word, by conforming to it: the word is his sun dial, by which he sets his life, the balance in which he weighs his actions; he copies out the word in his daily walk, 2 Tim. iv. 7. 'I have kept the faith.' Paul kept the doctrine of faith, and lived the life of faith.

Quest. Why is a godly man a lover of the word?

Ans. 1. Because of the excellency of the word.

1. The word written is our pillar of fire to guide us; it shews us what rocks we are to avoid: it is

the chart by which we sail to the New Jerusalem.

2. The word is a spiritual optic glass, through which we may see our own hearts: the glass of nature which the heathen had, discovered spots in their conversation, but this glass discovers spots in the imagination; that glass discovered the spots of their unrighteousness, this discovers the spots of our righteousness, Rom. vii. 9. 'When the commandment came, sin revived, and I died;' when the word came as a glass, all my opinion of self-righteousness died.

3. The word of God is a sovereign comfort in distress; while we follow this cloud, the rock follows us, Psal. cxix. 50. 'This is my comfort in my affliction, for thy word hath quickened me.' Christ is the fountain of living water, the word is the golden pipe through which it runs; what can revive at the hour of death, but the word of life, Phil. ii. 16.

1. A godly man loves the word, because of the efficacy it hath had upon him, this day-star hath risen in his heart, and ushered in the Sun of Righteousness.

2. A godly man loves the word preached, which is a commentary upon the word written: the scriptures are the sovereign oils and balsams, the preaching of the word is the pouring of them out: the scriptures are the precious spices, the preaching of the word is the beating of these spices, which causeth a wonderful fragrancy and delight. The word preached is the fod of God's strength, Psal. cx. 2. and the breath of his lips, Isa. xi. 4. What was once said of the city of Thebes, that it was built by the sound of Amphius' harp, is much more true of soul conversion, it is built by the sound of the gospel harp; therefore the preaching of the word is called, 'the power of God to salvation,' 1 Cor. i. 24. By this, Christ is said, (now) to speak to us from 'hea-

ven, Heb. xii. 25. This ministry of the word is to be preferred before the ministry of angels.

A godly man loves the word preached, partly from the good he hath found by it: he hath felt the dew fall with this manna; and partly because of God's institution; the Lord hath appointed this ordinance to save him; the king's image makes the coin go current; the stamp of divine authority upon the word preached, makes it an engine conducive to men's salvation.

Use Let us try by this character, whether we are godly, are we lovers of the word?

1. Do we love the word written? What sums of money did the martyrs give for a few leaves of the Bible? Do we make the word our familiar? As Moses had often the rod of God in his hand, so should we have the book of God in our hand: when we want direction, do we consult with this sacred oracle? When we find corruptions strong, do we make use of this sword of the Spirit to hew them down? When we are disconsolate, do we go to this aquavitæ bottle for comfort? Then we are lovers of the word! But alas, how can they say they love the scriptures, who are seldom conversant in them? their eyes begin to be sore when they look upon a Bible: the two testaments are hung by like rusty armour, which is seldom or ever made use of: the Lord wrote the law with his own finger, but though God took pains to write, men will not take pains to read; they had rather look upon a pack of cards than upon a Bible.

2. Do we love the word preached? Do we prize it in our judgments? Do we receive it into our hearts? Do we fear the loss of the word preached, more than the loss of peace and trading? Is it the removal of the ark that troubles us?

Again, do we attend the word with reverential devotion? When the judge is giving his charge up-

on the bench all attend, when the word is preached, the great God is giving us his charge, do we listen to it as to a matter of life and death? This is a good sign we love the word.

Again, do we love the sanctity of the word? The word preached is to beat down sin, and advance holiness: do we love it for its spirituality and purity? Many love the word preached only for its eloquence and notion; they come to a sermon as to a music-lecture, or as to a garden to pick flowers, but not to have their lusts subdued, or their hearts bettered: these are like a foolish woman, which paints her face, but neglects her health.

Again, do we love the convictions of the word? Do we love the word when it comes home to our conscience, and shoots its arrows of reproof at our sins? It is the minister's duty sometimes to reprove: he that can give smooth words in the pulpit, but knows not how to reprove, is like a sword with a fine hilt, without an edge, 'Rebuke them sharply,' Tit. ii. 15. Dip the nail in oil, reprove in love, strike the nail home. Now Christian, when the word toucheth upon thy sin, and saith, 'Thou art the man,' dost thou love the reproof? Canst thou bless God that the sword of the Spirit hath divided between thee and thy lusts? This is indeed a sign of grace, and shews thou art a lover of the word.

A corrupt heart loves the comforts of the word, but not the reproofs, 'they hate him that rebuketh in the gate,' Amos v. 10. Like venomous creatures, that upon the least touch spit poison, Acts vii. 54. 'When they heard these things they were cut to the heart, and gnashed upon him with their teeth.' When Stephen touched them to the quick, they were mad and could not endure it.

Quest. How shall we know that we love the reproofs of the word?

Ans. 1. When we desire to sit under an heart-

searching ministry; who cares for physic that will not work? A godly man chooseth not to sit under such a ministry as will not work upon his conscience.

2. When we pray that the word may meet with our sins; if there be any traitorous lust got into the heart, we would have it found out, and execution done upon it; we would not have sin covered, but cured; we can open our breast to the bullet of the word, and say, Lord, smite this sin.

3. When we are thankful for a reproof, Psalm cxli. 5. 'Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil which shall not break my head.' David was glad of a reproof. Suppose a man were in the mouth of a lion, and another should shoot the lion and save the man, would he not be thankful? So, when we are in the mouth of sin, as of a lion, and the minister by a reproof shoots this sin to death, shall not we be thankful? A gracious soul rejoiceth when the sharp lance of the word hath let out his imposthume; he wears a reproof as a jewel on his ear, Prov. xxv. 12. 'As an ear-ring of gold, so is a re-prover on an obedient ear.' To conclude, it is convincing preaching that must do the soul good; a nipping reproof prepares for comfort, as a nipping frost prepares for the sweet flowers of spring.

SECT. 10.

10. A godly man hath the Spirit of God residing in him, 2 Tim. i. 14. 'The Holy Ghost which dwelleth in us,' Gal. iv. 6. The schoolmen move the question, whether a man receives the Holy Ghost himself or no? Montanus held that the godly have so God's Spirit in them that they partake of his essence, and are become one person with himself; but this

amounts to no less than blasphemy; then it would follow, that every saint were to be worshipped.

I conceive the Spirit is in the godly *per modum influxus*, they have the presence, and receive the sacred influences of it. When the sun comes into a room, not the body of the sun is there, but the beams that sparkle from it. Indeed, some divines have thought that the godly have more than the influx of the Spirit, though to say how it is more, is ineffable, and is fitter for some seraphic pen to describe than mine. The Spirit of God discovers itself in a gracious soul two ways.

1. By its motions. These are some of that sweet perfume the Spirit breathes upon the heart, whereby it is raised into a kind of angelical frame.

2. The Spirit discovers itself in the godly by its virtues. These are various.

1. God's Spirit hath a teaching virtue, the Spirit teacheth convincingly, John xvi. 8. It doth so teach as it doth persuade.

2. God's Spirit hath a sanctifying virtue, the heart naturally is polluted, but when the Spirit comes into it, it works sin out, and grace in. The Spirit of God was represented by the dove, an emblem of purity; the Spirit makes the heart a temple for pureness, and a paradise for pleasantness. The holy oil of consecration, was nothing else but a prefiguring of the Spirit: the Spirit sanctifies a man's fancy, causing it to mint holy meditations; it sanctifies his will, biassing it to good: so that now it shall be as delightful to serve God, as before it was to sin against him: sweet powders perfume the linen; so God's Spirit in a man perfumes him with holiness, and makes his heart a map of heaven.

3. God's Spirit hath a vivifying virtue, 'The Spirit giveth life,' John vi. 63. As the blowing in an organ makes it sound, so the breathing of the Spirit causeth life and motion. When the prophet Elijah

stretched himself upon the dead child, it revived; so God's Spirit stretching itself upon the soul infuseth life into it.

As our life, so our liveliness is from the Spirit's operation, 'The Spirit lifted me up,' Ezek. iii. 14. When the heart is bowed down, and is listless to duty, the Spirit of God lifts it up, it puts a sharp edge upon the affections, it makes love ardent, hope lively; the Spirit takes off the weights of the soul, and gives it wings, 'Or ever I was aware, my soul made me like the chariots of Amminadab,' Cant. vi. 12. The wheels of the soul were before pulled off, and it did drive on heavily, but when the Spirit of God possesseth a man, now he runs swiftly in the ways of God, and his soul is as the chariots of Amminadab.

4. God's Spirit hath a jurisdictional virtue, it rules and governs; God's Spirit sits paramount in the soul, it gives check to the violence of corruption, it will not suffer a man to be vain and loose as others: the Spirit of God will not be put out of office, it exerciseth its authority over the heart, 'Bringing every thought to the obedience of Christ,' 2 Cor. x. 5.

5. The Spirit hath a mollifying virtue; therefore it is compared to fire which softens the wax: the Spirit turns flint into flesh, Ezek. xxxvi. 26. 'I will give you an heart of flesh.' How shall this be effected? ver. 27. 'I will put my Spirit within you.' While the heart is hard, it lies like a log, and is not wrought upon either with judgments or mercies, but when God's Spirit comes in, it makes a man's heart as tender as his eye, and now it is made yielding to divine impressions.

6. The Spirit of God hath a corroborating virtue, it infuseth strength and assistance for work, it is a 'Spirit of power,' God's Spirit carries a man above himself, 'Strengthened with might by his Spi-

rit in the inner man,' Eph. iii. 16. The Spirit confirms faith, animates courage, it lifts at one end of the cross, and makes it lighter to be borne; the Spirit gives not only a sufficiency of strength but a redundancy.

Quest. How shall we know whether we act in the strength of God's Spirit, or in the strength of our own abilities?

Answ. 1. When we do humbly cast ourselves upon God for assistance; as David going out against Goliath, did cast himself upon God for help, 1 Sam. xvii. 45. 'I come to thee in the name of the Lord.'

2. When our duties are divinely qualified, we do them with pure aims. 3. When we have found God going along with us, we give him the glory of all. This doth clearly evince, that the duty was carried on by the strength of God's Spirit, more than by any innate abilities of our own.

7. God's Spirit hath a comforting virtue; disconsolacy may arise in a gracious heart; as the heaven, though it be a bright lucid body, yet hath interposition of clouds; this sadness is caused usually through the malice of Satan, who, if he cannot destroy us, he will disturb us, but God's Spirit within us doth sweetly cheer and revive; he is called the Comforter, these comforts are real and infallible; hence it is called the seal of the Spirit, Eph. i. 13. When a deed is sealed, it is firm and unquestionable; so when a Christian hath the seal of the Spirit, his comforts are confirmed: every godly man hath these revivings of the Spirit in some degree, he hath the seminals and initials of joy, though the flower be not fully ripe and blown.

Quest. How doth the Spirit give comfort?

Answ. 1. By shewing us that we are in a state of grace: a Christian cannot always see his riches; the work of grace may be written in the heart like short hand, which a Christian cannot read: the Spi-

rit gives him a key to open these dark characters, and spell out his adoption, whereupon he hath joy and peace, 1 Cor. ii. 12. 'We have received the Spirit which is of God, that we might know the things which are freely given to us of God.'

2. The Spirit comforts, by giving us some ravishing apprehensions of God's love, Rom. v. 5. The love of God is shed abroad in our hearts by the Holy Ghost. God's love is a box of precious ointment, and it is only the Spirit can break open this box, and fill us with the sweet perfume of it.

3. The Spirit comforts, by carrying us to the blood of Christ; as when a man is weary and ready to faint, carry him to the water, and he is refreshed: so, when we are fainting under the burden of sin, the Spirit carries us to the fountain of Christ's blood, Zech. xii. 1. 'In that day there shall be a fountain opened,' &c. The Spirit enables us to drink the waters of justification which run out of Christ's sides: the Spirit applies whatever Christ hath purchased, it shows us that our sins are done away in Christ, and though we are spotted in ourselves, we are undefiled in our head.

4. The Spirit comforts, by enabling conscience to comfort; the child must be taught before it can speak: the Spirit opens the mouth of conscience, and helps it to speak, and witness to a man that his estate is good, whereupon he begins to receive comfort, Rom. xi. 2. My conscience bearing me witness in the Holy Ghost. Conscience draws up a certificate for a man, then the Holy Ghost comes and sets his hand to the certificate.

5. The Spirit conveys the oil of joy through two golden pipes, 1. The ordinances. 2. The promises.

1. The ordinances: As Christ in his prayer had his countenance changed, Luke ix. 29. there was a glorious lustre upon his face; so often in the use of holy ordinances, the godly have such raptures

of joy, and soul-transfigurations, that they have been carried above the world and despised all things below.

2. The promises: The promises are comfortable
1. For their sureness, Rom. iv. 16. God in the promises hath laid down his truth to pawn. 2. For their suitableness, being calculated for every christian's condition. The promises are like a physic-garden; there is no disease but some herb may be found there to cure it; but the promises of themselves cannot comfort, only the Spirit enables us to suck those honey-combs; the promises are like a limbeck full of herbs, but this limbeck will not drop, unless the fire be put under: so when the Spirit of God (which is compared to fire) is put to the limbeck of the promises, then they distil consolation. Thus we see how the Spirit is in the godly by its virtues.

Obj. But is this the sign of a godly man to be filled with the Spirit? Are not the wicked said to partake of the Holy Ghost? Heb. vi. 4.

Ans. Wicked men may partake of the Spirit's working, but not of its indwelling; they may have God's Spirit move upon them, the Godly have it enter into them, Ezek. iii. 24.

Obj. But the unregenerate taste of the heavenly gift?

Ans. It is with them as cooks, who may have a smack and taste of the meat they dress, but they are not nourished by it; tasting there is opposed to eating: the godly have not only a drop or taste of the Spirit, but it is in them as a river of living water, John vii. 38.

Use 1. It brands them for ungodly, who have none of God's Spirit, Rom. viii. 9. 'If any man have not the Spirit of Christ, he is none of his.' And if he be none of Christ's then whose is he? to what regiment doth he belong? It is the misery

of a sinner he hath none of God's Spirit : methinks it is very offensive to hear men say, " Take not thy holy Spirit from us," who never had God's Spirit in them. Will they say they have God's Spirit in them, who are drunkards and swearers? Have they God's Spirit who are malicious and unclean? It were blasphemy to say these have the Spirit: will the blessed Spirit leave his celestial palace, to live in a prison? A sinner's heart is a jail, both for darkness and noisomeness, and will God's free Spirit be confined to a prison? a sinner's heart is the emblem of hell, what should God's Spirit do there? Wicked hearts are not a temple, but an hog-sty, where the unclean spirit makes his abode, Eph. ii. 2. ' The prince of the power of the air, the spirit that now worketh in the children of disobedience.' We would be loath to live in an house haunted with evil spirits; a sinner's heart is haunted, John xiii. 27. ' After the sop Satan entered.' Satan ventures upon the godly, but enters into the wicked; when the devils went into the herd of swine, they ran violently down a steep place into the sea, Matt. viii. 32. Whence is it men run so greedily to the commission of sin, but because the devil hath entered into these swine.

3. This cuts them off from being godly, who not only want the Spirit, but deride it: like those Jews, Acts ii. 13. ' These men are full of new wine;' and indeed so the apostles were, they were full of the wine of the Spirit. How is God's Spirit scoffed at by the sons of Belial? These, say they, are men of the Spirit. O wretches, to make those tongues, which should be organs of God's praise, instruments to blaspheme; have you none to throw your squibs at but the Spirit? Deriding of the Spirit comes very near to the despighting of it: How can men be sanctified but by the Spirit? therefore to reproach that, is to make merry with their own damnation.

Use 2 As you would be listed in the number of the godly, labour for the indwelling of the Spirit; pray with Melancthon, Lord, inflame my soul with thy holy Spirit! and with the spouse, 'Awake, O north wind, and come thou south, blow upon my garden,' Cant. iv. 16. As a mariner would desire a wind to carry him to sea, so beg the prosperous gales of the Spirit, and the promise may add wings to prayer, Luke xi. 13. 'If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Spirit to them that ask him?' God's Spirit is a rich jewel, go to him for it, Lord, give me thy Spirit, where is the jewel thou didst promise me? When shall my soul be as Gideon's fleece, wet with the dew of heaven?

Consider how needful the Spirit is, without it we can do nothing acceptably to God.

1. We cannot pray without it: it is a spirit of supplication, Zech. xii. 10. It both helps the invention, and the affection, Rom. viii. 26. The Spirit helps us with sighs and groans.

2. We cannot resist temptation without it, Acts i. 8. 'Ye shall receive power after the Holy Ghost is come upon you.' He who hath the tide of corrupt nature, and the wind of temptation, must needs be carried down the stream of sin, if the contrary wind of the Spirit doth not blow.

3. We cannot be fruitful without the Spirit.

Why is the Spirit compared to dew and rain, but to shew us how unable we are to bring forth a crop of grace, unless the dew of God fall upon us?

4. Without the Spirit no ordinance is effectual to us; ordinances are the conduit-pipes of grace, but the Spirit is the spring. Some content themselves that they have a Levite to their priest, but never look any further; as if a merchant should content himself that his ship hath good tackling, and is well

manned, though it never have a gale of wind: the ship of ordinances will not carry us to heaven, tho' an angel were the pilot, unless the wind of God's Spirit blow: the Spirit is the soul of the word, without which it is but a dead letter: ministers may prescribe physic, but it is God's Spirit must make it work. Our hearts are like David's body, when it grew old, 'They covered him with clothes but he gat no heat,' 1 Kings i. 1. So though the ministers of God ply us, with prayers and counsels as with hot clothes, yet we are cold and chill till God's Spirit comes, and then we say as the disciples, Luke xxiv. 32, 'Did not our hearts burn within us?' Oh therefore, what need have we of the Spirit?

5. You who have the blessed Spirit manifested by its energy and vital operations; 1. Acknowledge God's distinguishing love; the Spirit is an ear mark of election, John iii. 24, Christ gave the bag to Judas, but not his Spirit: the Spirit is a love token; where God gives his Spirit for a pawn, he gives himself for a portion; the Spirit is an epitomizing blessing, it is put for all things, Mat. vii. 11. What were you without the Spirit, but as so many carcases? Without this Christ would not profit you: the blood of God is not enough without the breath of God. Oh then, be thankful for the Spirit; this loadstone will never leave drawing you, till it hath drawn you up to heaven.

2. If you have this Spirit, do not grieve it, Eph. iv. 30. Shall we grieve our Comforter?

Quest. How do we grieve the Spirit?

Ans. 1. When we unkindly repel the motions of it; the Spirit sometimes whispers in our ears, and calls to us, as God did to Jacob, Gen. xxxi. 1. 'Arise, go to Bethel.' So saith the Spirit, Arise, go to prayer, retire thyself to meet thy God. Now, when we stifle these motions, and entertain temptations to vanity, this is a grieving of the Spirit, if we

check the motions of the Spirit, we shall lose the comforts of the Spirit.

2. We grieve the Spirit, when we deny the work of the Spirit in our hearts; if one gives another a token, and he should deny it, and say he never received it, this were to abuse the love of his friend: so, Christian, when God hath given thee his Spirit, witnessed by those meltings of heart, and passionate breathings after heaven, yet thou deniest that ever thou hadst any renewing work of the Spirit in thee, this is high ingratitude, and is a grieving of the good Spirit; renounce the sinful works of the flesh, but do not deny the gracious work of the Spirit.

SECT. 11.

11. The godly man is an humble man; he is like the sun in the zenith, which when it is at the highest, shows lowest. Austin calls humility the mother of the graces? but ere I show you who is the humble man, I shall lay down three distinctions.

1. I distinguish between being humbled and humble; a man may be humbled, and not humble; a sinner may be humbled by affliction, his condition is low, but not his disposition; a godly man is not only humbled, but humble; his heart is as low as his condition.

2. I distinguish between outward humility and inward; there is a great deal of difference between an humble carriage, and an humble spirit; a person may carry it humbly.

1. Towards others, yet be proud; who more humble than Absalom in his outward behaviour? 2 Sam. xv. 5. 'When any man came near to do him obeisance, Absalom took him by the hand and kissed him.' But though he had an humble carriage, he aspired after the crown, ver. 10. 'As soon

as ye hear the sound of the trumpet, ye shall say, Absalom reigneth in Hebron.' Here was pride dressed in humility's mantle.

2. A man may behave himself humbly towards God, yet be proud, 1 Kings xxi. 27. 'Ahab put on sackcloth, and fasted, and went softly, but his heart was not humble: a man may bow his head like a bulrush, yet lift up the ensigns of pride in his heart.

3. I distinguish between humility and policy: many make a shew of humility to work their own ends: the papists seem to be the most humble mortified saints, but it is rather subtilty than humility; for by this means they get the revenues of the earth into their possession; all this may be, and yet no godliness.

Quest. How may a Christian know that he is humble, and consequently godly?

Answ. 1. An humble soul is emptied of all swelling thoughts of himself. Bernard calls humility a self-annihilation, Job xxii. 29. 'Thou wilt save the humble.' In the Hebrew it is, 'Him that is of low eyes.' An humble man hath lower thoughts of himself than others can have of him: David, though a king, yet looked upon himself as a worm; Ps. xxii. 6. 'I am a worm, and no man.' Bradford a martyr, yet subscribes himself a sinner, Job x. 15. 'If I am righteous, I will not lift up my head.' Like the violet, a sweet flower, but hangs down the head.

2. An humble soul thinks better of others than of himself, Phil. ii. 3. 'Let each esteem others better than themselves.' An humble man values others at an higher rate than himself; and the reason is, because he can better see his own heart than he can another's; he sees his own corruption, and thinks sure it is not so with others, their graces are not so weak as his, their corruptions are not so strong; sure,

thinks he, they have better hearts than I : an humble Christian studies his own infirmities, and another's excellencies, and that makes him put a higher value upon others than himself, Prov. xxx. 2. 'Surely I am more brutish than any man.' And Paul, though he was the chief of the apostles, yet he calls himself the least of saints, Eph. iii. 8.

3. An humble soul hath a low esteem of his duties; pride is apt to breed in our holy things, as the worm breeds in the sweetest fruit, and froth comes from the most generous wine: an humble person doth not only deny his sins, but his duties; when he hath prayed and wept, alas, saith he, how little have I done, God might damn me for all this! He saith as good Nehemiah, chap. xiii. 22. 'Remember me, O my God, concerning this, and spare me.' Remember, Lord, how I have poured out my soul, but spare me, and pardon me; he sees that his best duties weigh many grains too light, therefore he desires Christ's merits may be put into the scales. The humble saint blusheth when he looks upon his copy, he sees he cannot write even, nor without blotting; this humbles him to think that his best duties run dregs: he drops poison upon his sacrifice: Oh, saith he, I dare not say I have prayed or wept; those which I write down for duties, God might write down for sins.

4. An humble man is ever preferring bills of indictment against himself; he complains not of his condition, but of his heart: O this evil heart of unbelief? Lord, saith Hooper, I am hell, but thou art heaven. An hypocrite is ever telling how good he is; an humble soul is ever saying how bad he is: Paul, that high-flown saint, who was caught up into the third heaven, how doth this bird of paradise bemoan himself for his corruptions, Rom. vii. 24. 'O wretched man that I am.' Holy Bradford subscribes himself, the hard-hearted sinner: the more

knowledge an humble Christian hath, the more he complains of ignorance; the more faith, the more he bewails his unbelief.

5. An humble man will justify God in an afflicted condition, Neh. ix. 38. 'Howbeit thou art just in all that is brought upon us.' If man oppress and calumniate, the humble soul acknowledgeth God's righteousness in the midst of severity, 2 Sam. xxiv. 17. 'Lo, I have sinned.' Lord, my pride, my barrenness, my sermon-surfeiting hath been the procuring cause of all these judgments; when clouds are round about God, yet 'righteousness is the habitation of his throne,' Psal. xcvi. 2.

6. An humble soul is a Christ-magnifier; he gives the glory of all his actions to Christ and free grace: king Canutus took the crown off his own head, and set it upon a crucifix; so an humble saint takes the crown of honour from his own head, and sets it upon Christ's: and the reason is, from that love he bears to Christ: love can part with any thing to the object loved. Isaac loved Rebekah, and he gave away his jewels to her, Gen. xxiv. 53. The humble saint loves Christ entirely, therefore can part with any thing to him; he gives away the honour and praise of all he doth to Christ, let Christ wear those jewels.

7. An humble soul is willing to take a reproof for sin; a wicked man is too high to stoop to a reproof: the prophet Micaiah used to tell king Ahab of his sin; and saith he, 'I hate him,' 1 Kings xxii. 8.

8. Reproof to a proud man is like pouring water on lime, which grows the more hot; a gracious soul loves him that reproves, Prov. ix. 8. 'Rebuke a wise man, and he will love thee.' The humble-spirited Christian can bear the reproach of an enemy, and the reproof of a friend.

8. An humble man is willing to have his name and parts eclipsed, so God's glory may be more increased;

he is content to be outshined by others in gifts and esteem, so that the crown of Christ may shine the brighter: this is the humble man's motto, "Let me decrease, let Christ increase." It is his desire that Christ should be exalted, and if this be thus effected, let who will be the instrument, he rejoiceth. Phil. i. 17. 'Some preach Christ of envy.' They preached to get away some of Paul's hearers; well, saith he, 'Christ is preached, and I therein do rejoice,' ver. 18. An humble Christian is content to be laid aside, if God hath any other tools to work with which may bring him more glory.

9. An humble saint likes that condition which God sees best for him; a proud man murmurs he hath no more, an humble man wonders he hath so much, Gen. xxxii. 10. 'I am not worthy of the least of all thy mercies:' when the heart lies low, it can stoop to a low condition. A Christian looking upon his sins, wonders it is no worse with him, he doth not say his mercies are small, but his sins are great; he knows the worst piece God carves him, is better than he deserves, therefore takes it thankfully upon his knees.

10. An humble Christian will stoop to the meanest person, and the lowest office, he will visit the poorest member of Christ. Lazarus' sores are more precious to him than Dives' purple; he doth not say, 'Stand by, come not near to me, for I am holier than thou;' but, 'condescends to men of low estate,' Isa. xlv. 5. Rom. xii. 16.

Use 1. Is humility the inseparable character of a Christian? then let us try our hearts by this touchstone. Are we humble? Alas, where doth their godliness appear, who are swelled with pride, and ready to burst? But though men are proud, they will not confess it: this bastard of pride is born, but none are willing to father it; therefore let

me ask a few questions, and let conscience answer.

1. Are they not proud who are given to glorying? 1 Cor. v. 6. Your glorying is not good. 1. Who glory in their riches, their hearts swell with their estates. Bernard calls pride the rich man's cousin. Thy heart is lifted up because of thy riches, Ezek. xxviii. 5. 2. Who glory in their apparel. Many dress themselves in such fashions as they make the devil fall in love with them: black spots, gaudy attire, naked breasts, what are these but the flags and banners which pride doth display? 3. Who glory in their beauty. The body is but dust and blood kneaded together: Solomon saith, 'Beauty is vain,' Prov. xxxi. 30. yet so vain are some as to be proud of vanity. 4. Who glory in their gifts. These trappings and ornaments do not set them off in God's eyes: an angel is a knowing creature, but take away humility from an angel, and he is a devil.

2. Are they not proud who are highly opinionated of their own excellencies? who beholding themselves in the multiplying glass of self-love, appear in their own eyes better than they are: Simon Magus gave out that he himself was some great one,' Acts viii. 9. Alexander would needs be son to Jupiter, and of the race of the gods. Sapor king of Persia stiles himself brother of the sun and moon.

I have read of a Pope, who trod upon the neck of Frederick the Emperor, and as a cloak for his pride, cited that text, Psal. xci. 13. 'Thou shalt tread upon the lion, and the dragon shalt thou trample under feet.' No such idol as self; the proud man bows down to this idol.

3. Are they not proud who despise others? Luke xviii. 9. 'The Pharisees trusted in themselves that they were righteous, and despised others.' The people of the Chinese say, that Europe hath one

eye, and they have two, and all the world else is blind. A proud man looks upon others with such an eye of scorn, as Goliath did upon David, 1 Sam. xvii. 42. 'When the Philistine looked about, and saw David, he disdained him.' They who stand upon the pinnacle of pride, look upon other men no bigger than crows.

4. Are they not proud who are the trumpets of their own praise? Acts v. 36. 'Before these days rose up Theudas, boasting himself to be somebody.' A proud man is the herald of his own good deeds, he blazeth his own fame, and therein is his vice, to paint his own virtue.

5. Are they not proud who take the glory due to God, to themselves? Dan. iv. 30. 'Is not this great Babylon I have built? So saith the proud man, are not these the prayers I have made? Are not these the works of charity I have done? When Herod had made an oration, the people cried him up for a god, Acts xii. 22. he was well content to have that honour done to him. Pride is the greatest sacrilege, it robs God of his glory.

6. Are they not proud who are never pleased with their condition? they speak hardly of God, taxing his care and wisdom, as if he had not dealt well with them. A proud man God himself cannot please, but like Momus, he is ever finding fault, and flying in the face of heaven.

Oh, let us search if there be none of this leaven of pride in us: man is naturally a proud piece of flesh; this sin runs in the blood; our first parents fell by their pride, they did aspire after a Deity, there are seeds of this in the best, but the godly do not allow themselves in it; they labour to kill this weed by mortification. But certainly where this sin is regnant and prevailing, it cannot stand with grace; you may as well call him a prudent man who wants discretion, as a godly man who wants humility.

Use 2. Labour for this character, be humble. It is an apostolical exhortation, 1 Pet. v. 5. 'Be clothed with humility.' Put it on as an embroidered robe; better want any thing than humility; better want parts than humility, nay, better want the comforts of the Spirit, than want humility, Micah vi. 8. 'What doth the Lord require of thee, but to walk humbly with thy God?'

1. The more worth any man hath, the more humble he is. Feathers fly up, but gold descends. The golden saint descends in humility. Some of the ancients have compared humility to the Celidonian stone, which is little for substance, but of rare virtue.

2. God loves an humble soul. It is not our high birth, but our low hearts God delights in. An humble spirit is God's prospect, Isa. lxvi. 2. 'To this man will I look, even to him that is poor, and of a contrite spirit;' an humble heart is God's palace, Isa. lvii. 15. 'I dwell in the high and holy place, with him also that is of an humble spirit.' Great personages, besides their houses of state, have lesser houses which upon occasion they retreat to. Besides God's house of state in heaven, he hath the humble soul for his retiring-house, where he takes up his rest, and doth solace himself. Let Italy boast that it is for pleasure the garden of the world; an humble heart glories in this, that it is the presence-chamber of the great King,

3. The times we live in are humbling. The Lord seems to say to us now, as he did to Israel, Exod. xxxiii. 5. 'Put off thy ornaments from thee, that I may know what to do to thee.' My displeasure is breaking forth, I have eclipsed the light of the sanctuary, I have stained the waters with blood, I have shot the arrow of pestilence, therefore lay down your pride, put off your ornaments. Wo to them that lift themselves up, when God is casting them

down. When should a people be humble if not under the rod? 1 Pet. v. 6. 'Humble yourselves under the mighty hand of God.' When God afflicts his people, and cuts them short in their privileges, it is time then to sew sackcloth on their skin, and defile their horn (or honour) in the dust, Job xvi. 15.

4. What an horrid sin pride is! Chrysostom calls it the mother of hell. Pride is a complicated evil: as one saith, Justice comprehends all virtue in it; so pride comprehends all vice. It is a spiritual drunkenness; it flies up as wine into the brain, and intoxicates it. It is idolatry; a proud man is a self-worshipper. It is revenge; Haman plots Mordecai's death, because he would not bow the knee. How odious is this sin to God! Prov. xvi. 5. 'Every one that is proud in heart, is an abomination to the Lord.'

5. The mischief of pride. It is the break-neck of souls, Zeph. ii. 9. Surely Moab shall be as Sodom, &c. this shall they have for their pride. The doves saith Pliny, take a pride in their feathers, and in their flying high, at last they fly so high that they are a prey to the hawk. Men fly so high in pride, that at last they are a prey to the devil, the prince of the air.

6. Humility raiseth one's esteem in the eyes of others, all give respect to the humble, Prov. xv. 33. 'Before honour is humility.'

Quest. What means may we use to be humble?

Ans. 1. Let us set before us the golden pattern of Christ. He commenced doctor in humility, Phil. ii. 7. 'But made himself of no reputation, and was made in the likeness of flesh.' O what abasement was it for the Son of God to take our flesh? nay, that Christ should take our nature when it was in disgrace, being stained with sin, this was the wonder of humility. Look upon an humble Saviour, and let the plumes of pride fall.

2. Study God's immensity and purity : a sight of glory humbles. Elijah wrapped his face in a mantle when God's glory passed before him, 1 Kings xix. 13. The stars vanish when the sun appears.

3. Let us study ourselves. First, our dark side : by looking our faces in the glass of the word we see our spots : what a world of sin swarms in us ! We may say as Bernard, Lord, I am nothing but either sinfulness or barrenness.

Secondly, Our light side. Is there any good in us? 1. How disproportionable is it to the means of grace we have enjoyed ! There is still something lacking in our faith, 1 Thess. iii. 10. O Christian be not proud of what thou hast, but be humble for what thou wantest.

2. The grace we have is not of our own growth ; we are beholden to Christ and free grace for it : as he said of that axe which fell in the water, 1 Kings vi. 5. ' Alas, master, for it was borrowed,' so may I say of all the good and excellency in us, it is borrowed. Were it not folly to be proud of a ring that is lent? for who maketh thee to differ from another? and what hast thou, that thou didst not receive? 1 Cor. iv. 7. The moon hath no cause to be proud of her light, when she borrows it from the sun.

3. How far short do we come of others? perhaps other Christians are giants in grace ; they are in Christ not only before us, but above us. We are but as the foot in Christ's body, they are as the eye.

4. Our beauty is spotted. The church is said to be fair as the moon, Cant. vi. 1. which, when it shines brightest, hath a dark spot in it ; faith is mixed with infidelity : a Christian hath that in his very grace may humble him.

5. If we would be humble, let us contemplate our mortality. Shall dust exalt itself? The thoughts of the grave should bury our pride. They say when there is a tympany in the body, the hand of a dead

man stroaking that part, cures the tympany. The serious meditation of death, is enough to cure the tympany of pride.

SECT. 12.

12. A godly man is a praying man. This is in the text, 'Every one that is godly shall pray unto thee.' As soon as grace is poured in, prayer is poured out, Psal. cix. 4. 'But I give myself to prayer;' in the Hebrew it is, 'But I prayer.' Prayer and I are all one; prayer is the soul's traffic with heaven; God comes down to us by his Spirit, and we go up to him by prayer. Caligula placed his effigies in the capitol, whispering in Jupiter's ear; prayer whispers in God's ear. A godly man cannot live without prayer: a man cannot live unless he takes breath; nor can the soul unless it breathes forth its desires to God. As soon as the babe of grace is born, it cries; no sooner was Paul converted, but, 'Behold he prayeth,' Acts ix. 11. No doubt he prayed before being a Pharisee, but it was either superficially or superstitiously; but when the work of grace had passed upon his soul, behold, now, he prays. A godly man is every day upon the mount of prayer; he begins the day with prayer; before he opens his shop, he opens his heart to God. We use to burn sweet perfumes in our houses; a godly man's house is an house of perfume, he airs it with the incense of prayer; he engageth in no business without seeking God. Scipio never entered into the senate house, but first he ascended the capitol, where he did his devotion. A godly man consults with God in every thing, he asks his leave, and his blessing: the Grecians asked counsel at their oracles; so doth a godly man inquire at the divine oracle, Gen. xxiv. 12. A true saint continually shoots up his heart to heaven by sacred ejaculations.

Quest. Is prayer a sign of a godly man, may not an hypocrite pray eloquently, and with seeming devotion?

Ans. He may, 'They seek me daily;' Isa. lviii. 2. but an hypocrite doth not pray in the spirit. A man may have the gift of prayer, and not have the spirit of prayer.

Quest. How shall we know that we have the spirit of prayer?

Ans. When the prayer which we make is spiritual?

Quest. What is it to make a spiritual prayer?

Ans. When we pray with knowledge; under the law, Aaron was to light the lamps, when he burned the incense upon the altar. Incense did typify prayer, and the lighting of the lamps did typify knowledge; when the incense of prayer burns, the lamp of knowledge must be lighted, 'I will pray with the understanding,' 1 Cor. xiv. 15. We must know the majesty and holiness of God, that we may be deeply affected with reverence when we come before him; we must put up such petitions as are exactly adequate and agreeable to God's will, 'Be not rash with thy mouth to utter any thing before God,' Eccl. v. 2. The Lord would not have the blind offered to him. How can we pray with affection, when we do not pray with judgment? The papists pray in an unknown tongue; Christ may reply to them as he did to the mother of Zebedee's children, 'Ye ask, ye know not what,' Matt. xx. 22. He that prays he knows not how, shall be heard he knows not when.

2. A spiritual prayer is, when the heart and spirit pray; there are not only words but desires. It is excellent when a man can say, Lord, my heart prays. 'Hannah prayed in her heart.' The sound of a trumpet comes from within; and the excellent music of prayer comes from within the heart; if

the heart doth not go along in duty, it is speaking, not praying.

3. A spiritual prayer is, a fervent prayer, an effectual fervent prayer prevails much. The heart, like *primum mobile*, should carry the affections in a most zealous and rapid manner; fervency is the wing of prayer, by which it ascends to heaven: prayer is expressed by sighs and groans. It is not so much the gifts of the Spirit, as the groans of the Spirit God likes. Prayer is called a wrestling, Gen. xxxii. 24. and pouring out of the soul, 1 Sam. i. 15. Prayer is compared to incense, Psal. cxli. 2. Incense without fire makes no sweet smell; prayer without fervency, is like incense without fire: Christ prayed with strong cries and tears; crying prayer prevails. When the heart is inflamed in prayer, a Christian is carried as it were in a fiery chariot up to heaven.

4. A spiritual prayer is such as comes from a broken heart: The sacrifices of God are a broken spirit. The incense was to be beaten, to typify the breaking of the heart in prayer. It is not the voluble tongue, but the melting heart God accepts. Oh, saith a Christian, I cannot pray as others; as Moses said to the Lord, -I am not eloquent: but canst thou weep and sigh? doth thy soul melt out at thy eyes? God accepts broken expressions, when they come from broken hearts: I have read of a plant that bears no fruit, but it weeps forth a kind of gum which is very costly; so, though thou dost not flourish with those gifts and expressions as others, yet if thou canst weep forth tears from a contrite heart, these are exceeding precious to God, and he will put them in his bottle: Jacob wept in prayer, and had 'power over the angel,' Hos. xii. 4.

5. A spiritual prayer is a believing prayer, 'Whatsoever ye shall ask in prayer, believing, ye shall receive,' Mat. xxi. 22. The reason why so many prayers suffer shipwreck, is because they split against

the rock of unbelief; praying without faith is shooting without bullets. When faith takes prayer by the hand, then we draw near to God; we should come to God in prayer, as the leper, Lord, if thou wilt, thou canst heal me, Matt. viii. 2. It is a disparagement to Deity, to have such a whisper in the heart, that God's ear is heavy, and cannot hear, Isa. lix. 1. What is said of the people of Israel, may be applied to prayer, 'It could not enter in, because of unbelief,' Heb. iii. 19.

6. A spiritual prayer is an holy prayer, 'Wherefore lift up holy hands,' 1 Tim. ii. 8. Prayer must be offered upon the altar of a pure heart; sin lived in, makes the heart hard, and God's ear deaf; sin stops the mouth of prayer, it doth as the thief to the traveller, puts a gag in his mouth, that he cannot speak; sin poisons and infects prayer. A wicked man's prayer is sick of the plague, and will God come hear him? The loadstone loseth its virtue, when it is bespread with garlick; so doth prayer when it is polluted with sin; 'If I regard iniquity in my heart, the Lord will not hear me,' Ps. lxxvi. 18. It is foolish to pray against sin, and then to sin against prayer; a spiritual prayer, like the spirits of wine, must be refined, and taken off the lees and dregs of sin; 'That they may offer to the Lord an offering in righteousness,' Mal. iii. 3. If the heart be holy, this altar will sanctify the gift.

7. A spiritual prayer is an humble prayer, Psal. x. 17. 'Lord, thou hast heard the desire of the humble.' Prayer is the asking of an alms, which requires humility; 'The publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner,' Luke xviii. 13. God's incomprehensible glory may even amaze us, and strike an holy consternation into us, when we approach nigh to him, 'O my God, I blush to lift up my face to

thee,' Ezra. ix. 6. It is comely to see a poor nothing lie prostrate at the feet of its Maker, 'Behold, I have taken upon me to speak unto the Lord, which am but dust and ashes,' Gen. xviii. 27. The lower the heart descends, the higher the prayer ascends.

8. A spiritual prayer is, when we pray in the name of Christ. To pray in the name of Christ, is not only to name Christ in prayer, but to pray in the hope and confidence of Christ's mediation. As a child claims his estate in the right of his father, who purchased it, so we come for mercy in Christ's name, who hath purchased it for us in his blood: unless we pray thus, we do not pray at all; nay, we rather provoke God: as it was with Uzziah, when he would offer incense without a priest, God was angry, and struck him with leprosy, 2 Chron. xxvi. 16. So, when we do not come in Christ's name in prayer, we offer up incense without a priest, and what can we expect but to meet with wrath?

9. A spiritual prayer is, when we pray out of love to prayer: a wicked man may pray, but he doth not love prayer. 'Will he delight himself in the Almighty?' Job xxvii. 10. A godly man is carried upon the wings of delight; he is never so well as when he is praying; he is not forced with fear, but fired with love, Isa. lvi. 7. 'I will make them joyful in my house of prayer.'

10. A spiritual prayer is, when we have spiritual ends in prayer. There is a vast difference between a spiritual prayer, and a carnal desire: the ends of a hypocrite are secular and carnal; he looks askint in prayer; it is not the sense of his spiritual wants that moves him, but rather lust, James iv. 3. 'Ye ask amiss, that ye may consume it upon your lusts.' The sinner prays more for food than grace; this God doth not interpret praying, but howling, Hos.

vii. 14. 'They howled upon their beds: they assemble for corn and wine.'

Prayers which want a good aim want a good answer. A godly man hath spiritual ends in prayer; he sends out his prayer as a merchant sends out his ship, that he may have large returns of spiritual blessings: his design in prayer is, that his heart may be more holy, and that he may have more communion with God. A godly man drives the trade of prayer, that he may increase the stock of grace.

11. A spiritual prayer is accompanied with the use of means; there must be means as well as prayers. When Hezekiah was sick, he did not only pray for recovery, but he laid a lump of figs to the boil, Isa. xxxviii. 21. This it is in the case of the soul, when we pray against sin, and avoid temptations, when we pray for grace, and improve opportunities, this is laying a fig to the boil, which will make us recover. To pray for holiness, and neglect the means, is like winding up the clock, and pulling off the weights.

12. A spiritual prayer is that which leaves a spiritual frame behind upon the heart; a Christian is better after prayer, he hath gotten more strength over sin, as a man by exercise gets strength: the heart after prayer keeps a tincture of holiness, as the vessel savours and relisheth of the wine that is put into it. Moses having been with God on the mount, his face shined; so having been on the mount of prayer, our graces shine, and our lives shine. This is the sign of a godly man, he prays in the spirit: this is the right kind of praying; the gift of prayer is ordinary, like culinary fire; but spiritual prayer is more rare and excellent, like elementary fire which comes from heaven.

Use 1. Is a godly man of a praying spirit? Then this excludes them from being godly,

1. Who pray not at all; their houses are unhallowed houses: it is made the note of a reprobate, he calls not upon God, Psal. xiv. 4. Doth that indigent creature think to have an alms who never asks it? Do they think to have mercy from God who never seek it? Truly then God should befriend them more than he did his own Son; 'He offered up prayers and supplications with strong cries,' Heb. v. 7. None of God's children are tongue-tied, Gal. iv. 6. 'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.' Creatures by the instinct of nature cry to God, 'the young ravens which cry,' Psal. cxlvii. 9. 'The lions seek their meat from God,' Psal. civ. 21. Not to cry to God, is worse than brutish.

2. Others pray, but it is seldom; like that profane atheist Heylin speaks of, who told God he was no common beggar, he never troubled him before, and if he would hear him now, he would never trouble him again.

3. Others pray, but not in the Holy Ghost, Jude 20. they are rather parrots, than weeping doves; their hearts do not melt in prayer; they exercise their invention more than their affection.

Use 2. As you would evidence the new birth, cry, Abba, Father; be men of prayer: pray at least twice a day. In the temple there was the morning and evening sacrifice: Daniel prayed three times a day: nay, so did he love prayer, that he would not neglect prayer to save his life, Dan. vi. 10. Luther spent three hours every day in prayer.

Object. But what needs prayer, when God hath made so many promises of blessings?

Ans. Prayer is the condition annexed to the promise; promises turn upon the hinge of prayer, 'I will yet for this be inquired of by the house of Israel.' A king promiseth a pardon, but it must be

sued out. David had a promise that God would build him an house, but he sued out the promise by prayer, 2 Sam. vii. 25. Christ himself had all the promises made sure to him, yet he prayed, and spent whole nights in prayer.

Therefore if you would be counted godly, be given to prayer; prayer sanctifies your mercies; prayer weeds out sin, and waters grace.

That I may encourage Christians, and hold up their heads in prayer, as Aaron and Hur held up Moses' hands, let me propound these few considerations.

1. Prayer is a seed sown in God's ears; other seed sown in the ground may be picked up by the birds, but this seed, especially if watered with tears, is too precious to be lost.

2. Consider the power of prayer. The apostle having set down the whole armour of a Christian, brings in prayer as the chief part, Eph. vi. 18. Without this, saith Zanchy, all the rest are little worth. By prayer, Moses divided the red sea; Joshua stopped the course of the sun, and made it stand still, Josh. x. 13. Nay, prayer made the Sun of Righteousness stand still, 'And Jesus stood still,' Luke xviii. 40. Prayer is the inlet to all blessings, spiritual and temporal. When Aurelius Antoninus went against the Germans, he had in his army a regiment of Christians, who upon their earnest prayer, obtained rain for the refreshment of his army; and because of the power of their prayers, he called them the thundering regiment. Prayer hath a power in it to destroy the insolent enemies of the church. We read, the two witnesses have a flame at their lips; fire proceeds out of their mouths which devours their enemies: Rev. xi. 5. This fire is certainly to be interpreted of their prayers. David prayed, 'Lord turn the counsel of Ahithophel into foolishness,' 2 Sam. xv. 31. this prayer made Ahithophel hang

himself. Moses' prayer against Amalek did more than Joshua's sword: prayer hath a kind of omnipotency in it; it hath raised the dead, overcome angels, cast out devils; it hath influence upon God himself: Jacob's prayer held God, 'I will not let thee go, till thou bless me,' Gen. xxxii. 26. Prayer finds God free, but leaves him bound.

3. Jesus Christ prays over our prayers again; he takes the dross out, and presents nothing but pure gold to his Father. Christ mingles his sweet odours with the prayers of the saints: think of the dignity of his person, he is God; and the sweetness of his relation, he is a Son: Oh then, what encouragement is here for us to pray! Our prayers are put in the hand of a Mediator; though as they come from us they are weak and imperfect, yet as they come from Christ they are mighty and powerful.

4. The sweet promises which God hath made to prayer, 'He will be very gracious unto thee, at the voice of thy cry,' Isa. xxx. 19. 'Then shall ye go and pray unto me, and I will hearken unto you; and ye shall seek me and find me, when ye shall search for me with all your heart,' Jer. xxix. 13. 'Before they call, I will answer, and while they are yet speaking, I will hear,' Isa. xiv. 24. These promises keep the head of prayer above water; God is bound with his own promises, as Samson was bound with his own hair.

Let us then double our files, and, with our Saviour, pray yet more earnestly, Luke xxii. 44. Let us be importunate suitors, and resolve, with Bernard, that we will not come away from God, without God: prayer is a petard, which will make heaven's gates flee open.

Quest. How shall we do to pray aright?

Ans. Implore the Spirit of God. 'Praying in the Holy Ghost,' Jude 20. The Holy Ghost both indites prayer and inflames it: God understands no

other language but that of his Spirit; pray for the Holy Ghost, that you may pray in the Holy Ghost.

SECT. 13.

13. A godly man is a sincere man, 'Behold an Israelite indeed, in whose spirit there is no guile.' The word for sincere signifies without plait and folds: a godly man is plain hearted, having no subtle subterfuges; religion is the livery a godly man wears, and this livery is lined with sincerity.

Quest. Wherein doth the godly man's sincerity appear?

Ans. 1. The godly man is that which he seems to be; he is a Jew inwardly. Grace runs through his heart, as silver through the veins of the earth: the hypocrite is not what he seems.

A picture is like a man, but it wants breath: the hypocrite is an effigy, a picture, he doth not breathe forth sanctity: he is but like an angel on a sign-post: a godly man answers to his profession, as a transcript to the original.

2. The godly man labours to approve himself to God in every thing, 2 Cor. v. 9. 'We labour, that whether present or absent, we may be accepted of him.' It is better to have God approve, than the world applaud: they that did run in the olympic race, laboured to have his approbation, who was the judge and umpire of the race. There is a time shortly coming, when a smile from God's face will be infinitely better than all the applauses of men: how sweet will that word be, 'Well done thou good and faithful servant,' Matt. xxv. 21. A godly man is ambitious of God's letters-testimonial: the hypocrite desires to carry it fair with men; Saul was for the vogue of the people, 1 Sam. xv. 30. A godly man approves his heart to God, who is both the Spectator and the Judge.

3. The godly man is ingenuous in laying open his sins, Psal. xxxli. 5. 'I confessed my sin to thee, and my iniquity have I not hid.' The hypocrite doth veil and smother his sin; he doth not *abscindere peccatum*, but *abscondere*; like a patient that hath some loathsome disease in his body, he will rather die than confess his disease: but a godly man's sincerity is seen in this, he will confess and shame himself for sin, 2 Sam. xxiv. 17. 'Lo, I have sinned, and I have done wickedly.' Nay, a child of God will confess sin in particular; an unsound Christian will confess sin by wholesale, he will acknowledge he is a sinner in general; whereas David doth as it were point with his finger to the sore, Psal. li. 4. 'I have done this evil;' he doth not say, I have done evil, but this evil; he points at his blood-guiltiness.

4. The godly man hath blessed designs in all he doth? he propounds this end in every ordinance, that he may have more acquaintance with God, and bring more glory to God; as the herb heliotropium turns about according to the motion of the sun; so a godly man's actions do all move towards the glory of God: it is an axiom in philosophy, The means are in order to the end. A godly man's praying and worshipping is, that he may honour God, though he shoots short; yet he takes a right aim; the hypocrite minds nothing but self-interest, the sails of his mill move not, but when the wind of preferment blows, he never dives into the water of the sanctuary, but to fetch up a piece of gold at the bottom.

5. The godly man abhors dissimulation towards men, his heart goes along with his tongue, he cannot flatter and hate, Psal. xxxviii. 3. commend and censure, Rom. xii. 9. 'Let love be without dissimulation.' Dissembled love is worse than hatred; counterfeiting of friendship is no better than a lie,

Psal. lxxviii. 56. for there is a pretence of that which is not. Many are like Joab, 'He took Amasa by the beard to kiss him, and smote him with his sword in the fifth rib, that he died.'

There is a river in Spain, where the fish seem to be of a golden colour, but take them out of the water, and they are like other fish. All is not gold that glisters; there are some pretend much kindness, but they are like great veins which have little blood; if you lean upon them, they are as a leg out of joint; for my part, I much question his truth towards God, that will flatter and lie to his friend, 'He that hideth hatred with lying lips is a fool,' Prov. x. 18. By all that hath been said, we may try whether we have this note of a godly man, to be sincere.

Sincerity, as I conceive, is not properly a grace, but rather the ingredient into every grace: sincerity is that which doth qualify grace, and without which grace is not true, 'Grace be with them which love our Lord Jesus Christ in sincerity,' Eph. vi. 24. Sincerity qualifies our love; sincerity is to grace as the blood and spirits are to the body; there can be no life without the blood, so no grace without sincerity.

Use. As we would be reputed godly, let us labour for this character of sincerity.

1. Sincerity renders us lovely in God's eyes; God saith of the sincere soul as of Sion, Ps. cxxxii. 14. 'This is my rest for ever, here will I dwell, for I have desired it.' A sincere heart is God's paradise of delight: Noah found grace in God's eyes; why, what did God see in Noah? He was girt with the girdle of sincerity, Gen. vi. 9. 'Noah was perfect in his generation.' Truth resembles God, and when God sees a sincere heart, he sees his own image, and he cannot choose but fall in love with it,

Prov. xi. 20. 'He that is upright in his way, is God's delight.'

2. Sincerity makes our services find acceptance with God: the church of Philadelphia had but little strength; her grace was weak, her services slender, yet of all the churches Christ wrote to, he found the least fault with her: What was the reason? because she was most sincere, Rev. iii. 8. 'Thou hast kept fast my word, and hast not denied my name.' Though we cannot pay God all we owe, yet a little in current coin is accepted: God takes sincerity for full payment. A little gold, tho' rusty, is better than alchemy be it ever so bright; a little sincerity, though rusted over with many infirmities, is of more value with God, than all the glorious flourishes of hypocrites.

3. Sincerity is our safety; false hearts that will step out of God's way, and use carnal policy, when they think to be most safe, they are least secure; he that walketh purely, walketh surely, Prov. x. 9. A sincere Christian will do nothing but what the word warrants, and that is safe as to the conscience. Nay, oftentimes such as are upright in their way, the Lord takes care of their outward safety, Psal. iv. 8. I laid me down and slept, David was now surrounded with enemies, yet God did so encamp about him by his providence, that he could sleep securely as in a garrison, ver. 5. The Lord sustained me. The only way to be safe, is to be sincere.

4. Sincerity is gospel perfection, Job i. 8. 'Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man.' Though a Christian be full of infirmities, and like a child that is put out to nurse, weak and feeble, yet God looks upon him as if he were completely righteous: every true saint hath the Thummim of perfection upon his breast-plate.

5. Sincerity is that which the devil strikes most

at: Satan's spite was not so much at Job's estate as his integrity; he would have wrested the shield of sincerity from him, but Job held that fast, Job xxvii. 6. A thief doth not fight for an empty purse, but for money: the devil would have robbed Job of the jewel of a good conscience, and then he had been poor Job indeed; Satan doth not oppose profession, but sincerity: let men go to church, and make glorious pretences to holiness, Satan doth not oppose this; this doth him no hurt, nor them no good; but if men will be sincerely pious, then Satan musters up all his forces against them. Now that which the devil doth most assault, we must labour most to maintain; sincerity is our fort-royal, where our chief treasure lies; this fort is most shot at, therefore let us be more careful to preserve it. While a man keeps his castle, his castle will keep him: while we keep sincerity, sincerity will keep us.

6. Sincerity is the beauty of a Christian: wherein lies the beauty of a diamond, but in this, that it is a true diamond? If it be counterfeit, it is worth nothing: so, wherein lies the beauty of a Christian, but in this, that he hath 'truth in the inward parts,' Psal. li. 6. Sincerity is a Christian's ensign of glory; it is both his breast-plate to defend him, and his crown to adorn him.

7. The vileness of hypocrisy: the Lord would have no leaven offered up in sacrifice; leaven did typify hypocrisy, Luke xii. 1. The hypocrite doth the devil double service, under the vizard of piety, he can sin more, and be less suspected, Matt. xxiii. 14. 'Wo unto you scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayers.' Who would think they were guilty of extortion, that would pray so many hours together? Who would suspect him of false weights, that hath the Bible so often in his hand? Who

would think he would slander, that seems to fear an oath? Hypocrites are the worst sort of sinners, they reflect infinite dishonour upon religion: hypocrisy for the most part ends in scandal, and that brings an evil report upon the ways of God; one man breaking, makes such as are honest suspected; one scandalous hypocrite, makes the world suspect that all professors are so; the hypocrite was born to do religion a spite, and to bring it into an odium.

The hypocrite is a liar, he worships God with his knee, and his lusts with his heart; like those, 2 Kings xvii. 33. *They feared the Lord and served their own gods.*

The hypocrite is an impudent sinner, he knows his heart is false, yet he goes on: Judas knew himself to be an hypocrite; he asks, *Master is it I?* Christ replies, *Thou hast said it:* yet so shameless was he as to persist in his falseness, and betray Christ. All the plagues and curses written in the book of God, are the hypocrite's portion; hell is his place of rendezvous, Matt. xxiv. 51. Hypocrites are the chief guests the devil expects, and he will make them as welcome, as fire and brimstone can make them.

8. If the heart be sincere, God will wink at many failings, Num. xxiii. 21. 'He hath not seen iniquity in Jacob, God's love doth not make him blind, he can see infirmities, but how? Not with an eye of revenge, but pity, as a physician sees a disease in his patient to heal him. God doth not see iniquity in Jacob, so as to destroy him, but to heal him, Isa. lvii. 18. 'He went on frowardly, I have seen his ways, and I will heal him.' How much pride, vanity, passion, doth the Lord pass by in his sincere ones! He sees the integrity, and pardons the infirmity: how much did God overlook in Asa? 'The high places were not removed.' Yet it is said, 2 Chron. xv. 17. 'The heart of Asa was perfect all

his days.' We esteem of a picture, though it be not drawn at the full length: so, though the graces of God's people are not drawn at their full length, nay, have many scars and spots, yet having something of God in sincerity, they shall find mercy; God loves the sincere, and it is the nature of love to cover infirmity, Prov. xii. 10.

9. Nothing but sincerity will give us comfort in an hour of trouble. King Hezekiah thought he had been dying, yet this revived him, that conscience drew up a certificate for him, Isa. xxxviii. 2. 'Remember, O Lord, how I have walked before thee in truth,' &c. Sincerity was the best flower of his crown. What a golden shield will this be against Satan, when he shall roar upon us by his temptations, and set our sins before us on our death-bed? Then we shall answer, It is true, Satan, these have been our miscarriages, but we have bewailed them: if we have sinned, it was against the bent and purpose of our heart; this will stop the devil's mouth, and put him to a retreat; therefore labour for this jewel of sincerity, 1 John iii. 21. 'If our heart condemn us not, then we have confidence towards God.' If we are cleared at the petty sessions in our own conscience, then we may be confident, we shall be acquitted at the great assizes at the day of judgment.

SECT. 14.

14. A godly man is an heavenly man; heaven is in him, before he is in heaven; the Greek word for saint, signifies a man taken off from the earth: a person may live in one place, yet belong to another: he may live in Spain, yet be a free denizen of England; Pomponius dwelt at Athens, yet was a citizen of Rome: so, a godly man is a while in the world, but he belongs to the Jerusalem above; that is the place to which he aspires: every day is ascen-

sion day with a believer. The saints are called stars, for their sublimeness; they are gotten above into the upper-region, Prov. xv. 24. 'The way of life is above to the wise. A godly man is heavenly six ways.

1. In his Election. 2. In his Disposition. 3. In his Communication. 4. In his Operation. 5. In his Expectation. 6. In his Conversation.

1. A godly man is heavenly in his election; he chooseth heavenly objects: David did choose to be a residentiary in God's house, Psalm lxxxiv. 10. A godly person chooseth Christ and grace, before the most illustrious things under the sun: That a man is that his choice is; and this choosing of God is best seen in a critical hour. When Christ and the world come in competition, and we part with the world to keep Christ and a good conscience, a sign we have chosen the better part, Luke x. 42.

2. A Godly man is heavenly in his disposition: he sets his affections on things above, Col. iii. 2. He sends his heart to heaven before he comes there; he looks upon the world, but as a beautiful prison, and he cannot be much in love with his fetters, though they are made of gold. An holy person contemplates glory and eternity; his desires have gotten wings, and are fled to heaven: grace is in the heart like fire, which makes it sparkle upwards in divine breathings and ejaculations.

3. A godly man is heavenly in his communication, his words are powdered with salt to season others, Col. iv. 6. As soon as Christ was risen from the grave, he was speaking of the things pertaining to the kingdom of God, Acts i. 3. No sooner is a man risen out of the grave of unregeneracy, but he is speaking of heaven, Eccles. x. 12. 'The words of a wise man's mouth are gracious:' he speaks so heavenly, as if he had already been in heaven; the love he bears to God, will not suffer him to be silent: the spouse being sick of love, her tongue was

as the pen of a ready writer, Cant. v. 10. 'My beloved is white and ruddy, his head is of fine gold.' If wine be in the house, the bush will be hung forth; where there is a principle of godliness in the heart it will vent itself at the lips, the bush will be hung forth.

How can they be termed godly, 1. Who are possessed with a dumb devil? They never have any good discourse; they are fluent and discursive enough in secular things; they can speak of their wares and drugs, they can tell what a good crop they have had, but in matters of religion they are as if their tongue did cleave to the roof of their mouth. There are many persons, if you come into their company, you cannot tell what to make of them, whether they are Turks or Atheists, for they never speak a word of Christ.

2. Whose tongues are set on fire of hell: their lips do not drop honey but poison to the defiling of others. Plutarch saith, Speech ought to be like gold, which is then of most value when it hath least dross in it. O the unclean malicious words some persons utter! What an unsavoury stench comes from these dunghills: those lips have need have David's bridle, Psal. xxxix. 1. that gallop so fast in sin. Can the body be healthful when the tongue is black? Can the heart be holy when the devil is in the lips? A godly man speaks the language of Canaan, Mal. iii. 16. 'They that feared the Lord, spake often one to another.'

4. A godly man is heavenly in his operation. the motions of the planets are celestial: a godly man is sublime and sacred in his motions, he works out salvation, he puts forth all his strength; as they did in the olympics, that he may obtain the garland made of the flowers of paradise; he prays, fasts, watcheth, he offers violence to heaven, he is divinely actuated, he carries on God's interest in the world, he doth angel's work, he is in his operations seraphical.

5. A godly man is heavenly in his expectation ; his hopes are above the world, Titus i. 2. ' In hope of eternal life.' A godly man casts anchor within the veil ; he hopes to have his fetters of sin filed off ; he hopes for such things as eye hath not seen ; he hopes for a kingdom when he dies ; a kingdom promised by the Father, purchased by the Son, assured by the Holy Ghost : as an heir lives in hope when such a great estate shall befall him ; so a child of God, who is a co-heir with Christ, hopes for glory : this hope comforts him in all varieties of condition, Rom. v. 2. ' We rejoice in the hope of the glory of God.'

1. This hope comforts a godly man in affliction : hope doth lighten and sweeten the most severe dispensations. A child of God can laugh with tears in his eyes ; the time is shortly coming, when the cross shall be taken off his shoulders, and a crown set upon his head : a saint, at present miserable with a thousand troubles, will, in an instant, be clothed with robes of immortality, and advanced above seraphims.

2. This hope comforts a godly man in death, Prov. xiv. 32. ' The righteous hath hope in his death. If one should ask a dying saint, when all his earthly comforts were gone, what he had left ? he would say, ' The helmet of hope.' I have read of a martyr woman, who, when the persecutor commanded that her breasts should be cut off, she said, Tyrant, do thy worst, I have two breasts which thou canst not touch, the one of faith, the other of hope. A soul that hath this blessed hope, is above the desire of life, or the fear of death. Would one be troubled to exchange a sorry lease for an inheritance that will be for him and his heirs ? Who would care to part with life, which is a lease will soon be run out, to be possessed of a glorious inheritance in light ? Col. i. 12.

6. A godly man is heavenly in his conversation; he casts such a lustre of holiness, as adorns his profession; he lives as if he had seen the Lord with bodily eyes; what zeal, sanctity, humility, shines forth in his life: a godly person doth emulate not only the angels, but imitates Christ himself, 1 John ii. 6. The Macedonians celebrate the birth day of Alexander, on which day they wear his picture about their necks, set with pearl, and rich jewels; so a godly man carries the lively picture of Christ about him, in the heavenliness of his deportment, Phil. iii. 20. 'Our conversation is in heaven.'

Use 1. They must needs be cast over the bar for ungodly, who are eaten up with the world; godly and earthly is a contradiction, Phil. iii. 18, 19. 'For many walk, of whom I now tell you, even weeping, that they are enemies of the cross of Christ, whose god is their belly, who mind earthly things.' We read the earth swallowed up Korah alive, Numb. xvi. 32. This judgment is on many, the earth swallows up their time, and thoughts, and discourse, they are buried twice; their hearts are buried in the earth before their bodies. How sad is it that the soul, that princely thing, which is made for communion with God and angels, should be put to the mill to grind, and made a slave to the earth? How is the soul become like the prodigal, choosing rather to converse with swine, and feed upon husks, than to aspire after communion with the blessed Deity? Thus doth Satan befool men, and keep them from heaven, by making them seek an heaven here.

Use 2. As we would evidence ourselves to be born of God, let us be of a sublime heavenly temper. We shall never go to heaven when we die, unless we are in heaven whilst we live. That we may be more noble, and raised in our affections, let us seriously weigh these four considerations.

1. God himself sounds a retreat to us, to call us

off the world, 1 John ii. 15. 'Love not the world' do not hunt after the honours and profits of it : and as God's precepts, so his providences, are to beat us off the world. Why doth he send war and pestilence? 'What means the heat of this great anger?' Surely dying times are to make men die to the world.

2. Consider how much below a Christian it is to be earthly-minded. We laugh sometimes at children when we see them busying themselves about toys, blowing bubbles in the air out of a shell, kissing their babies, &c. when in the mean time we do the same ; at death what will all the world be which we hug and kiss, but as a baby of clouts, it will yield us no more comfort then; and to be taken up with these things, how far is it below an heaven-born soul! nay, for such as profess to be ennobled with a principle of piety, and to have their hopes above, for them to have their hearts below, how do they disparage their heavenly calling, and spot their silver wings of grace, by beliming them with earth?

3. Consider what a poor contemptible thing the world is; it is not worth setting the affections on, it cannot fill the heart; if Satan should take a Christian up to the mount of temptation, and show him all the kingdoms and glory of the world, what could he show him but a fancy, an apparition? Nothing here can be proportionable to the immense soul of man, Job xx. 22. 'In the fulness of his sufficiency he shall be in straits;' here is want in plenty ; the creature will no more fill the soul, than a drop will fill the bucket: and that little sweet we suck from the creature, is intermixed with some bitterness, like that cup which the Jews gave Christ, Matt. xv. 23. 'They gave him to drink, wine mingled with myrrh.' And this imperfect sweet will not last long. 1 John ii. 17. The world passeth away. The crea

ture doth but salute us, and is presently upon the wing: the world rings changes, it is never constant but in its disappointments; how quickly may we remove our lodgings, and make our pillow in the dust? The world is but a great inn, where we are to stay a night or two, and be gone; what madness is it so to set our heart upon our inn, as to forget our home?

1. Consider what a glorious place heaven is: we read of an angel coming down from heaven, 'who did tread with his right foot on the sea, and with his left foot on the earth,' Rev. x. 2. Had we but once been in heaven, and viewed the superlative glory of it, how might we in an holy scorn trample with one foot upon the earth, and with the other foot upon the sea! Heaven is called a better country Heb. xi. 16. 'But now they desire a better country, that is an heavenly.' Heaven is said to be a better country, in opposition to the country where we now sojourn. What should we mind but that better country?

Quest. In what sense is heaven a better country?

Ans. 1. In that country above there are better delights; there is a tree of life, the rivers of pleasure; there is amazing beauty, unsearchable riches; there are the delights of angels; there is the flower of joy fully blown; there is more than we can ask or think, Eph. iii. 20. There is glory in its full dimensions, and beyond all hyperbole.

2. In that country there is a better dwelling-house. 1. It is an house not made with hands, 2 Cor. v. 1. to denote the excellency of it! There was never any house but was made with hands; but the house above surpasseth the art of man or angel; none besides God could lay a stone in that building. 2. It is eternal in the heavens; it is not a sojourning house; but a mansion-house; it is an house will never be out of repair. Wisdom hath built this

house, and hewn out her seven pillars,' Prov. viii. 1. which can never moulder.

8. In that country there are better provisions : In our Father's house is bread enough. Heaven was typified by Canaan, which did flow with milk and honey : there is the royal feast, the spiced wine ; there is angels food, there are those rare viands and dainties served in, as exceed not only our expressions but our faith.

4. In that country is better society : there is God blessed for ever : how infinitely sweet and ravishing will a smile of his face be ? The king's presence makes the court. There are the glorious cherubims ; in this terrestrial country where we now live, we are among wolves and serpents : in that country above, we shall be among angels ; there are ' the spirits of just men made perfect,' Heb. xii. 23. Here the people of God are clouded with infirmities, we see them with spots in their faces, they are full of pride, passion, censoriousness ; in that Jerusalem above, we shall see them in their royal attire, decked with unparalleled beauty, not having the least tincture or shadow of sin upon them.

5. In that country there is a better air to breathe in : we go into the country for air ; the best air is only to be had in that better country. 1. It is a more temperate air, the climate is calm and moderate, we shall neither freeze with the cold, nor faint with the heat. 2. It is a brighter air, there is a better light shines there ? the Sun of Righteousness enlightens that horizon with his glorious beams, Rev. xxi. 23. ' The Lamb is the light thereof.' 3. It is a purer air. The fens, which are full of black vapours, we count a bad air, and unwholesome to live in : this world is a place of bogs and fens, where the noxious vapours of sin arise, which make it pestilential and unwholesome to live in ; but in that country above, there are none of these vapours,

but a sweet perfume of holiness; there is the smell of the orange tree and the pomegranate; there is the myrrh and cassia coming from Christ, which sends forth a most odoriferous smell.

6. In that country there is a better soil: the land or soil is better.

1. For its altitude; the earth lying low, is of a baser pedigree; the element, which is nearest heaven, is purer, and more excellent, as the fire; that country above is the high country, Psal. xxiv. 3. it is seated above all the visible orbs.

2. It is a better land for its fertility, it bears a richer crop: the richest harvest on earth is the golden harvest, but the country above yields nobler commodities; there are pearls celestial, there is the spiritual vine, there is the honey-comb of God's love dropping, there is the water of life, the hidden manna; there is the fruit that doth not rot, flowers that never fade; there is a crop which cannot be quite reaped, it will be ever reaping-time in heaven, and all this the land yields, without the labour of ploughing or sowing.

3. It is a better land for its inoffensiveness: there are no briers there; the world is a wilderness where are wicked men, and 'the best of them is a brier,' Micah vii. 4. They will be tearing the people of God in their spiritual liberties, but in the country above there is not one brier to be seen, all the briers are burned.

4. It is a better land for the rareness of the prospect: all that a man sees there is his own: I account that the best prospect, where a man can see furthest on his own ground.

7. In that country is better union; all the inhabitants are knit together in love: the poisonous weed of malice doth not grow there: there is harmony without division, and charity without envy: in that

country above, as in Solomon's temple, no noise of hammer is heard.

8. In that country is better employment ; while we are here we are complaining of our wants, weeping over our sins, but there we shall be praising God. How will the birds of paradise chirp when they are in that celestial country? There the morning stars will sing together, and all the saints of God shout for joy.

O what should we aspire after, but this country above! Such as have their eyes opened, will see that it doth infinitely excel. An ignorant man looks upon a star, and it appears to him as a little silver-spot; but the Astronomer, who hath his instrument to judge of the dimension of a star, knows it to be many degrees larger than the earth: so, a natural man hears of the heavenly country, that it is very glorious, but it is at a great distance; and because he hath not a spirit of discerning, the world looks bigger in his eye; but such as are spiritual artists, who have the instrument of faith to judge of heaven, will say, it is far the better country, and thither will they hasten with the sails of desire.

SECT. 15.

15. A godly man is a zealous man ; grace turns a saint into a seraphim, it makes him burn in holy zeal: zeal is a mixed affection, a compound of love and anger; it carries forth our love to God, and anger against sin in the most intense manner. Zeal is the flame of the affections: a godly man hath a double baptism, of water and fire, he is baptized with a spirit of zeal, he is zealous for God's honour, truth, worship, Psal. cxix. 136. 'My zeal hath consumed me.' It was a crown set on Phineas his head, 'he was zealous for his God,' Numb. xxv. 12. Moses being touched with a coal from God's

altar, in his zeal he breaks the tables, *Exod. xxxii. 19.* Our blessed Saviour in his zeal, whips the buyers and sellers out of the temple, *John ii. 17.* 'The zeal of thy house hath eaten me up.'

But there is a preternatural heat, something looking like zeal, which is not; a comet looks like a star: I shall therefore show some differences between a true and a false zeal.

1. A false zeal is a blind zeal, *Rom. x. 2.* 'They have a zeal of God, but not according to knowledge,' this is not the fire of the Spirit, but wild-fire. The Athenians were very devout and zealous, but they knew not for what, *Acts xvii. 23.* 'I found an altar with this inscription, To the unknown God.' Thus the papists are zealous in their way, but they have taken away the key of knowledge.

A false zeal is a self-seeking zeal, Jehu cries, Come, see my zeal for the Lord, *2 Kings x. 16.* but it was not zeal, but ambition, he was fishing for a crown. Demetrius pleads for the goddess Diana, but it was not her temple, but her silver-shrines he was zealous for. Such zealots Ignatius complains of in his time, that they made a trade of Christ and religion, thereby to enrich themselves. It is probable many in King Henry the eighth's time were forward to pull down the abbies, not out of zeal against popery, but that they might build their own houses upon the ruin of those abbies; like eagles which fly aloft, but their eyes are down upon their prey: if blind zeal be punished seven fold, hypocritical zeal shall be punished seventy and seven fold.

3. A false preposterous zeal, is a misguided zeal; it runs out most in things which are not commanded. It is the sign of an hypocrite to be zealous for traditions, and careless of institutions. The Pharisees were more zealous about washing of their cups than their hearts.

4. A false zeal is fired with passion. James and

John, when they would call for fire from heaven, were rebuked by our Saviour, Luke ix. 45. 'Ye know not what spirit ye are of,' it was not zeal but choler: many have espoused the cause of religion, rather out of faction and humour, than out of zeal for the truth.

But the zeal of a godly man, is a true and holy zeal, which evidenceth itself in the effects of it.

1. True zeal cannot bear an injury done to God; zeal makes the blood rise, when God's honour is impeached, Rom. ii. 2. 'I know thy works, and labour, and patience, and how thou canst not bear them which are evil; he who zealously affects his friend, cannot hear him spoken against and be silent.

2. True zeal will encounter with the greatest difficulties; when the world holds out a gorgon's head of danger to discourage us, zeal casts out fear; it is quickened by opposition. Zeal doth not say, There is a lion in the way; zeal will charge thro' an army of daggers; it will march in the face of death. Let news be brought to Paul, that he was way-laid, 'In every city bonds and imprisonments did abide him,' this sets a keener edge upon his zeal, Acts xxi. 13. 'I am ready not only to be bound, but to die for the name of the Lord Jesus.' As sharp frosts do by an antiparistasis make the fire burn hotter; so, sharp oppositions do but inflame zeal the more.

3. True zeal, as it hath knowledge to go before it, so it hath sanctity to follow after it; wisdom leads the van of zeal, and holiness brings up the rear. An hypocrite seems to be zealous, but he is vitious; the godly man is white and ruddy, white in purity, as well as ruddy in zeal; Christ's zeal was hotter than the fire, and his holiness purer than the sun.

4. Zeal that is genuine loves truth when it is despised and opposed, Psal. cxix. 126. 'They have made void thy law, therefore I love thy command-

ments above gold :’ the more others deride holiness the more we love it : what is religion the worse for others disgracing it ? Doth a diamond sparkle the less, because a blind man disparageth it ? The more outrageous the wicked are against the truth, the more courageous the godly are for it. When Michal scoffed at David’s religious dancing before the ark, ‘ If (saith he) this be to be vile, I will yet be more vile,’ 2 Sam. vi. 22.

5. True zeal causeth fervency in duty, Rom. xii. 11, ‘ fervent in spirit.’ Zeal makes us hear with reverence, pray with affection, love with ardency. God kindled Moses’ sacrifice from heaven, Lev. ix. 24. ‘ There came a fire out from before the Lord, and consumed upon the altar the burnt-offering.’ When we are zealous in devotion, and our heart waxeth hot within us, here is a fire from heaven kindling our sacrifice : how odious is it for a man to be all fire when he is sinning, and all ice when he is praying : a pious heart, like water seething hot, boils over in holy affections.

6. True zeal is never out of breath, though it be violent it is perpetual ; no waters can quench the flame of zeal, it is torrid in the frigid zone. The heat of zeal is like the natural heat coming from the heart, which lasts as long as life : that zeal which is not constant, was never true.

Use 1. How opposite are they to godliness, who cry down zeal, and count it a religious phrenzy ? They are for the light of knowledge, but not for the heart of zeal. When Basil was earnest in preaching against the Arian heresy, it was interpreted folly and dotage. Religion is a matter requires zeal ; the kingdom of heaven will not be taken but by violence, Matt. xii. 11.

Obj. But why so much fervour in religion ? what becomes then of prudence !

Ans. Though prudence be to direct zeal, yet not

to destroy it; because sight is requisite, must the body therefore have no heat? If prudence be the eye in religion, zeal is the heart.

Quest. But where is moderation?

Ans. Though moderation in things of indifference be commendable, and doubtless it would much tend to the settling the peace of the church; yet in the main articles of faith, wherein God's glory and our salvation lie at stake; here moderation is nothing else but sinful neutrality. It was Calvin's advice to Melancthon, that he should not so affect the name of moderate, that at length he lost all his zeal.

Obj. But the Apostle presseth moderation, Phil. iv. 5. 'Let your moderation be known to all.'

Ans. The apostle speaks there of moderating our passion; the Greek word for moderation, signifies candour, and meekness, opposite to rash anger; and so the word is rendered in another place, Patient, 1 Tim. iii. 8. By moderation then, is meant, meekness of spirit; and that is clear by the subsequent words, 'The Lord is at hand.' As if the Apostle had said, Avenge not yourselves, for the Lord is at hand, he is ready to avenge your personal wrongs: but this doth not at all hinder, but that, in matters of religion, a Christian should be zealous.

2. What strangers are they to godliness, who have no zeal for the glory of God? They can see his ordinances despised, his worship adulterated, yet their spirits are not at all stirred in them. How many are of a dull, lukewarm temper, zealous for their own secular interest, but have no zeal for the things of heaven; hot in their own cause, but cool in God's. The Lord doth most abominate lukewarm professors, I had almost said, he is sick of them, Rev. iii. 15. 'I would thou wert cold or hot, (any thing but lukewarm) but because thou

art neither cold nor hot, I will spue thee out of my mouth.' A lukewarm Christian is but dough baked, just like Ephraim, Hos. vii. 8. 'Ephraim is a cake not turned.' To keep up a form of religion without zeal, is to be like those bodies the angels assumed, which moved, but had no life in them. I would ask these tepid neutral professors this question. If religion be not a good cause, why did they undertake it at first? if it be, why do they go so faintly about it? Why have they no more holy ardours of soul? These persons would fain go to heaven in a soft bed, but are loath to be carried thither in a fiery chariot of zeal. Remember, God will be zealous, against them who are not zealous; he provides the fire of hell, for those that want the fire of zeal.

Use 2. As you would be found in the catalogue of the godly, labour for zeal; as good be of no religion, as not be zealous in religion. Beware of carnal policy: this is one of those three things which Luther feared would be the death of religion. Some men have been too wise to be saved. Their discretion hath quenched their zeal: beware of sloth, which is an enemy to zeal: 'Be zealous and repent,' Rev. iii. 19. Christians, what do you reserve your zeal for? Is it for your gold that perisheth? Or for your lusts that will make you perish? Can you bestow your zeal better than upon God? How zealous have men been in a false religion? Isa. xlvi. 6. 'They lavish gold out of the bag, and weigh silver in the balance.' The Jews did spare no cost in their idolatrous worship, nay, Jer. xxxii. 35. 'They cause their sons and daughters to pass thro' the fire to Molech.' They were so zealous in their idol-worship, that they would sacrifice their sons and daughters to their false gods: how far did the purblind heathens go in their false zeal? When the Tribunes of Rome complained they wanted gold in

their treasures, to offer to Apollo, the Roman ma-
trons plucked off their chains of gold, and rings,
and bracelets, and gave them to the priests to offer
up in sacrifice; were these so zealous in their sin-
ful worship, and will not you be zealous in the wor-
ship of the true God? Can you lose any thing by
your zeal? Shall it not be super-abundantly recom-
pensed? What is heaven worth? What is a sight of
God worth? Was not Jesus Christ zealous for you?
He sweated drops of blood, he conflicted with his
Father's wrath; how zealous was he for your re-
demption, and have you no zeal for him? Is there
any thing you yourselves hate more than dulness
and slothfulness in your servants? You are weary of
such servants: do you dislike a dull temper in o-
thers, and not in yourselves? What are all your
duties without zeal, but mere fancies and nullities.

Do you know what a glorious thing zeal is? It is
the lustre that sparkles from grace, it is the flame
of love; it resembles the Holy Ghost, Acts ii. 2.
'There appeared cloven tongues like fire, which
sat upon them, and they were all filled with the
Holy Ghost.' Tongues of fire, were an emblem to
represent that fire of zeal, which the Spirit poured
upon them.

Zeal makes all our religious performances preva-
lent with God. When the iron is red hot, it enters
best; and when our services are red hot with zeal,
they soonest pierce heaven.

SECT. 16.

16. A godly man is a patient man, James v. 11.
'Ye have heard of the patience of Job.' Patience
is a star which shines in a dark night: there is a
two-fold patience.

1. Patience in waiting 2. Patience in bearing.
1. Patience in waiting: a godly man, if he hath

not his desire presently, he will wait till the mercy be ripe, Psal. cxxx. 6. 'My soul waiteth for the Lord.' Good reason God should have the timing of our mercies, Isa. lx. 22. 'I the Lord will hasten it in his time.' Deliverance may tarry beyond our time; but it will not tarry beyond God's time.

Why should not we wait patiently upon God?

1. We are servants; it becomes servants to be in a waiting posture. 2. We wait upon every thing else; we wait upon the fire till it burns; we wait upon the seed till it grows, James v. 7. Why cannot we wait upon God? 3. God hath waited upon us, Isa. xxx. 18. Did not he wait for our repentance? How often did he come year after year before he found fruit? Did God wait upon us, and cannot we wait upon him? A godly man is content to stay God's leisure, 'Though the vision tarry, he will wait for it.' Hab. ii. 3.

2. Patience in bearing: This patience is twofold.

1. Either in regard of man: when we bear injuries without revenging. Or, 2. In regard of God; when we bear his hand without repining: a good man will not only do God's will, but bear his will, Mic. vii. 9. 'I will bear the indignation of the Lord.' This patient bearing of God's will is not,

1. A stoical apathy: patience is not insensibleness under God's hand; we ought to be sensible.

2. It is not patience upon force: to bear a thing because we cannot help it; which, as Erasmus saith, is rather necessity than patience. But, patience is a cheerful submission of our will to God, Acts xxi. 14. The will of the Lord be done. A godly man doth acquiesce in what God doth, as being not only good, but best for him: the great quarrel between God and us, is, whose will shall stand: now the regenerate will, falls in with the will of God. There are four things opposite to this patient frame of soul.

1. **Disquiet of spirit.** When the soul is discomposed, and pulled off the hinges, insomuch that it is unfit for holy duties; when the strings of a lute are snarled, the lute is not fit to make music; so, when a Christian's spirit is perplexed and disturbed, he cannot make melody in his heart to the Lord.

2. **Discontent;** which is a sullen dogged humour: when a man is not angry at his sins, but at his condition, this is different from patience: discontent is the daughter of pride.

3. **Prejudice,** which is a dislike of God and his ways, and a falling off from religion: sinners have hard thoughts of God, and if he doth but touch them in a tender part, they will presently be gone from him, and throw off his livery.

4. **Self-vindication,** when instead of being humbled under God's hand, a man justifies himself, as if he had not deserved what he suffers. A proud sinner stands upon his own defence, and is ready to accuse God of unrighteousness, which is as if we should tax the sun with darkness; this is far from patience. A godly man subscribes to God's wisdom, and submits to his will; he saith not only, 'Good is the will of the Lord,' Isa. xxxix. 8. but good is the rod of the Lord.

Use. As we would demonstrate ourselves godly, let us be eminent in this grace of patience, Eccles. vii. 8. 'The patient in spirit is better than the proud in spirit.' There are some graces which we shall have no need of in heaven; we shall have no need of faith when we have full vision, nor patience when we have perfect joy; but in a dark sorrowful night, there is need of these stars to shine, Heb. x. 36. Let us show our patience in bearing God's will; patience in bearing God's will is twofold,

1. When God removes any comfort from us.

2. When God imposeth any evil upon us.

1. We must be patient when God removes any

comfort from us : doth God take away any of our relations? Ezek. xxiv. 16. 'I will take away the desire of thine eyes with a stroke;' yet it is our duty patiently to acquiesce in the will of God : the loss of a dear relation, is like the pulling away a limb from the body.

But grace will make our hearts calm and sedate, and work us to an holy patience under such a severe dispensation. I shall lay down eight considerations, which may be as spiritual physic to kill the worm of impatience under the loss of relations.

1. The Lord never takes away any comfort from his people, but he gives them that which is better. The disciples parted with Christ's corporal presence, and he sent them the Holy Ghost. God eclipseth one joy, and augments another; he doth but make an exchange, he takes away a flower and gives a diamond.

2. Godly friends dying are in a better condition, they are taken away from the evil to come, Isa. lvii.

1. They are out of the storm and are gotten to the haven, Rev. xv. 13. 'Blessed are the dead that die in the Lord.' The godly have a portion promised them upon their marriage with Christ, but the portion is not paid till the day of their death: the saints at death are preferred to communion with God, they have that they so long hoped for, and prayed for, why then should we be impatient at our friends preferment?

3. Thou that art a saint, hast a friend in heaven which thou canst not lose. The Jews have a saying at their funerals, "Let thy consolation be in heaven." Art thou a close mourner, look up to heaven, and fetch comfort thence, thy best kindred are above, Psal. xxvii. 10. 'When my father and mother forsake me, then the Lord will take me up.' God will be with thee in the hour of death, Psalm xxiii. 4. 'Though I walk in the valley of the sha-

dow of death, thou art with me.' Other friends thou canst not keep, God is a friend thou canst not lose; he will be thy guide in life, thy hope in death, thy reward after death.

4. Perhaps God is correcting thee for a fault, and if so, it becomes thee to be patient; it may be thy friend had more of thy love than God, and therefore God did take away such a relation, that the stream of thy love may run back to him again. A gracious woman having been deprived, first of her children, "Lord, saith she, thou hast a plot upon me, thou intendest to have all my love;" God doth not like it, to have any creature set upon the throne of our affections, he will take away that comfort, and then he shall lie nearest our heart. If an husband doth bestow a jewel upon his wife, and she doth so fall in love with that jewel, as to forget her husband, he will take away that jewel, that her love may return to him again; a dear relation is this jewel, if we begin to idolize it, God will take away the jewel, that our love may return to him again.

5. A godly relation is parted with, but not lost: that is lost which we are out of hope of ever seeing again: religious friends are but gone a little before. A time will shortly come, when there shall be a meeting without parting, 1 Thess. v. 10. How glad is one friend to see another that hath been long absent? Oh, what glorious acclamations shall there be, when old relations shall meet together in heaven, and be in each others embraces? When a great prince lands at the shore, the guns go off in token of joy; when godly friends shall be all landed at the heavenly shore, and shall congratulate one another's felicity, what stupendous joy will there be? what music in the choir of angels? How will heaven ring of their praises? and that which is the crown of all, they who were here joined in the flesh, shall be joined nearer than ever in the mystical body, and shall lie

together in Christ's bosom, 1 Thess. iv. 17. that bed
 of perfume.

6. We have deserved worse at God's hands; hath he taken away a child, a wife, a parent? He might have taken away his Spirit? Hath he deprived us of a relation? He might have deprived us of salvation; doth he put wormwood in the cup? We have deserved poison, Ezra ix. 13. 'Thou hast punished us less than our iniquities deserve;' we have a sea of sin, and but a drop of suffering.

7. The patient soul doth most sweetly enjoy itself; an impatient man is like a troubled sea, that cannot rest: he tortures himself upon the rack of his own griefs and passions, whereas, patience calms the heart, as Christ did the sea when it was rough; and now there is a sabbath in the heart, yea, an heaven, Luke xxi. 19. 'In your patience possess ye your souls:' by faith a man possesseth God, and by patience he possesseth himself.

8. How patient have many of the saints been when the Lord hath broken the very staff of their comfort, in bereaving them of relations; the Lord took away Job's children, and he was so far from murmuring, that he falls a blessing, Job i. 21. 'The Lord hath taken away, blessed be the name of the Lord.' God foretold the death of Eli's sons, 1 Sam. ii. 34. 'In one day they shall die both of them;' but how patiently did he take this sad news, 1 Sam. iii. 18. "It is the Lord, let him do what seemeth him good." See the difference between Eli and Pharaoh, Pharaoh said, 'Who is the Lord?' Exod. v. 2. Eli saith, 'It is the Lord.' When God struck two of Aaron's sons dead, Lev. x. 2. 'Aaron held his peace;' patience opens the ear, but shuts the mouth, it opens the ear to hear the rod, but shuts the mouth that it hath not a word to say against God. Behold, here the patterns of patience; and shall not we write after their fair copies? These

are heart-quieting considerations, when God sets a death's head upon our comforts, and removes dear relations from us.

2. We must be patient when God inflicts any evil upon us, Rom. xii. 12. 'Patient in tribulation.'

1. The Lord sometimes lays heavy affliction upon his people, Psal. xxxviii. 2. 'Thy hand lies sore upon me.' The Hebrew word for afflicted, signifies to be melted; God seems to melt his people in a furnace.

2. God doth sometimes lay divers afflictions on saints, Job xix. 19. 'He multiplieth my wounds;' as we have divers ways of sinning, so the Lord hath divers ways of afflicting; some he melts away their estates, others he chains to a sick-bed, others, he confines to a prison? God hath various arrows in his quiver, which he shoots.

3. Sometimes God lets the affliction lie long, Psal. lxxiv. 9. 'There is no more any prophet, neither is there among us any that knoweth how long.' As it is with diseases, there are some chronical, that linger and hang about the body several years together; so it is with afflictions, the Lord is pleased to exercise many of his precious ones with chronical afflictions, such as lie upon them a long time; now in all cases, it becomes the saints, patiently to rest in the will of God; the Greek word for patient, is a metaphor, alluding to one who stands invincibly under a burden. This is the right notion of patience, when we bear affliction invincibly without fainting or fretting.

The trial of a pilot is seen in a storm, so is the trial of a Christian seen in affliction: he hath the right art of navigation, who, when the boisterous winds blow from heaven, doth steer the ship of his soul wisely, and not dash upon the rock of impatience, a Christian should always keep a decorum, not behaving himself unseemly, or disguising him-

self with intemperate passion, when the hand of God lies upon him. Patience adorns suffering; affliction in scripture is compared to a net, Psalm lxvi. 11. 'Thou broughtest us into the net.' Such as have escaped the devil's net, yet the Lord suffers them to be taken in the net of affliction, but they must not be as a wild bull in a net, Isa. ii. 20. to kick and fling against their Maker, but lie patiently till God break the net, and make a way for their escape. I shall propound four cogent arguments, to excite patience under those evils which God inflicts on us.

1. Afflictions are for our benefit, Heb. xii. 9. 'He for our profit.' We pray that God would take such a course with us as may do our souls good; when God is afflicting us, he is hearing our prayers, he doth it for our profit: not that afflictions do in themselves profit us, but as God's Spirit works with them. For as the waters of Bethesda could not give health of themselves, unless the angel descended and stirred the water, John v. 4. so, the waters of affliction are not in themselves healing, till God's Spirit co-operates and sanctifies them to us. Afflictions are many ways profitable.

1. They make men sober and wise: physicians appoint distracted persons to be bound in chains and to be dieted, and to have hard fare, to bring them to the use of reason: many run stark mad in prosperity, they neither know God nor themselves? the Lord therefore binds them with cords of affliction, that he may bring them to their understandings, Job xxxvi. 8. 'If they be held in cords of affliction, then he shews them their transgression, he openeth also their ear to discipline.'

2. Afflictions are a friend to grace.

1. They beget grace: Beza acknowledged God laid the foundation of his conversion in a violent sickness at Paris.

2. They augment grace, the people of God are

beholden to their troubles: they had never had so much grace, if they had not met with such sore trials; now, the waters run, and the spices flow forth. The saints thrive by afflictions, as the Lacedemonians grew rich by war; God makes grace flourish most in the fall of the leaf.

3. Afflictions quicken our pace in the way to heaven; it is with us, as with children sent on an errand, if they meet with apples or flowers by the way, they linger and make no great haste home, but if any thing fright them, then they run with all the speed they can to their father's house: so, in prosperity, we are gathering the apples and flowers, and do not much mind heaven, but if troubles begin to arise, and the times grow frightful, then we make more haste to heaven, and with David, 'run the way of God's commandments,' Psal. cxix. 32.

2. God intermixeth mercy with affliction: he steeps his sword of justice in the oil of mercy; there was no night so dark, but Israel had a pillar of fire in it, there is no condition so dismal, but we may see a pillar of fire to give light: if the body be in pain, conscience is in peace, there is mercy; affliction is for the prevention of sin, there is mercy: In the ark there was a rod and a pot of manna, the emblem of a Christian's condition, mercy interlined with judgment, Psalm ci. 1. here is the rod and manna.

3. Patience evidenceth much of God in the heart: patience is one of God's titles, Rom. xv. 1. The God of patience: thou that hast thy heart cast into this blessed mould, it is a sign God hath imparted much of his own nature to thee, thou shinest with some of his beams.

Impatience evidenceth much unsoundness of heart: as it is in the body, if the body be of that temper that every little scratch of a pin makes the flesh to rankle, you will say, sure this man's flesh is very un-

sound ; so, for every petty cross to fly out in impatience and quarrel with providence, it is the sign of a distempered Christian ; if there be any grace in such a heart, they must have good eyes that can see it ; but he who is of a patient spirit, is a graduate in religion, and doth much participate of the divine nature.

4. The end of affliction is glorious ; the Jews were captive in Babylon, but what was the end ? they departed out of Babylon with vessels of silver, with gold and precious things, Ezra i. 6. So, what is the end of affliction, it ends in endless glory, Acts xiv. 22. 2 Cor. iv. 17. How may this rock our impatient hearts quiet ? who would not willingly travel through a little dirty way, and plowed lands, at the end whereof is a fair meadow, and in that meadow a golden mine ?

Quest. How shall I get my heart turned into a patient frame ?

Ans. 1. Get faith ; all our impatience proceeds from unbelief ; faith is the breeder of patience : when a storm of passion begins to arise, faith saith to the heart as Christ to the sea, Peace, be still, and there is presently a calm.

Quest. How doth faith work patience ?

Ans. Faith argues the soul into patience : faith is like that town-clerk in Ephesus, who allayed the contention of the multitude, and argued them soberly into peace, Acts xix. 35, 36. So, when impatience begins to clamour and make an hubbub in the soul, faith appeaseth the tumult, and argues the soul into holy patience. Saith faith, ' Why art thou disquieted, O my soul ? ' Art thou afflicted ? Is it not thy Father hath done it ? He is carving and polishing thee, to make thee fit for glory ; he smites that he may save ; what is thy trial ? Is it sickness ? God shakes the tree of thy body, that some fruit may fall, ' even the peaceable fruit of righteousness, '

Heb. xii. 11. Art thou driven from thy habitation? God hath prepared for thee a city, Heb. xi. 16. Dost thou suffer reproach for Christ's sake? 'The Spirit of God and glory rests upon thee,' 1 Pet. iv. 14. Thus faith argues and disputes the soul into patience.

2. Pray to God for patience, patience is a flower of God's planting, pray that it may grow in your heart, and send forth its sweet perfume; prayer is an holy charm, to charm down the evil spirit; prayer composeth the heart, and puts it in tune, when impatience hath broken the strings, and put all into a confusion. O, go to God; prayer delights God's ear, it melts his heart, it opens his hand: God cannot deny a praying soul: seek to him with importunity, and either he will remove the affliction, or, which is better, he will remove thy impatience.

SECT. 17.

17. A godly man is a thankful man; praise and thanksgiving is the work of heaven, and he begins that work here, which he shall be always doing in heaven. The Jews have a saying, The world subsists by three things, the law, the worship of God, and thankfulness; as if where thankfulness were wanting, one of the pillars of the world were taken away, and it were ready to fall. The Hebrew word for praise, comes from a radix, that signifies to shoot up; the godly man sends up his praises as a volley of shot towards heaven. David who was modelled after God's heart, how melodiously did he warble out God's praises? therefore was called 'The sweet singer of Israel,' 1 Sam. xxiii. 1. Take a Christian at the worst, yet he is thankful: The prophet Jonah, who was a man of a waspish spirit;

the sea did not so work with the tempest, as Jonah's heart wrought with passion; yet, through this cloud you might see grace appear: he had a thankful heart. Jonah ii. 9. 'I will sacrifice to thee with the voice of thanksgiving, I will pay that which I have vowed.' For the clearer illustrating of this, I shall lay down these four particulars.

1. Praise and thanksgiving is a saint-like work; we find in scripture, the godly are still called upon to praise God, Psal. cxxxv. 20. 'Ye that fear the Lord, bless the Lord.' Psalm cxlix. 5. 'Let, the saints be joyful in glory, let the high praises of God be in their mouth.' Praise is a work proper to a saint.

1. None but the godly can praise God aright; as all have not skill to play on the lute, so every one cannot sound forth the harmonious praises of God; wicked men are bound to praise God, but they are not fit to praise him; none but a living Christian can tune God's praise; wicked men are dead in sin: how can they lift up God's praises, that are dead? Isa. xxxviii. 19. 'The grave cannot praise thee.' A wicked man stains and eclipseth God's praise: if a foul hand work in damask, or flowered sattin, it will slur the beauty of it; God will say to the sinner, 'What hast thou to do to take my name into thy mouth?' Psal. l. 16.

2. Praise is not comely for any but the godly, Psalm xxxiii. 1. 'Praise is comely for the righteous.' A profane man stuck with God's praises, is like a dunghill stuck with flowers; praise in the mouth of a sinner, is like an oracle in the mouth of a fool; how uncomely is it for him to praise God, whose whole life is a dishonouring of God? It is as undecent for a wicked man to praise God, who goes on in sinful practices, as it is for an usurer to talk of living by faith, or for the devil to quote scripture; the godly only are fit to be choiristers

in God's praises; it is called, 'The garment of praise,' Isa. lxi. 3. this garment sits handsome only on a saint's back.

2. Thanksgiving is a more noble part of God's worship: our wants may send us to prayer, but it argues an heart highly ingenuous to bless God; the raven cries, the lark sings: in petition we act like men, in thanksgiving we act like angels.

3. Thanksgiving is a God-exalting work, Psal. l. 23. 'Whoso offereth praise, glorifieth me.' Though nothing can add the least cubit to God's essential glory, yet praise exalts him in the eyes of others: praise is a setting forth of God's honour, a lifting up of his name, a displaying the trophy of his goodness, a proclaiming his excellency, a spreading his renown, a breaking open the box of ointment, whereby the sweet savour and perfume of God's name is sent abroad into the world.

4. Praise is a more distinguishing work: by this a Christian excels all the infernal spirits. Dost thou talk of God? so can the devil, he brought scripture to Christ: dost thou profess religion? so can the devil, he transforms himself into an angel of light: dost thou fast? he never eats: dost thou believe? they have a faith of assent, 'they believe and tremble,' James ii. 19. but, as Moses wrought such a miracle, as none of the magicians could do the like; so here is a work Christians may be doing, which none of the devils can do, and that is the work of thanksgiving; they blaspheme, but do not bless; satan hath his fiery darts, but not his harp and viol.

Use 1. See here the true genius and complexion of a godly man; he is much in doxologies and praises. It is a saying of Lactantius, "He cannot be a good man, who is unthankful to God." A godly man is a God-exalter; the saints are 'temples of the Holy Ghost,' 1 Cor. iii. 16. where should

God's praise be sounded but in his temples? A good heart is never weary of praising God, Psal. xxxiv. 1. 'His praise shall continually be in my mouth.' Some will be thankful while the memory of the mercy is fresh, but afterwards leave off. The Carthaginians used at first to send the tenth of their yearly revenue to Hercules, but by degrees they grew weary, and left off sending. David, as long as he drew his breath, would chirp forth God's praise, Psal. cxlvi. 2. 'I will sing praises to my God while I have any being.' David would not now and then give God a fit of music, and then the instrument must be hung up, but he would be continually celebrating God's praise.

A godly man will express his thankfulness in every duty, he mingles thanksgiving with prayer, Psal. iv. 6. 'In every thing by prayer, with thanksgiving, let your requests be made known unto God.' Thanksgiving is the more divine part of prayer; in our petitions we express our own necessities, in our thanksgivings we declare God's excellencies. Then prayer goes up as incense, when it is perfumed with thanksgiving.

And as a godly man expresseth thankfulness in every duty, so in every condition; he will be thankful in adversity, as well as in prosperity, 1 Thess. v. 18. 'In every thing giving thanks:' a gracious soul is thankful and rejoiceth, that he is drawn nearer to God, though it be by the cords of affliction; when it goes well with him, he praiseth God's mercy; when it goes ill with him, he magnifies God's justice: when God hath a rod in his hand, a godly man will have a psalm in his mouth. The devil's smiting of Job, was like the striking upon a musical instrument, he sounded forth praise, 'The Lord hath taken away, blessed be the name of the Lord.' Job. i. 22. God's spiritual plants, when they are

cut, and do bleed, drop thankfulness, the saints' tears cannot drown their praises.

2. If this be the sign of a godly man, then the number of the godly will appear to be very small. Few are in the work of praise, sinners cut God short of his thank-offering, Luke xvii. 17. 'Where are the nine!' Of ten lepers healed, there was but one returned to give praise; the most of the world are sepulchres, to bury God's praise? you shall hear some swearing and cursing, but few that bless God: praise is the yearly rent that men sit at; but most are behind hand with their rent. God gave king Hezekiah a famous deliverance, 'But Hezekiah rendered not again according to the benefit done unto him, 2 Chron. xxxii. 23. that *but*, was a blot in his scutcheon; some instead of being thankful to God, render evil for good; they are the worse for mercy, Deut. xxii. 6. 'Do ye thus requite the Lord, foolish people and unwise?' This is like the toad, that converts the most wholesome herb to poison; where shall we find a grateful Christian? We read of the saints, Rev. v. 8. 'Having harps in their hand;' the emblem of praise: many have tears in their eyes, and complaints in their mouths, but few that have harps in their hand, who are blessing and praising the name of God.

Use 2. Let us put ourselves upon a scrutiny, and examine by this character whether we are godly: are we thankful for mercy? It is an hard thing to be thankful.

Quest. How may we know whether we are rightly thankful?

Ans. 1. When we are careful to register God's mercy, 1 Chron. xvi. 4. 'David appointed certain of the Levites, to record, and to thank and praise the Lord God of Israel:' Physicians say, the memory is the first thing that decays; it is true in spirituals, Psal. cvi. 13. 'They soon forgot his works.'

A godly man enters down his mercies, as a physician his receipts into a book, that they may not be lost. Mercies are jewels that should be locked up; a child of God keeps two books always by him, one to write his sins in, that he may be humble, the other to write his mercies in, that he may be thankful.

2. Then we are rightly thankful, when our hearts are the chief instruments in the music of praise, Ps. cxi. 1. 'I will praise the Lord with my whole heart.' David would not only put his viol in tune, but his heart; if the heart doth not join with the tongue, there can be no concert: where the heart is wanting, the parrot is as good a choirister as the Christian.

3. Then we are rightly thankful, when the favours which we receive, endear our love to God the more. David's miraculous preservation from death, drew forth his love to God, Psal. cxvi. 1. 'I love the Lord;' it is one thing to love our mercies, another thing to love the Lord; many love their deliverance, but not their deliverer; God is to be loved more than his mercies.

4. Then we are rightly thankful, when in giving our praise to God, we take all worthiness from ourselves, Gen. xxxii 10. 'I am not worthy of the least of all the mercies thou hast shewed unto thy servant;' as if Jacob had said, Lord, the worst bit thou carvest me is better than I deserve. 2 Sam. ix, 7. 'Mephiboseth bowed himself, and said, What is thy servant that thou shouldest look on such a dead dog as I am?' so a thankful Christian when he takes a survey of his blessings, and sees how much he enjoys that others better than he want, Lord, saith he, what am I, a dead dog, that free grace should look upon me, and that thou shouldst crown me with such loving-kindness?

5. Then we are rightly thankful, when we put

God's mercies out to use; we turn our enjoyments into improvements; the Lord gives us health, and we spend and are spent for Christ, 2 Cor. xii. 15. He gives us an estate, and we honour the Lord with our substance, Prov. iii. 9. He gives us children, and we dedicate them to God, and educate them for God; we do not bury our talents but trade with them: this is to put out our mercies to use. A gracious heart is like a piece of good ground, that having received the seed of mercy, thrusts forth a crop of obedience.

6. Then we are rightly thankful, when we can have our hearts more enlarged for spiritual mercies than for temporal, Eph. i. 3. 'Blessed be God, who hath blessed us with all spiritual blessings.' A godly man blesseth God more for a fruitful heart, than a full crop; he is more thankful for Christ, than for a kingdom: Socrates was wont to say, He loved the king's smile more than his gold: a pious soul is more thankful for a smile of God's face, than he would be for the gold of the Indies.

7. Then we are rightly thankful, when mercy is a whet to duty; it causeth a spirit of activity for God: mercy is not as the sun to the fire, to dull it, but as oil to the wheels, to make it run faster. David wisely argues from mercy to duty, Psal cxvi. 8. 'Thou hast delivered my soul from death, I will walk before the Lord in the land of the living.' It was a saying of Bernard, Lord, I have two mites, a soul and a body, and I give them both to thee.

8. Then we are rightly thankful, when we excite others to this angelical work of praise: David would not only bless God himself, but calls upon others to do so, 'Praise ye the Lord,' Psal. cxi. 1. That is the sweetest music which is in concert; when many saints join together in concert, then they make heaven ring of their praises; as one drunkard will be calling upon another, so in an holy sense,

one Christian must be stirring up another to the work of thankfulness.

9. Then we are rightly thankful, when we do not only speak God's praise, but live his praise; it is called *gratiarum actio*, then we give thanks, when we live thanks; such as are mirrors of mercy, should be patterns of piety, Obad. 17. 'Upon mount Sion shall be deliverance, and there shall be holiness.' To give God oral praise, and dishonour him in our lives, is to commit a barbarism in religion, and is to be like those Jews, who bowed the knee to Christ, and then did spit upon him, Mark xv. 19.

10. Then we are rightly thankful, when we do propagate God's praises to posterity, we tell our children what God hath done for us: in such a want he supplied us, in such a sickness he raised us, in such a temptation he succoured us, Psalm xlv. 1. 'O God, our fathers have told us, what work thou didst in their days, in the times of old.' By transmitting our experiences to our children. God's name is eternized, and his mercies will bring forth a plentiful crop of praise when we are gone. Heman puts the question, Psal. lxxxviii. 10. 'Shall the dead praise thee?' Yes, in this sense, when we are dead, we praise God, because having left the chronicle of God's mercies with our children, we put them upon thankfulness, and so make God's praise live, when we are dead.

Use 3. Let us evidence our godliness by gratefulness, Psal. xxix. 2. 'Give unto the Lord the glory due unto his name.'

1. It is a good thing to be thankful, Psal. cxlvii. 1. 'It is good to sing praises to our God.' It is ill when the tongue, that organ of praise, is out of tune, and doth jar, by murmuring and discontent; but it is a good thing to be thankful: it is good, because this is all the creature can do to lift up

God's name; and it is good, because it tends to the making us good: the more thankful we are, the more holy: while we pay this tribute of praise, our stock of grace increaseth: in other debts, the more we pay, the less we have, but the more we pay this debt of thankfulness, the more grace we have.

2. Thankfulness is the quit-rent we owe to God, Psalm cxlviii. 11, 13. 'Kings of the earth, and all people, let them praise the name of the Lord:' praise is the tribute or custom, to be paid into the King of heaven's exchequer: surely while God renews our lease, we must renew our rent.

3. The great cause we have to be thankful; it is a principle grafted in nature, to be thankful for benefits; the heathens praised Jupiter for their victories.

What full clusters of mercies hang upon us? When we go to enumerate God's mercies, we must with David, confess ourselves to be nonplussed, Ps. xl. 5. 'Many, O lord my God, are the wonderful works which thou hast done, they cannot be reckoned up in order.' And as God's mercies are past numbering, so they are past measuring. David takes the longest measuring-line he could get; he measures from earth to the clouds, nay, above the clouds, yet this measure would not reach the height of God's mercies, Psal. cviii. 4. 'Thy mercy is great above the heavens:' O how hath God enriched us with his silver showers? a whole constellation of mercies hath shined in our hemisphere.

1. What temporal favours have we received; every day we see a new tide of mercy coming in; the wings of mercy have covered us, the breasts of mercy have fed us, Gen. xlviii. 15. 'The God which hath fed me all my life long to this day.' What snares laid for us have been broken? what fears blown over? the Lord hath made our bed, when

he hath made others' graves ; he hath taken such care of us, as if he had none else to take care for ; never was the cloud of providence so black, but we might see a rainbow of love in the cloud ; we have been made to swim in a sea of mercy, and doth not all this call for thankfulness ?

2. That which may put a string more into the instrument of our praise, and make it sound louder, is to consider what spiritual blessings God hath conferred on us : he hath given us of the upper-springs, he hath opened the wardrobe of heaven, and fetched us out a better garment than any of the angels wear ; he hath given us the best robe, and put upon us the ring of faith, whereby we are married to him ; these are mercies of the first magnitude, which deserve to have an asterisk put upon them, and God keeps the best wine till last ; here he gives us mercies but by retail, the greatest things are laid up ; here are some honey drops, and fore-tastes of God's love, the rivers of pleasures are reserved for paradise ; well may we take the harp and viol, and triumph in God's praise : who can tread upon these hot coals of God's love, and his heart not burn in thankfulness ?

4. Thankfulness is the best policy, there is nothing lost by it ; to be thankful for one mercy is the way to have more ; it is like pouring water into a pump, which fetcheth out more : musicians love to sound their trumpets where there is the best echo ; and God loves to bestow his mercies where there is the best echo of thankfulness.

5. Thankfulness is a frame of heart God delights in : if repentance be the joy of heaven, praise is the music. Bernard calls thankfulness the sweet balm that drops from a Christian.

Four sacrifices God is much pleased with : the sacrifice of Christ's blood, the sacrifice of a broken heart, the sacrifice of alms, and the sacrifice of

thanksgiving. Praise and thanksgiving, saith Mr. Greenham, is the most excellent part of God's worship; for this shall continue in the heavenly choir, when all other exercises of religion shall cease.

6. What an horrid thing ingratitude is! it gives a dye and tincture to every other sin, and makes it crimson: ingratitude is the spirits of baseness, Obad. ver. 7. 'They that eat thy bread, have laid a wound under thee.' Ingratitude is worse than brutish, Isa. i. 3. It is reported of Julius Cæsar, that he would never forgive an ungrateful person: though God be a sin-pardoning God, he scarce knows how to pardon for this, Jer. v. 7. 'How shall I pardon thee for this? thy children have forsaken me; when I had fed them to the full, they then committed adultery.' Draco, whose laws were written in blood, published an edict, that if any man had received a benefit from another, and it could be proved against him, that he had not been grateful for it, he should be put to death; an unthankful person is a monster in nature, a paradox in christianity; he is the scorn of heaven, and the plague of earth: an ungrateful man never doth well but in one thing, that is when he dies.

7. The not being thankful, is the cause of all the judgments which have lain upon us: our unthankfulness for health, hath been the cause of so much mortality; our gospel unthankfulness, and sermon surfeiting, hath been the reason why God hath put so many lights under a bushel; as Bradford said, "My unthankfulness was the death of king Edward the sixth." Who will bestow cost on a piece of ground that brings forth nothing but briars? Unthankfulness stops the golden vial of God's bounty, that it will not drop.

Quest. How shall we do to be thankful?

Ans. 1. If you would be thankful, get an heart

deeply humbled in the sense of your own vileness ; a broken heart is the best pipe to sound forth God's praise ; he who studies his sins, wonders that he hath any thing, and that God should shine upon such a dunghill, 1 Tim. i. 13. ' Who was before a blasphemer, and a persecutor, but I obtained mercy.' How thankful was he ? how did he trumpet forth free-grace ? a proud man will never be thankful, he looks upon all his mercies, to be either of his own procuring or deserving ; if he hath an estate, this he hath by his wit and industry, not considering that scripture, Deut. viii. 18. ' Thou shalt remember the Lord thy God ; for it is he that gives thee power to get riches.' Pride stops the current of gratitude. O Christian, think of thy unworthiness, see thyself the least of saints, and the chief of sinners, and then thou wilt be thankful.

2. Labour for sound evidences of God's love to you ; read God's love in the impress of holiness upon your hearts ; God's love poured in, will make the vessels of mercy run over with thankfulness, Rev. i. 5, 6. ' Unto him that loved us, be glory and dominion for ever and ever.' The deepest springs yield the sweetest water ; hearts deeply sensible of God's love, yield the sweetest praises.

SECT. 18.

18. A godly man is a lover of the saints ; the best way to discern grace in one's self, is to love grace in others, 1 John iii. 14. ' We know we have passed from death to life, because we love the brethren.'

What is religion, but religation, a knitting together of hearts ; faith knits us to God, and love knits us one to another : There is a twofold love to others.

1. A civil love : a godly man hath a love of ci-

vility to all, Gen. xxiii. 7. 'Abraham stood up and bowed to the children of Heth:' though they were extraneous, and not within the pale of the covenant, yet Abraham was affable to them: grace doth sweeten and refine nature, 1 Pet. iii. 8. 'Be courteous.' We are to have a love of civility to all.

1. As they are of the same lump and mould with ourselves, and are a piece of God's curious needle-work.

2. Because our sweet deportment towards them, may be a means to win upon them, and make them in love with the ways of God: a morose rugged carriage, often alienates the hearts of others, and hardens them the more against holiness; whereas a loving behaviour is very obliging, and may be as a loadstone to draw them to religion.

2. There is a pious and an holy love, and this a godly man doth bear chiefly to them who are of the household of faith: the other was a love of courtesy, this of complacency. Our love to the saints, saith Austin, should be more than to our natural relations, because the bond of the Spirit is nearer than that of blood. This love to the saints, which evidenceth a man godly, must have seven ingredients in it.

1. Love to the saints must be sincere, 1 John iii. 18. 'Let us not love in word, or in tongue, but in deed and in truth.' The honey that drops from the comb is pure, so must love be pure without deceit: many are like Naphtali, Gen. xlix. 21. 'He giveth goodly words.' Pretended love is like a painted fire, which hath no heat in it. Some hide malice under a false veil of love; I have read of Antoninus the Emperor, where he made a shew of friendship, there he intended the most mischief.

2. Love to the saints must be spiritual, we must love them because they are saints; not out of self-respects, because they are affable, or have been kind

to us: but we must love them under a spiritual notion; because of the good that is in them; we are to reverence their holiness, else it is a carnal love.

2. Love to the saints must be extensive, we must love all that bear God's image.

1. Though they have many infirmities: a christian in this life is like a good face full of freckles: thou that canst not love another because of his imperfections, didst never yet see thy own face in the glass; thy brother's infirmities may make thee pity him, his graces must make thee love him.

2. We must love the saints, though in some things they do not coalesce and agree with us: another Christian may differ from me in less matters, either because he hath more light than I, or because he hath less light; if he differs from me, because he hath more light, then I have no reason to censure him; if because he hath less light, then I ought to bear with him, as the weaker vessel: in things of an indifferent nature, there ought to be a Christian connivance.

3. We must love the saints, though their graces outvie and surpass ours: we ought to bless God for the eminency of another's grace, because hereby religion is honoured; pride is not quite slain in a believer; saints themselves are apt to grudge and repine at each others' excellencies; is it not strange that the same person should hate one man for his sin, and envy another for his virtue? Christians had need look to their hearts. Then is love right and genuine, when we can rejoice in the graces of others, though they seem to eclipse ours.

4. Love to the saints must be appretiating: we must esteem their persons above others, Psal. xv. 4. 'He honours them that fear the Lord.' We are to look upon the wicked as lumber, but upon the saints as jewels; these must be had in high veneration.

5. Love to the saints must be social : we should delight in their company, Psal. cxix. 68. ' I am a companion of all them that fear thee.' It is a kind of hell to be in the company of the wicked, where we cannot choose but hear God's name dishonoured. It was a capital crime to have carried the image of Tiberius, engraven upon a ring or coin into any sordid place : they who have the image of God engraven upon them, should not go into any sinful sordid company. Never but two, that I read of, who were living, did desire to keep company with the dead, and they were possessed with the devil, Matt. viii. 28. What comfort can a living Christian have, to converse with the dead ? Jude ver. 12. But the society of saints is eligible ; this is not to walk among the tombs, but among beds of spices. Believers are Christ's garden, their graces are the flowers, their savoury discourse is the fragrant smell of these flowers.

6. Love to the saints must be demonstrative : we should be ready to do all the offices of love to them ; vindicate their names, contribute to their necessities, and, like the good Samaritan, pour oil and wine into their wounds, Luke x. 34, 35. Love cannot be concealed, but is active in it's sphere, and will lay out itself for the good of others.

7. Love to the saints must be constant, 1 John iv. 16. ' He that dwelleth in love.' Our love must not only lodge for a night, but we must dwell in love, Heb. xiii. 1. ' Let brotherly love continue.' As love must be sincere without hypocrisy, so constant without deficiency ; love must be like the pulse, always beating ; not like those Galatians, who at one time were ready to pull out their eyes for Paul, Gal. iv. 15. and afterwards were ready to pluck out his eyes : love should not expire but with our life. And surely, if our love to the saints be thus divinely qualified, we may hopefully conclude that we are en-

rolled among the godly, John xiii. 35. 'By this shall all men know that ye are my disciples, if ye have love one to another.'

That which induceth a godly man to love the saints, is, because he is nearly related to them; there ought to be a love among relations, there is a spiritual consanguinity among believers, they have all one head, therefore should all have one heart; they are stones of the same building, 1 Pet. ii. 5. and shall not these stones be cemented together with love?

Use 1. Is this the distinguishing mark of a godly man, to be a lover of the saints? Then how sad is it to see this grace of love in an eclipse! This character of godliness is almost blotted out among Christians: England was once a fair garden, where the flower of love did grow, but sure now this flower is either plucked or withered; where is that amity and unity that should be among Christians? I appeal to you, would there be that censuring and despising, that reproaching and undermining one another, if there were love? Instead of bitter tears, there are bitter spirits; a sign iniquity abounds, because the love of many waxeth cold; there is that distance among some professors, as if they had not received the same Spirit, or as if they did not hope for the same heaven. In the primitive times, there was so much love among the godly, as set the heathens a wondering; and now there is so little, as may set Christians a blushing.

Use 2. As we would be written down for saints in God's kalender, let us love the brotherhood, 1 Pet. ii. 17. They who shall one day live together, should love together; what is it makes a disciple but love? John xiii. 35. The devil hath knowledge, but that which makes him a devil is, that he wants love. To persuade Christians to love, consider,

1. The saints have that in them which may make us love them; they are the curious embroidery and

workmanship of the Holy Ghost, Eph. ii. 10. They have those rare lineaments of grace, as none but a pencil from heaven could draw; their eyes sparkle forth beauty, Cant. iv. 9. 'Their breasts are like clusters of grapes,' Cant. vii. 7. This makes Christ himself delight in his spouse; 'The King is held in the galleries.' The church is 'the daughter of a prince,' Cant. vii. 1. She is waited on by angels, Heb. i. 14. She hath a palace of glory reserved for her, John xiv. 2. And may not all this draw forth our love.

2. Consider how evil it is for the saints not to love.

1. It is unnatural; the saints are Christ's lambs, John xxi. 15. for a dog to worry a lamb is usual, but for one lamb to worry another is unnatural: the saints are brethren, 1 Pet. iii. 8. how barbarous is it for brethren not to love?

2. Not to love is a foolish thing: have not God's people enemies enough, that they should fly in the faces of one another? The wicked confederate against the godly, Psal. lxxxiii. 3. 'They have taken crafty counsel against thy people.' Though there may fall out a private grudge betwixt such as are wicked, yet they will all agree and unite against the saints: if two grey-hounds are snarling at a bone, yet put up an hare between them, and they will leave the bone, and follow after the hare; so, if wicked men have private differences amongst themselves, yet if the godly be near them, they will leave snarling at one another. and will pursue after the godly: now, when God's people have so many enemies abroad, who watch for their halting and are glad when they can do them a mischief: shall the saints fall out, and divide into parties amongst themselves?

3. Not to love is very unseasonable; God's people are in a common calamity, they suffer in one

cause, and for them to disagree is altogether unreasonable: why doth the Lord bring his people together in affliction, but to bring them together in affection. Metals will unite in a furnace; if ever Christians unite, it should be in the furnace of affliction. Chrysostom compares affliction to a shepherd's dog, which makes all the sheep run together. God's rod hath this loud voice in it, 'Love one another;' how unworthy is it when Christians are suffering together, to be then striving together?

4. Not to love is very sinful.

1. For Christians not to love, is to live in a contradiction to scripture: the Apostle is continually beating upon this string of love, as if it made the sweetest music in religion, Rom. xiii. 8. Col. iii. 14. 1 Pet. i. 22. 1 John iii. 11. 1 John iv. 21. 'This commandment we have from him, that he who loveth God, love his brother also.' Not to love, is to walk antipodes to the word; can he be a good physician who goes against the rules of physic? Can he be a good Christian who goes against the rules of religion?

2. Want of love among Christians, doth much silence the Spirit of prayer; hot passions make cold prayers; where animosities and contentions prevail, instead of praying one for another, Christians will be ready to pray one against another; like the disciples, who prayed for fire from heaven upon the Samaritans, Luke ix. 54. and will God, think you, hear such prayers as come from a wrathful heart? Will he eat of our unleavened bread? Will he accept of those duties, which are soured with bitterness of Spirit? Shall that prayer ever go up as incense, which is offered with the strange fire of our sinful passions?

3. These heart-burnings hinder the progress of piety in our own souls: the flower of grace will not grow in a wrathful heart; the body may as well

thrive while it hath the plague, as a soul can that is infected with malice. While Christians are debating, grace is abating; as the spleen grows, health decays, and as hatred increaseth, holiness declines.

5. Not to love is very fatal; the differences among God's people portend ruin: all mischiefs come in at this gap of sin and division, Mat. xii. 25. Animosities among saints may make God leave his temple, Ezek. x. 4. 'The glory of the Lord went up from the cherub, and stood upon the threshold.' Doth not God seem to stand upon the threshold of his house, as if he were taking his wings to flee; and, 'Wo to us if God depart from us,' Hos. ix. 12. If the master leave the ship, it is near sinking indeed; if God leave a land, it must needs sink in ruin.

Quest. How shall we attain this excellent grace of love?

Ans. 1. Beware of the devil's footposts; I mean such as run on his errand, and make it their work to blow the coals of contention among Christians, and render one party odious to another.

2. Keep up friendly meetings; Christians should not be shy of one another, as if they had the plague.

3. Let us plead that promise, Jer. xxxii. 39. 'I will give them one heart, and one way.' Let us pray that there may be no strife among Christians, but who shall love most; let us pray that God would divide Babylon, and unite Sion.

Use 3. Is this a mark of a godly man, to love the saints? Then they must stand indicted for ungodly, who hate the saints; the wicked have an implacable malice against God's people, and how can antipathies be reconciled? To hate saintship is a brand of a reprobate; they that malign the godly are the curse of the creation; if all the scalding drops in God's vial will make them miserable, they shall be so: never did any who were the haters and perse-

cutors of saints, thrive upon that trade. What became of Julian, Dioclesian, Maximinus, Valerian, cardinal Crescentius, and others? Some of them their bowels came out, others choaked with their own blood, that they might be set up as standing monuments of God's vengeance, Psal. xxxiv. 21. 'They that hate the righteous shall be desolate.'

SECT. 19.

19. A godly man doth not indulge himself in any sin. Though sin lives in him, yet he doth not live in sin. Every man that hath wine in him, is not in wine. A godly man may step into sin through infirmity, but he doth not keep the road, Psalm cxxxix. 24. 'See if there be any way of wickedness in me.'

Quest. What is it to indulge sin?

Ans. 1. To give the breast to it, and feed it: as a fond parent humours his child, and lets him have what he will, so to indulge sin is to humour sin.

2. To indulge sin, is to commit it with delight, 1 Thess. ii. 12. 'They have pleasure in unrighteousness.'

In this sense a godly man doth not indulge sin; tho' sin be in him, he is troubled at it, and would fain get rid of it; there is as much difference between sin in the wicked, and the godly, as between poison being in a serpent, and in a man; poison in a serpent is in its natural place, and is delightful: but poison in a man's body is offensive, and he useth antidotes to expel it. So sin in a wicked man is delightful, being in its natural place, but sin in a child of God is burdensome, and he useth all means to expel it. This pares off from the sin; the will is against it. A godly man enters his protest against sin, Rom. vii. 15. 'What I do, I allow not.'

A child of God while he commits sin, hates the sin he commits, Rom. vii. in particular, there are four sorts of sins which a godly man will not allow himself in.

1. Secret sins: some are more modest than to commit gross sin: that would be a stain to their reputation; but they will sit brooding upon sin in a corner, 1 Sam. xxiii. 9. Saul secretly practised mischief. All will not sin in a balcony, but perhaps they will sin behind the curtain. Rachel did not carry her father's images as a sumpter-cloth, to be exposed to public view, but she put them under her, and sat upon them, Gen. xxxi. 34. Many carry their sins secretly, as a candle in a dark lantern.

But a godly man dares not sin secretly. 1. He knows that God sees in secret; Psal. xlv. 21. As God cannot be deceived by our subtilty, so he can, not be excluded by our secrecy.

2. A godly man knows that secret sins are in some sense worse than others: they discover more guilt and atheism; the curtain sinner makes himself believe God doth not see, Ezek. viii. 12. 'Son of man, hast thou seen what the ancients of the house of Israel have done in the dark; for they say, The Lord seeth us not.' They that have bad eyes think the sun is dim: how doth this provoke God; that men's atheism should give the lie to his omniscien- cy, Psal. xciv. 9: 'He that formed the eye, shall he not see?'

3. A godly man knows that secret sins shall not escape God's justice: a judge on the bench can punish no offence but what is proved by witnesses; he cannot punish the treason of the heart: but the sins of the heart are as visible to God, as if they were written upon the forehead. As God will reward secret duties, so he will revenge secret sins.

4. A godly man will not allow himself in gain-

ful sins. Gain is the golden bait, with which satan fisheth for souls.

This was the last temptation he used to Christ, Mat. iv. 9. 'All this will I give thee.' But Christ saw the hook under the bait. Many who have escaped gross sins, yet are caught in a golden net: to gain the world, they will use indirect courses. A godly man dares not travel for riches through the devil's highway. Those are sad gains, that make a man lose peace of conscience, and heaven at last. He who getteth an estate by injustice, stuffs his pillow with thorns, and his head will lie very uneasy when he comes to die.

3. A godly man will not allow himself in a beloved sin; there is usually one sin that is the favourite, the sin which the heart is most fond of: a beloved sin lies in a man's bosom, as the disciple, whom Jesus loved, leaned on his bosom, John xiii. 23. A godly man will not indulge a darling sin. Ps. xviii. 23. 'I have kept myself from mine iniquity.' The sin of my constitution, to which the bias of my heart doth more naturally incline. 1 Kings xxii. 31. 'Fight neither with small nor great, save only with the king:' a godly man fights with this king sin. The oracle of Apollo answered the people of Cyrrha, that if they would live in peace among themselves, they must make continual war with those strangers which were upon their confines. If we would have peace in our souls, we must maintain a war against our complexion-sin, and never leave till it be subdued.

Quest. How shall we know the beloved sin?

Ans. 1. That sin which a man doth not love to have reproved, is the darling sin. Herod could not endure to have his incest spoken against; if the prophet meddles with that sin, it shall cost him his head: men can be content to have other sins de-claimed against, but if the minister puts his finger

upon the sore, and toucheth this sin, their hearts begin to burn in malice against him; a shrewd sign that is the Herodias.

2. That sin the thoughts run most upon, is the darling sin; which way the thoughts go, the heart goes; he that is in love with a person, cannot keep his thoughts off the object: examine what sin runs most in your mind, what sin is first in your thoughts, and salutes you in the morning, that is the predominant sin.

3. That sin which hath most power over us, and doth most easily lead us captive, that is the beloved of the soul: there are some sins a man can make better resistance against; if they come for entertainment, he can more easily put them off: but there is one sin, if that comes to be a suitor, he cannot deny it, but is overcome by it, this is the bosom-sin. The young man in the gospel, had given a repulse to many sins, but there was one sin foiled him, that was covetousness: Christians, mark what sins you are soonest led captive by, that is the harlot in your bosom. It is a sad thing that a man should be so bewitched by lust, that if it ask to part with, not only half the kingdom, Esther vii. 2. but the whole kingdom of heaven, he must part with it, to gratify that lust.

4. That sin which men use arguments to defend, is the beloved sin: he that hath a jewel in his bosom, will defend it as his life; so, when there is any sin in the bosom, men will defend it; the sin we are advocates and disputants for, is the complexion-sin; if the sin be passion, and we plead for it, Jonah iv. 9. 'I do well to be angry.' If the sin be covetousness, and we vindicate it, and perhaps wrest scripture to justify it, that is the sin which lies nearest the heart.

5. That sin which doth most trouble us, and flies most in our face in an hour of sickness and distress, that is the Delilah-sin: when Joseph's brethren were

distressed, their sin came to remembrance, in selling their brother, Gen. xlii. 21. 'We are verily guilty concerning our brother, in that we saw the anguish of our brother when he besought us, and we would not hear, therefore is this distress come upon us.' So, when a man is upon his sick-bed, and conscience shall say, thou hast been guilty of such a sin, thou didst go on in it, and roll it as honey under thy tongue, conscience reads a sad lecture, sure that was the beloved-sin.

6. That sin which a man doth most hardly let go his hold of, is the endeared sin: Jacobb could of all his sons most hardly part with Benjamin, Gen. xlii. 36. 'Joseph is not, and Simeon is not, and ye will take Benjamin away:' So, saith the sinner, this and that sin I have parted with, but must Benjamin go, must I part with this delightful sin? that goes to the heart. As it is with a castle that hath several forts about it, the first and second forts are taken, but when it comes to the castle, the governor will rather fight and die than yield that; so a man may suffer some of his sins to be demolished, but when it comes to one sin, that is the taking of the castle, he will never yield to part with that; surely that is the master-sin.

The complexion-sin is a God-provoking sin. The wise men of Troy counselled Priam to send back Helena to the Grecians, not suffering himself to be any longer abused by the charms of her beauty, because the keeping her within the city, would lay the foundation of a fatal war: so should we put away our Delilah-sin, lest it incense the God of heaven, and make him commence a war against us.

The complexion-sin is of all others the most dangerous; as Samson's strength lay in his hair, so the strength of sin lies in this beloved sin; this is like a humour striking to the heart, which brings death. A godly man will lay the axe of repentance to this

sin, and hew it down; he sets this sin, as Uriah, in the fore-front of the battle, that it may be slain: he will sacrifice this Isaac, he will pluck out this right eye, that he may see the better to go to heaven.

4. A godly man will not allow himself in those which the world counts lesser sins: there is no such thing as little sins, yet some may be deemed less comparatively; but a good man will not allow himself in these.

As, 1. Sins of omission. Some think it no great matter to omit family, or closet-prayer; they can go several months and God never hear of them. A godly man will as soon live without food, as without prayer; he knows every creature of God is sanctified by prayer, 1 Tim. iv. 5. The bird may shame many Christians, it never takes a drop, but the eye is lift up towards heaven.

2. A godly man dares not allow himself in vain frothy discourse, much less in that which looks like an oath: if God will reckon for idle words, will he not much more for idle oaths?

3. A godly man dares not allow himself in rash censuring. Some think this a small matter, they will not swear, but they will slander: this is very evil; thou woundest a man in that which is dearest to him. He who is godly turns all his censures upon himself, he judgeth himself for his own sins, but is very chary and tender of the good name of another.

Use. As you would be numbered among the genealogies of the saints, do not indulge yourselves in any sin; consider the mischief that one sin lived in will do.

1. One sin gives satan as much advantage against thee as more: the fowler can hold the bird by one wing: satan held Judas fast by one sin.

2. One sin lived in argues the heart is not sound;

he who hides one rebel in his house is a traitor to the crown ; that person who indulgeth one sin, is a traitorous hypocrite.

3. One sin will make way for more ; as a little thief can open the door to more : sin is linked and chained together : one sin will draw on more : David's adultery made way for murder. One sin never goes alone ; if there be but one nest egg, the devil can brood upon it.

4. One sin is as well a breach of God's law as more, James ii. 10. ' He that shall offend in one point, he is guilty of all.' If the king make a law against felony, treason, murder, if a man be guilty but of one of these, he is as well a transgressor of the law, as if he were guilty of all.

5. One sin lived in keeps out Christ from entering ; one stone in the pipe keeps out the water ; one sin indulged obstructs the soul, and keeps the streams of Christ's blood from running into it.

6. One sin lived in will spoil all thy good duties : a drop of poison will spoil a glass of wine ; Abimelech, a bastard, destroyed threescore and ten of his brethren, Judges ix. 5. One bastard sin will destroy threescore and ten prayers ; one dead fly will corrupt the box of ointment, Eccl. x. 1.

7. One sin lived in will be a canker-worm to eat out the peace of conscience ; it takes away the manna out of the ark, and leaves only a rod.

One sin is a pirate to rob a Christian of his comfort ; one jarring string brings all the music out of tune : one sin countenanced, will spoil the music of conscience.

8. One sin allowed will damn as well as more ; one disease is enough to kill ; if a fence be made ever so strong, leave open but one gap, the wild beast may enter, and tread down the corn : if there be but one sin allowed in the soul, you set open a gap for the devil to enter. It is a simile of Chysostom,

A soldier that hath his head-piece and breast-plate on, if in but one place he want armour, the bullet may enter there, and he may as well be shot, as if he had no armour on: so if thou favourest but one sin, thou leavest a part of thy soul unarmed, and the bullet of God's wrath may enter there, and shoot thee. One sin may shut thee out of heaven: and, as Hierom saith, What difference is there in being shut out for more sins, or for one? Therefore take heed of cherishing one sin: one millstone will sink a man into the sea as well as an hundred.

9. One sin harboured in the soul will unfit for suffering: how soon may an hour of trial come? he who hath an hurt in his shoulder cannot carry an heavy burden, and he who hath any guilt in his conscience cannot carry the cross of Christ: will he deny his life for Christ that cannot deny his lust for Christ? One sin in the soul unmortified will bring forth the bitter fruit of apostacy.

Would you then shew yourselves godly, give a bill of divorce to every sin; kill the Goliath sin, Rom. vi. 12. 'Let not sin reign:' in the original it is, let not sin 'king it over you.' Grace and sin may be together, but grace and the love of sin cannot. Therefore parley with sin no longer, but with the spear of mortification, let out the heart-blood of every sin, Rom. viii. 13.

SECT. 20.

20. A godly man is good in his relations: to be good in general is not enough, but we must show forth piety in our relations.

1. He is godly who is good as a magistrate: the magistrate is God's representative; a godly magistrate holds the balance of justice, and gives to every one his right, Deut. xvi. 19. 'Thou shalt not respect persons, neither take a gift, for a gift doth

blind the eyes. A magistrate must judge the cause, not the person: he who suffers himself to be corrupted with bribes, is not a judge, but a party: a magistrate must do that which is 'according to law,' Acts xxiii. 3. And that he may do justice, he must examine the cause; the archer that will shoot right, must first see the mark.

2. He is godly who is good as a minister. A minister must be,

1. Painful, 2 Tim. iv: 1, 2. 'Preach the word, be instant in season, out of season.' The minister must not be idle: sloth is as inexcusable in a minister as sleep in a centinel. John Baptist was a voice crying, Matt. iii. 3. A dumb minister is of no more use than a dead physician: a man of God must work in the Lord's vineyard. It was Austin's wish, that Christ might find him at his coming, either praying or preaching.

2. A minister must be knowing, Mal. ii. 7. 'The priests lips should keep knowledge, and they should seek the law at his mouth.' It was said in honour of Nazianzen, that he was *an ocean of divinity*. The prophets of old were called Seers, 1 Sam. ix. 9. It is absurd to have our seers blind: Christ said to Peter, 'Feed my sheep,' John xxi. 16. But how sad is it when the shepherds need to be fed? Ignorance in a minister is like blindness in an oculist. Under the law, he who had the plague in his head was unclean, Lev. xiii. 44.

3. A minister must preach plain, suiting his matter and style to the capacity of his auditory, 1 Cor. xiv. 19. Some ministers, like eagles, love to soar aloft in abstruse metaphysical notions; thinking they are most admired when they are least understood; they who preach in clouds, instead of hitting their people's conscience, shoot over their heads.

4. A minister must be zealous in reproving sin, Titus i. 13. 'Rebuke them sharply.' Epiphanius

saith of Elijah, he sucked fire out of his mother's breasts; a man of God must suck the fire of zeal out of the breasts of scripture. Zeal in a minister, is as proper as fire on the altar; some are afraid to reprove, like the sword-fish, which hath a sword in his head, but is without an heart: so they carry the sword of the Spirit about them, but have no heart to draw it out in a reproof against sin; how many have sewed pillows under their people, Ezek. xiii. 18, making them sleep so securely, that they have never waked till they have been in hell.

5. A minister must be holy in heart and life.

1. In heart. How sad is it for a minister to preach that to others which he never felt in his own soul? to exhort others to holiness and himself a stranger to it? O that it were not thus too often! how many blow the Lord's trumpet with a foul breath?

2. In life. The priests under the law, before they served at the altar washed in the laver; such as serve in the Lord's house, must first be washed from gross sin in the laver of repentance: the life of a minister should be a walking Bible. Basil said of Nazianzen, he did thunder in his doctrine, and lighten in his conversation: a minister must imitate John Baptist, who was not only 'a voice crying,' Isa. xl. 3. but 'a light shining,' John v. 35. They disgrace this excellent calling, who live in a contradiction to what they preach; they turn their codices into calices, their books into cups, and though they are angels by office, yet are devil's in their lives, Jer. xxiii. 15.

3. He is godly who is good as an husband, he fills up that relation with love, Eph. v. 25. 'Husbands love your wives.' The vine twisting its branches about the elm, and embracing it, may be an emblem of that entire love, which should be in the conjugal relation; a married condition will be sad, if it hath cares to imbitter it, and not love

to sweeten it : love is the best diamond in the marriage ring : ' Isaac loved Rebekah,' Gen. xxiv. 57. Unkindnesses in this near relation, are very unhappy. We read in heathen authors, that Clytemnestra the wife of Agamemnon, to revenge an injury received from her husband, first rent the vail of her chastity, and afterwards consented to his death. The husband should shew his love to his wife, by covering infirmities, by avoiding occasions of strife, by sweet endearing expressions, by pious counsel, by love-tokens, by encouraging what he sees amiable and virtuous in her, by mutual prayer, by associating with her, unless detained by urgency of business : the pilot that goes from his ship, and quite leaves it to the merciless waves, declares that he doth not esteem it, or reckon any treasure to be in it.

The apostle gives a good reason why there should be mutual love between husband and wife, 1 Pet. iii. 7. ' That your prayers be not hindered : ' where passions prevail, there prayer is either intermitted, or interrupted.

4. He is godly who is good as a father.

1. A father must drop holy instructions into his children, Eph. vi. 4. ' Bring them up in the nurture and admonition of the Lord.' Thus did Abraham, Gen. xviii. 19. ' I know Abraham, that he will command his children, and his household, and they shall keep the way of the Lord.' Children are young plants, which must be watered with good education, that they may with Obadiah, fear the Lord ' from their youth up,' 1 Kings xviii. 12. Plato saith, In vain doth he expect an harvest, who hath been negligent in sowing ; nor can a parent look to reap any good from a child, where he hath not sown the seed of wholesome instruction ; and though, notwithstanding of all good counsel and admonition, the child should die in sin, yet it is a comfort to a godly parent, to think

that before his child died, he gave it spiritual physic.

2. A parent must pray for his children: Monica the mother of Austin, prayed for his conversion, and one said, It was impossible a son of so many prayers and tears should miscarry. 'The soul of thy child is in a snare, and wilt thou not pray that it may be recovered 'out of the snare of the devil,' 2 Tim. ii. 26. Many parents are careful to lay up portions for their children, but they do not lay up prayers for them.

3. A parent must give his children discipline, Prov. xxiii. 13. 'Withold not correction from the child, for if thou beatest him with the rod he shall not die.' The rod beats out the dust and moth of sin: a child indulged and humoured in wickedness, will prove a burden instead of a blessing: David cockered Adonijah, 1 Kings i. 6. 'His father had not displeased him at any time, saying, why hast thou done so?' and he afterwards was a grief of heart to his father, and would have put him off his throne: correction is a hedge of thorns, to stop children in their full career to hell.

5. He is godly, who is good as a master; a godly man promotes religion in his family; he sets up piety in his house, as well as in his heart, Ps. ci. 2. 'I will walk within my house with a perfect heart,' Josh. xxiv. 15. 'I, and my household will serve the Lord.' I find it written to the honour of Cranmer, his family was a nursery of piety: a godly man's house is a little church, Col. iv. 15. 'The church which is in his house.'

1. A good man makes known the oracles of God, to them who are under his roof: he reads the word, perfumes his house with prayer. It is recorded of the Jews, that they had sacrifices in their family, as well as in the tabernacle, Exod. xii. 3.

2. A godly man provides necessities; he relieves

his servants in health and sickness: he is not like that Amalekite, who shook off his servant when he was sick, 1 Sam. xxx. 13. but rather like the good centurion, who sought to Christ for the healing of his sick servant, Mat. viii. 5.

3. A godly man sets his servants a good example, he is sober and heavenly in his deportment, his virtuous life is a fair glass for the servants of the family to dress themselves by.

6. He is godly, who is good in the relation of a child, 'He honours his parents.' Philo the Jew placed the fifth commandment in the first table; as if children had not performed their whole devotion to God, till they had given honour to their parents. This honouring of parents consists in two things:

1. In reverencing their persons: which reverence is shewn both by humility of speech and gesture; the contrary to this is, when a child doth behave himself unseemly and proudly. Among the Lacedemonians, if a child had carried himself imperiously towards his parent, it was published by authority, that it was lawful for the father to appoint whom he would to be his heir, and to disinherit that child.

2. Honouring of parents lies in obeying their commands, Eph. vi. 1. 'Children, obey your parents in the Lord.' Duty is the interest-money which children pay their parents for the principal they have had from them. Christ hath set all children a pattern of obedience to their parents, Luke ii. 51. 'He was subject unto them.' The Rechabites were eminent for this, Jer. xxxv. 5. 'I set before the Rechabites pots full of wine, and said to them, Drink ye wine. But they said, We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever.' Solon, among the many laws he made, one asked him, Why he

made no law against disobedient children? He answered, because he thought none would be so wicked. God hath punished children who have refused to pay the tribute of obedience. Absalom, a disobedient son, was hanged in an oak betwixt heaven and earth, as being worthy of neither. Manlius an old man, being reduced to much poverty, and having a rich son, he entreated him only for an alms, but could not obtain it: the son disowned him as his father, and gave him reproachful language; the poor old man let tears fall, as witnesses of his grief, and went away; God, to revenge this disobedience of the son, soon after struck him with frenzy; he in whose heart godliness lives, makes as well conscience of the fifth commandment as the first.

7. He is godly, who is good as a servant, Col. iii. 22. Eph. vi. 5. 'Servants be subject to them who are your masters according to the flesh, with fear and trembling.' The goodness of servants lies,

1. In diligence: Abraham's servant made haste to dispatch the business his master intrusted him with, Gen. xxiv. 33.

2. Cheerfulness: servants must be free-willers. Thus the centurion's servants, Luke vii. 8. 'If I say to one go, he goeth.'

3. Faithfulness: which consists in two things.

1. In not defrauding, Tit. ii. 10. 'Not purloining.'

2. In keeping counsel; it argues the badness of a stomach, when it cannot retain what is put into it; and the badness of a servant when he cannot retain those secrets which his master hath committed to him.

4. Silence, Tit. ii. 9, 'Not answering again.' It is better to mend a fault than to mince it; and that which may quicken a servant in his work, is that encouraging scripture, Col. iii. 24. 'Knowing that of the Lord ye shall receive the reward of the

inheritance, for ye serve the Lord Christ.' If Christ should bid you do a piece of work for him, would ye not do it? While you serve your master, you serve the Lord Christ. If you ask what salary you shall have? 'Ye shall receive the reward of the inheritance.'

Use 1. Is this the grand sign of a godly man, to be relatively holy? then the Lord be merciful to us, how few godly ones are to be found? Many put on the coat of profession, they will pray and discourse of points of religion, but, 'What means the bleating of the sheep?' They are not good in their relations. How ill doth it sound, when Christians are defective in relative piety. Can we call him godly who is a bad magistrate? He perverts equity, Psal. lviii. 1. 'Do ye judge uprightly, O ye sons of men? you weigh the violence of your hands in the earth.' Can we call him godly who is a bad parent? he never teacheth his children the way to heaven: he is like the ostrich which is 'cruel to her young,' Job xxxix. 19. Can we call him godly who is a bad master? Many masters leave their religion at church, as the clerk doth his book: they have nothing of God at home: their houses are not Bethels but Bethavens; not little temples but little hells. How many masters at the last day must hold up their hand at the bar? Though they have fed their servants' bellies, they have starved their souls. Can we call him godly who is a bad child? He stops his ear to his parent's counsel; you may as well call him a good subject who is disloyal. Can we call him godly who is a bad servant? He is slothful and wilful; He is more ready to spy a fault in another than to mend it in himself. To call one godly who is bad in his relations is a contradiction, it is to call evil good, Isa. v. 20.

Use 2. As we desire to have God approve us, let us shew forth godliness in our relations: not to be

good in our relations spoils all our other good things; Naaman was an honourable man, but he was a leper, 2 Kings v. i. that *but* spoiled all: so such an one is a great hearer, but he neglects relative duties, this stains the beauty of all his other actions: as in printing, though the letter be ever so well carved, yet if it be not set in the right place it spoils the sense; so let a man have many things commendable in him, yet if he be not good in his right place, making conscience how he walks in his relations, he doth hurt to religion. There are many to whom Christ will say at last as to the young man, Luke xviii. 22. 'Yet lackest thou one thing,' thou hast miscarried in thy relative capacity; as therefore we tender our salvation, and the honour of religion, let us shine forth in that orb of relation, where God hath fixed us.

SECT. 21.

21. A godly man doth spiritual things in a spiritual manner, Phil. iii. 3. 'We are the circumcision, who worship God in the Spirit:' Spirit worship is virgin-worship, 1 Pet. ii. 5. 'Ye are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices;' not only spiritual for the matter, but the quality; a wicked man either lives in the total neglect of duty, or else dischargeth it in a dull careless manner, instead of 'using the world, as if he used it not,' he serves God as if he served him not; a godly man spiritualizeth duty, he is not only for the doing of holy things, but for the holy doing of things.

Quest. What is it to perform spiritual duties spiritually?

Ans. It consists in three things.

1. To do duties from a spiritual principle, viz. a renewed principle of grace; let a man have gifts to

admiration, let him have the most melting, ravishing expressions, let him speak like an angel dropped out of heaven, yet his duties may not be spiritual, because he wants the grace of the Spirit: whatever a moral unregenerate person doth, is but nature refined; though he may do duties better than a godly man, yet not so well; better as to the matter and elegance, yet not so well, as wanting a renewed principle: a crab-tree may bear as well as a pippin, the fruit may be bigger and fairer to the eye, yet it is not so good fruit as the other, because it doth not come from so good a stock; so an unregenerate person may perform as many duties as a child of God, and these may seem more glorious to the outward view, but they are harsh and sour, because they do not come from the sweet and pleasant root of grace: a true saint gives God that wine which comes from the pure grape of the Spirit.

2. To perform duties spiritually, is to do them with the utmost attention: a Christian is very serious, and labours to keep his thoughts close to the work in hand, 1 Cor. vii. 35. 'That he may attend upon the Lord without distraction.'

Quest. But may not a godly man have roving thoughts in duty?

Ans. Yes, sad experience sets seal to it, the thoughts will be dancing up and down in prayer; the saints are called stars, and many times in duty they are wandering stars. The heart is like quicksilver which will not fix. It is hard to tie two good thoughts together; we cannot lock our hearts so close, but that distracting thoughts like wind will get in. Hierom complains of himself; Sometimes, saith he, when I am about God's service, I am walking in the galleries, or casting up of accounts.

But these wandering thoughts in the godly are not allowed, Ps. cxix. 113. 'I hate vain thoughts,'

they come as unwelcome guests, which are no sooner spied, but are turned out of doors.

Quest. Whence do these impertinent thoughts arise in the godly?

Ans. 1. From the pravity of nature, they are the mud which the heart casts up.

2. From Satan: the devil, if he cannot hinder us from duty, he will hinder us in duty: when we come before the Lord, he is at our right hand to resist us, Zech. iii. 1. as when one is going to write, another stands at his elbow and jogs him, that he cannot write even; Satan will set vain objects before the fancy, to cause a diversion. The devil doth not oppose formality, but fervency; if he sees we set ourselves in good earnest to seek God, he will be whispering things in our ears that we can scarce mind what we are doing.

3. These impertinent thoughts arise from the world: these vermin are bred out of the earth, worldly business oft crowds into our duties, and while we are speaking to God, our hearts are talking with the world, Ezek. xxxiii. 31. 'They sit before me as my people, but their heart goes after their covetousness.' While we are hearing the word, or meditating, one worldly business or other commonly knocks at the door, and we are taken off the duty, while we are in the duty. It is with us as with Abraham, when he was going to worship, the fowls came down upon the sacrifice, Gen. xv. 11.

Quest. How may we get rid of these wandering thoughts, that we may be more spiritual in duty?

Ans. 1. Eye God's purity; he is an holy God whom we serve, and cannot endure when we are worshipping him, that we should converse with vanity. Will a king like it, that while his subject is speaking to him, he should be playing with a feather? will God endure light feathery hearts? How

devout and reverend are the angels, they cover their faces and cry, 'Holy, holy.'

2. Think of the grand importance of the duties we are engaged in: as David said concerning his building an house for God, 2 Chron. xxix. 1. 'The work is great;' when we are hearing the word, the work is great; this is the word by which we shall be judged: when we are at prayer, the work is great, we are pleading for the life of our souls, and is this a time to trifle?

3. Come with affection to duty: the nature of love is to fix the mind upon the object: he who is in love, his thoughts are still upon the person he loves, and nothing can take them off; he that loves the world his thoughts are ever intent upon it; were our hearts more fired with love, they would be more fixed in duty. And, O what cause have we to love duty! Is not this the direct road to heaven? Do we not meet with God here? Can the spouse be better than in her husband's company? Where can the soul be better than in drawing nigh to God?

4. Consider the mischief that these distracting vain thoughts do; they fly-blow our duties, they hinder fervency, they shew high irreverence, they tempt God to turn away his ear from us; how do we think God should mind our prayers, when we ourselves scarcely mind them?

5. To do duties spiritually, is to do them in faith, Heb. xi, 4. 'By faith Abel offered a better sacrifice than Cain.' The holy oil for the tabernacle had several spices put into it, Exod. xxx, 34. Faith is the sweet spice which must be put into duty. It is a wrong to God, to doubt either of his mercy or truth; a Christian may venture his soul upon the public faith of heaven.

Use 1. How far are they out of the way of godliness who are unspiritual in their worship? Who

do not duties from a renewed principle, and with the utmost intention of soul, but merely to stop the mouth of conscience: many people look no farther than the bare doing of duties, but never mind how they are done. God doth not judge of our duties by the length, but by the love: when men put God off with the dreggish part of duty, may not he say as Isa. lviii. 5. 'Is it such a fast that I have chosen? Are these the duties I require? I called for the heart and spirit, and you bring nothing but the carcase of duty, should I receive comfort in this?

Use 2. Let us shew ourselves godly, by being more spiritual in duty; it is not how much we do, but how well. A musician is commended not for playing long, but for playing well: we must not only do what God appoints, but as God appoints. Oh, how many are unspiritual in spiritual things! they bring their services, but not their hearts; they give God the skin, not the fat of the offering: God is a Spirit, John iv. 24. and it is the spirituality of duty he is best pleased with, 1 Pet. ii. 5. 'Spiritual sacrifices acceptable to God.' The spirits of the wine are best; so is the spiritual part of duty, Eph. v. 19. 'Making melody in your hearts to the Lord:' It is the heart makes the music; the spiritualizing of duty gives life to it; without this, it is dead praying, dead hearing, and dead things are not pleasing; a dead flower hath no beauty, a dead breast hath no sweetness.

Quest. How may we do to perform duties in a spiritual manner?

Ans. 1. Let the soul be kept a virgin; lust doth besot and dispirit a man; beware of any tincture of uncleanness, James i. 21. Wood that is full of sap will not easily burn; and an heart steeped in sin, is not fit to burn in holy devotion. Can he be spiritual in worship, who feeds carnal lust? Hosea iv. 11. 'Whoredom and wine, and new wine, take away

the heart.' Any sin lived in takes away the heart : such an one hath no heart to pray, or meditate ; the more alive the heart is in sin, the more it dies to duty.

2. If we would be spiritual in duty, let us revolve these two things in our mind. 1. The profit which comes from a duty performed in a spiritual manner ; it enfeebles corruption, it increaseth grace, it defeats Satan, it strengthens our communion with God, it breeds peace of conscience, it procures answers of mercy, and it leaves the heart always in a better tune.

2. The danger of doing duties in an unspiritual manner, they are as if they had not been done ; for what the heart doth not do, is not done : duties slubbered over, turn ordinances into judgments : therefore many, though they are often in duty, they go away worse from duty. If physic be not well made, and the ingredients rightly tempered, it is as bad as poison for the body : so if duties are not well performed, they leave the heart more hard and sinful than before.

Duties unspiritual oft create judgments temporal, 1 Chron. xv. 13. ' The Lord our God made a breach upon us, for that we sought him not after the due order.' Therefore God makes breaches in families and relations, because persons worship him not in that manner and due order which he requires.

3. If we would have our duties spiritual, we must get our hearts spiritual ; an earthly heart cannot be spiritual in duty. Let us beg of God a spiritual palate, to relish a sweetness in holy things ; for want of spiritual hearts we come to duty without delight, and go away without profit : If a man would have the wheels of his watch move regularly, he must mend the spring. Christian, if thou wouldest move

more spiritually in duty, get the spring of thy heart mended.

SECT. 22.

22. A godly man is thorough paced in religion, he obeys every command of God, Acts xiii. 22. 'I have found David a man after my own heart, which shall fulfil all my will.' In the Greek, all my wills. A godly man labours to walk according to the full breadth and latitude of God's law; every command hath the same stamp of divine authority upon it, and he who is godly, will obey one command as well as another, Psalm cxix. 6. 'Then shall I not be ashamed, when I have respect to all thy commandments.'

A godly man goes through all the body of religion, as the sun through all the signs of the zodiac. He that is to play upon a ten-stringed instrument, must strike upon every string, or he spoils all the music. The ten commandments may be compared to a ten-stringed instrument, we must obey every commandment, strike upon every string, or we can make no sweet music in religion. True obedience is filial; it is fit the child should obey the parent in all just and sober commands: God's laws are like the curtains of the tabernacle, which were looped together; they are like a chain of gold, where all the links are coupled: a conscientious man will not willingly break one link of this chain; if one command be violated, the whole chain is broken, James ii. 10. 'Whosoever shall keep the whole law, yet offend in one point, is guilty of all.' A voluntary breach of one of God's laws, involves a man in the guilt, and exposeth him to the curse of the whole law. True obedience is entire and uniform; a good heart, like the needle, points that way which the loadstone draws.

This is a grand difference between a child of God and an hypocrite; the hypocrite doth pick and chuse in religion; some duties he will perform which are more facile, and do gratify his pride, or interest, but other duties he makes no reckoning of, Matt. xxiii. 23. 'Ye pay tythe of mint, and anise, and have omitted the weightier matters of the law, judgment, mercy, and faith.' To sweat in some duties of religion, and freeze in others, is the symptom of a distempered Christian. Jehu was zealous in destroying the idolatry of Baal, but let the golden calves of Jeroboam stand, 2 Kings x. 30. This shows men are not good in truth, when they are good by halves. If your servant should do some of your work you set him about, and leave the rest undone, how would you like that? The Lord saith, 'Walk before me, and be perfect,' Gen. xvii. 1. How are our hearts perfect with God, when we prevaricate with him? Some things we will do, and other things we leave undone; he is good, who is good universally.

There are ten duties God calls for, which a godly man will conscientiously perform; and indeed those duties may serve as so many other characters and touchstones to try our godliness by.

1. A godly man will be often calling his heart to account: he takes the candle of the word, and searcheth his inward parts, Psalm lxxvii. 6. 'I commune with my own heart, and my spirit made diligent search:' a gracious soul searcheth whether there be any duty omitted, any sin cherished; he examines his evidences for heaven; as he will not take his gold upon trust, so neither his grace: he is a spiritual merchant, he casts up the estate of his soul, to see what he is worth: he 'sets his house in order:' often reckonings keep God and conscience friends; a carnal person cannot abide this heart-work, he is ignorant how the affairs go in his soul:

he is like a man, who is well acquainted in foreign parts, but a stranger in his own country.

2. A godly man is much in closet-prayer, he keeps his hours for private devotion; Jacob when he was left alone, wrestled with God, Gen. xxxii. 24. So when a gracious heart is alone, it wrestles in prayer, and will not leave God till it hath a blessing; a devout Christian exerciseth eyes of faith, and knees of prayer.

Hypocrites, who have nothing of religion, besides the frontispiece, love to be seen. Christ hath characterized them, Matt. vi. 5. 'They love to pray in the corners of the streets, that they may be seen.' The hypocrite is devout in the temple; there all will gaze on him; but he is a stranger to secret communion with God; he is in the church a saint, but in his closet an atheist; a good Christian holds intelligence with heaven: Private prayer keeps up the trade of godliness; when closet-holiness is laid aside, there is a stab given to the heart of religion.

3. A godly man is diligent in his calling; he takes care to provide for his family: the church must not exclude the shop. It is a speech of Mr. Perkins, Though a man be endued with excellent gifts, and hears the word with reverence, and receives the sacrament, yet if he practises not the duties of his calling, all is but hypocrisy; religion did never grant a patent for idleness, 2 Thess. ii. 11, 12. 'There are some who walk among you disorderly, working not at all; them that are such, we command and exhort, by our Lord Jesus, that with quietness they work, and eat their own bread.' That bread eats most sweet, which is got with most sweat; a godly man had rather fast, than eat the bread of idleness. Vain professors talk of living by faith, but do not live in a calling; they are like the lilies of the field, they toil not, neither do they spin: an idle person is the devil's tennis-ball, which he bandies up and

down with temptation, and at last the ball falls into the hazard.

4. A godly man sets bounds to himself in things lawful; he abates in matters of recreation and diet, he takes only so much for the recruits of nature, as may the better dispose him for God's service. Hierom lived abstemiously, his diet was a few dried figs and cold water. And Austin in his confessions saith thus, "Lord, thou hast taught me, to go to my meat as to a medicine." If the snaffle of reason, much more should the curbing bit of grace check the appetite: the life of a sinner is brutish; the glutton feeds without fear. Jude 12. and the drunkard drinks without reason. Too much oil chokes the lamp, whereas a lesser quantity makes it burn brighter; a godly man holds the golden bridle of temperance, and will not suffer his table to be a snare.

5. A godly man is careful about moral righteousness; he makes conscience of equity, as well as piety; the scripture hath linked both together, Luke i. 75. 'That we might serve him in righteousness and true holiness:' holiness, there, is the first table; righteousness, there, is the second table: though a man may be morally righteous, and not godly, yet no man can be godly, but he must be morally righteous. This moral righteousness is seen in our dealings with men; a good man observes that golden maxim, Mat. vii. 12. 'Whatsoever ye would that men should do to you, do ye even so to them.' There is a threefold injustice in matters of dealing.

1. Using of false weights, Hos. xii. 7. 'The balances of deceit are in his hands:' men by making their weights lighter make their sin heavier, Amos v. 8. 'They make the ephah small:' the ephah was a measure they used in selling; they made the ephah small, they gave but scant measure; a godly man who takes the Bible in one hand, dares not use false weights in the other

2. Imbasing a commodity, Amos viii. 6. 'They sell the refuse of the wheat:' they would pick out the best grains of the wheat, and sell the worst at the same price as they did the best, Isa. i. 22. 'Thy wine is mixed with water:' they did adulterate their wine, yet made their customers believe it came from the pure grape.

3. Taking a great deal more than the commodity is worth, Lev. xxv. 14. 'If thou sell ought to thy neighbour, ye shall not oppress one another:' a godly man deals exactly but not exactingly, he will sell so as to help himself but not damnify another. His motto is, 'A conscience void of offence towards God and towards men,' Acts xxiii. 16.

The hypocrite separates these two which God hath joined together, righteousness and holiness, he pretends to be pure but is not just: this brings religion into contempt, when men hang forth Christ's colours, yet will use fraudulent circumvention, and under a mask of piety, neglect morality; a godly man makes conscience of the second table as well as the first.

6. A godly man will forgive them that have wronged him, revenge is sweet to nature. A gracious spirit passeth by affronts, forgets injuries, and counts it a greater victory to conquer an enemy by patience than by power: this is truly heroical, 'To overcome evil with good.' Though I would not trust an enemy, yet I would endeavour to love him, though I would exclude him out of my creed, yet not out of my prayer, Mat. v. 44.

Quest. But doth every godly man arrive at this, to forgive, yea, love his enemies?

Ans. He doth it in a gospel sense, that is, 1. He subscribes to it in his judgment, as a thing which ought to be done, Rom. vii. 18. 'With my mind I serve the law of God.' 2. A godly man

mourns that he cannot love his enemies more, Rom. vii. 24. 'O wretched man that I am.' O this base cankered heart of mine, that hath received so much mercy, and can shew so little! I have had talents forgiven me, yet I can hardly forgive pence. 3. A godly man prays that God will give him an heart to forgive his enemies: Lord pluck this root of bitterness out of me, perfume my soul with love, make me a dove without gall. 4. A godly man doth in the strength of Christ resolve and strive against all rancour and virulency of spirit. This is in a gospel-sense to love our enemies; a wicked man cannot do this, his malice boils up to revenge.

7. A godly man lays to heart the miseries of the church, Psal. cxxxvii. 1. 'We wept when we remembered Sion.' I have read of certain trees, whose leaves if cut or touched, the other leaves begin to contract and shrink up themselves, and for a space hang down their heads: such a spiritual sympathy is there among Christians, when other parts of God's church suffer, they feel themselves as it were touched in their own persons. Ambrose reports, that when Theodosius was sick unto death, he was more troubled about the church of God than about his own sickness. When Æneas would have saved Anchises' life, saith he, "Far be it from me that I should desire to live when Troy is buried in its ruins;" there are in music two unisons, if you strike one you shall perceive the other to stir, as if it were affected: when the Lord strikes others, a godly heart is deeply affected, Isa. xvi. 11. 'My bowels shall sound like an harp.' Though it be well with a child of God in his own particular, he dwells in an house of cedar, yet he grieves to see it go ill with the public. Queen Esther enjoyed the king's favour, and all the delights of the court, yet when a bloody warrant was signed for the death of the

Jews, she mourns and fasts, and ventures her own life to save theirs.

8. A godly man is contented with his present condition: if provisions grow low, his heart is tempered to his condition. Many, saith Cato, blame me because I want, and I blame them because they cannot want. A godly man puts a candid interpretation upon providence; when God brews him a bitter cup, this, saith he, is my diet-drink; it is to purge me, and do my soul good, therefore he is well-content, Psal. iv. 11.

9. A godly man is fruitful in good works, Tit. ii. 7. The Hebrew word for godly signifies merciful; implying, that to be godly and charitable are one and the same. A good man feeds the hungry, clothes the naked, 'He is ever merciful,' Psalm xxxvii. 26. The more devout sort of the Jews at this day, distribute the tenth part of their estate to the poor; and they have a proverb among them, give the tenth, and you will grow rich. The hypocrite is all for faith, nothing for works; like the laurel that makes a flourish but bears no fruit.

10. A godly man will suffer persecution: he will be married to Christ, though he settle no other jointure upon him but the cross; he suffers out of choice, Heb. xi. 35. and with a spirit of gallantry. Argerius wrote a letter to his friend, dated, 'From the pleasant garden of the Leonine prison.' The blessed martyrs, who put on the whole armour of God, did, by their courage, blunt the edge of persecution. The juniper tree makes the coolest shadow, and the hottest coal; so persecution makes the coal of love hotter, and the shadow of death cooler.

Thus a godly man goes round the whole circle of religious duties, and obeys God in whatever he commands.

Obj. But it is impossible for any one to walk ac-

according to the full breadth of God's law, and to follow God fully.

Ans. There is a twofold obeying God's law; the first is perfect; when all is done that the law requires, this we cannot arrive at in this life. Secondly, There is an incomplete obedience, which in Christ is accepted. This consists in four things.

1. An approving of all God's commandments, Rom. vii. 12. 'The commandment is just, and holy, and good;' and verse 16. 'I consent to the law that it is good.' There is both assent and consent.

2. A sweet complacency in God's commands, Ps. cxix. 47. 'I will delight myself in thy commandments which I have loved.'

3. A cordial desire to walk in all God's commands, Psalm cxix. 5. 'O that my ways were directed to keep thy statutes.'

4. A real endeavour to tread in every path of the command, Psal. cxix. 59. 'I turned my feet unto thy testimonies.' Zacharias had his failings, he did hesitate through unbelief, for which he was stricken dumb, yet it is said he did walk in all the commandments of the Lord blameless, Luke i. 6. Because he did cordially endeavour to obey God in all things. Evangelical obedience is true for the essence, though not perfect for the degree; and wherein it comes short, Christ puts his merits into the scale, and then there is full weight.

SECT. 23.

23. A godly man walks with God, Gen. vi. 9. 'Noah walked with God.' The age in which Noah lived was very corrupt, verse 5. 'The wickedness of man was great in the earth.' But the iniquity of the times could not put Noah out of his walk; 'Noah walked with God.' Noah is called 'a preacher of righteousness.' 1 Pet. iii. 19, 20. Noah preached,

1. By doctrine: his preaching was (say some of the Rabbins) after this manner, 'Turn ye from your evil ways, that the waters of the flood come not upon you, and cut off the whole seed of the race of Adam.'

2. Noah preached by his life; he preached by his humility, patience, sanctity: Noah walked with God.

Quest. What is it to walk with God?

Ans. Walking with God imports five things.

1. A walking as under God's eye: Noah did reverence a Deity. A godly man sets himself as in God's presence, knowing his Judge looks on, Psal. xvi. 8. 'I have set the Lord always before me.' Here was David's optics.

2. Walking with God implies the familiarity and intimacy the soul hath with God: friends walk together, and solace themselves one with another: the godly make known their requests to God, and he makes known his love to them. There is a sweet intercourse between God and his people, 1 John i.

3. 'Our communion is with the Father, and his Son Jesus.'

3. Walking with God, is walking above the earth: a godly man is elevated above all sublunary objects; that person must ascend very high, who walks with God: a dwarf cannot walk among the stars; nor can a dwarfish earthly soul walk with God.

4. Walking with God, denotes visible piety: walking is a visible posture; grace must be conspicuous to the beholders. He walks with God, who discovers something of God in his carriage: he shines forth in a Bible conversation.

5. Walking with God imports a continued progress in grace; it is not only a step but a walk; there is a going on towards perfection: a godly man doth not sit down in the middle of his way, but goes on till he comes at the end of his faith, 1 Pet. i. 9. Though a good man may be *extra se-*

milam, yet not *extra viam*: he may through infirmity step aside, as Peter did, but he recovers himself by repentance, and goes on in a progress of holiness, Job xvii. 9. 'The righteous also shall hold on his way.'

Use 1. See from hence, how improper it is to call them godly, who do not walk with God: they would have Noah's crown, but they do not love Noah's walk. Most are found in the devil's black walk, Phil. iii. 18. 'Many walk, of whom I tell you weeping, that they are the enemies of the cross of Christ.'

1. Some will commend walking with God, and say it is the rarest life in the world, but will not set one foot in the way? all that commend wine do not come up to the price; many a father commends virtue to his child, but doth not set him a pattern.

2. Others walk a few steps in the good old way Jer. vi. 16. but they retreat back again: if the ways of God were not good, why did they enter into them? If they were good, why did they forsake them? 2 Pet. ii. 21 'For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment.'

3. Others slander walking with God, that it is a melancholy walk, and such as are less zealous, are more prosperous; this God accounts blasphemy, 2 Pet. ii. 2. 'The way of truth shall be evil spoken of:' In the Greek it is, it shall be blasphemed.

4. Others deride walking with God, as if it were a way of foolish preciseness: What, you will be of the holy tribe? You will be wiser than others? There are some persons, if it were in their power, would jeer holiness out of the world: the chair of the scornful stands at the mouth of hell, Prov. xix. 29.

5. Others instead of walking with God, walk after the flesh, 2 Pet. ii. 10.

1. They walk by fleshly opinions. 2. They walk after fleshly lusts.

1. They walk by fleshly opinions. There are six of these.

1. That it is best to do as the most do, to steer after the course of the world; to be in the mode, not to get a new heart, but to get into a new fashion.

2. That reason is the best judge and umpire in matters of religion; we must believe no farther than we can see: for a man to become a fool that he may be wise, 1 Cor. iii. 18. to be saved purely by the righteousness of another, Phil. iii. 9. to keep all by losing all, Mat. x. 39. this the natural man will by no means put in his creed.

3. That a little religion will serve the turn: the lifeless form may in policy be kept up, but zeal is frenzy; the world thinks that religion to be best, which like leaf-gold, is spread very thin.

4. That way is not good which is exposed to affliction: a stick, though it be straight, yet under water it seems crooked: so religion, if it be under affliction, appears to a carnal eye crooked.

5. That all a man's care should be for the present; as that profane cardinal said, He would leave his part in paradise, to keep his cardinalship in Paris.

6. That sinning is better than suffering: it is more discretion to keep the skin whole than the conscience pure. These are such rules as the crooked serpent hath found out, which, whosoever walk by, shall not know peace.

2. They walk after fleshly lusts, they do turn caterers for the flesh, Rom. xiii. 14. Such an one was the emperor Heliogabalus, he so indulged the flesh, that he never sat but among sweet flowers, mixed with amber and musk; he attired himself with purple set with precious stones; he burned in

his lamps, instead of oil, a costly balsam brought from Arabia, very odoriferous; he bathed himself in perfumed waters, he did put his body to no other use but to be a drainer for meat and drink to run through.

Thus sinners walk after the flesh, if a drunken or unclean lust call, they gratify it; they brand all for cowards, who dare not sin after the same rate as they do. These, instead of walking with God, walk contrary to him: lust is the compass they sail by, Satan is their pilot, and hell the port they are bound for.

Use 2. Let us try whether we have this character of the godly, do we walk with God? That may be known,

1. By the way we walk in; it is a private retired way, wherein only some few holy ones walk; therefore it is called a path-way, to distinguish it from the common road, Prov. xii. 21. 'In the path-way thereof is no death.'

2. If we walk with God, then we walk in the fear of God, Gen. v. 22. 'Enoch walked with God.' The Chaldee version renders it, he walked in the fear of the Lord; the godly are fearful of that which may displease God, Gen. xxxix. 9. 'How then can I do this great wickedness, and sin against God?' This is not a base servile fear, but,

1. A fear springing from affection, Hos. iii. 5. a child fears to offend his father, out of the tender affection he bears to him: this made holy Anselm say, If sin were on one side, and hell on the other, I would rather leap into hell, than willingly offend my God.

2. It is a fear joined with affiance, Heb. xi. 7. 'By faith, Noah moved with fear:' faith and fear go hand in hand; when the soul looks upon God's holiness, he fears; when he looks upon God's promises, he believes. A godly man doth tremble, yet

trust; fear preserves reverence, faith preserves cheerfulness; fear keeps the soul from lightness, faith keeps it from overmuch sadness. By this we may know whether we walk with God, if we walk in the fear of God, we are fearful of infringing his laws, and forfeiting his love: it is a brand set upon sinners, Rom. iii. 18. 'They have not the fear of God before their eyes.' The godly fear and offend, Psal. iv. 4. the wicked offend and fear not, Jer. v. 23. 24. Loose and dissolute walking will soon estrange God from us, and make him weary of our company, 2 Cor. iv. 4. 'What communion hath light with darkness?'

Use 3. Let me persuade all who would be accounted godly, to get into Noah's walk, Tho' the truth of grace be in the heart, yet the beauty of it is seen in the walk.

1. Walking with God is very pleasing to God: he that walks with God, declares to the world what is the company he loves most: 'His fellowship is with the Father;' he counts those the sweetest hours which are spent with God; this is very grateful and acceptable to God, Gen. v. 24. 'Enoch walked with God.' And see how kindly God took this at Enoch's hands, Heb. xi. 4. 'He had this testimony that he pleased God.'

2. Close walking with God will be a good means to entice and allure others to walk with him. The apostle exhorts wives to walk so, that the husbands might be won by the conversation of the wives, 1 Pet. iii. 1. Justin Martyr confessed he became a Christian, by beholding the holy and innocent lives of the primitive saints.

3. Close walking with God would put to silence the adversaries of the truth, 1 Pet. ii. 15. A loose carriage puts a sword into wicked men's hands to wound religion: what a sad thing is it, when it shall be said of professors, they are as proud, as cove-

tous, as unjust as others? Will not this expose the ways of God to contempt? But holy and close walking would stop the mouths of sinners, that they should not be able to speak against God's people, without giving themselves the lie. Satan came to Christ, and found nothing in him, John xiv. 30. What a confounding thing will it be to the wicked when they shall have nothing to fasten as a crime upon the godly, but their holiness, Dan. vi. 5. 'We shall not find any occasion against this Daniel, unless we find it against him concerning the law of his God.'

4. Walking with God is a pleasant walk; the ways of wisdom are called, Pleasantness, Prov. iii. 17. Is not the light pleasant? Psal. lxxxix. 15. 'They shall walk, O Lord, in the light of thy countenance.' Walking with God is like walking among beds of spices, which send forth a fragrant perfume. This is it which brings peace, Acts. ix. 31. 'Walking in the fear of the Lord, and in the joy of the Holy Ghost.' While we walk with God, what sweet music doth the bird of conscience make in our breast? Psal. cxxxviii. 5. 'They shall sing in the ways of the Lord.'

5. Walking with God is honourable; it is a credit for one of an inferior rank to walk with a king: What greater dignity can be put on a mortal man, than to converse with his Maker, and to take a turn with God every day?

6. Walking with God leads to rest, Heb. iv. 9. 'There remains a rest for the people of God.' The philosopher saith, Motion tends to rest. Indeed there is a motion which doth not tend to rest: they who walk with their sins shall never have rest, Rev. iv. 8. 'They rest not day and night:' but they that walk with God, shall sit down in the kingdom of God, Luke xiii. 29. as a weary traveller when he comes home sits down and rests him, Rev. iii. 21.

‘To him that overcometh, will I grant to sit with me in my throne.’ A throne denotes honour, and sitting denotes rest.

7. Walking with God is the most safe walking; walking in the ways of sin, is like walking upon the edge of a river: the sinner treads upon the banks of the bottomless pit, and if death gives him a jog, he tumbles in; but it is safe walking in God’s way, Prov. iii. 23. ‘Then shalt thou walk in thy way safely: he walks safe who walks with a guard; he that walks with God shall have God’s Spirit to guard him from sin, and God’s angels to guard him from danger, Psal. xci. 11.

8. Walking with God will make death sweet; it was Augustus’ wish that he might have a quiet easy death without much pain. If any thing make our pillow easy at death, it will be this, that we have walked with God in our generation: Do we think walking with God can do us any hurt? Did we ever hear any cry out upon their death-bed, that they have been too holy, that they have prayed too much, or walked with God too much? no; that which hath cut them to the heart, hath been this, that they have not walked more closely with God; they have wrung their hands, and torn their hair, to think that they have been so bewitched with the pleasures of the world: close walking with God, will make our enemy death, to be at peace with us. King Ahasuerus, when he could not sleep, called for the Book of Records, and read in it, Esther vi. 1. So, when the violence of sickness causeth sleep to depart from our eyes, and we can call for conscience (that book of records) and find written in it, such a day we humbled our souls by fasting, such a day our hearts melted in prayer; such a day we had sweet communion with God; what a reviving will this be? How may we look death in the face with comfort, and say, Lord, now take us up to thee in heav-

en; where we have so often been by affection, let us now be by fruition.

9. Walking with God is the best way to know the mind of God: friends who walk together, impart their secrets one to another, Psal. xxv. 14. 'The secret of the Lord is with them that fear him.' Noah walked with God, and the Lord revealed a great secret to him, of destroying the old world, and saving him in the ark. Abraham walked with God, Gen. xxiv. 40. and God made him one of his privy council, Gen. xviii. 17. 'Shall I hide from Abraham that thing which I do?' God doth sometimes sweetly unbosom himself to the soul in prayer, and in the holy supper, as Christ made himself known to the disciples, in the breaking of bread, Luke xxiv. 35.

10. They who walk with God shall not be wholly left of God: the Lord may retire himself for a time, to make his people cry after him the more, but he will not quite leave them, Isa. liv. 8. 'I hid my face for a moment, but with everlasting kindness will I have mercy on thee.' God will not cast off any of his old acquaintance, he will not part with one that hath borne him company. 'Enoch walked with God, and he was not, for God took him,' Gen. v. 24. He took him up to heaven, as the Arabic renders it; 'Enoch was lodged in the bosom of divine love.'

Quest. How may we do to walk with God?

Ans. Get out of the old road of sin: he that would walk in a pleasant meadow, must turn out of the road. The way of sin is full of travellers, there are so many travelling in this road, that hell, though it be of a great circumference, is fain to enlarge itself, and make room for them, Isa. v. 14. This way of sin seems pleasant, but the end is damnable. 'I have,' saith the harlot, 'perfumed my bed with myrrh, aloes, and cinnamon, Prov. vii.

17. See how with one sweet, the cinnamon, there were two bitters, myrrh, and aloes: for that little sweet in sin at present, there will be a far greater proportion of bitterness afterwards: therefore get out of these briers, you cannot walk with God and sin, 2 Cor. vi. 14. 'What fellowship hath righteousness with unrighteousness?'

2. If you would walk with God, get acquaintance with him, Job xxii. 21. 'Acquaint now thyself with him.' Know God in his attributes and promises; strangers do not walk together.

3. Get all differences removed, Amos iii. 3. 'Can two walk together except they are agreed? This agreement and reconciliation is made by faith, Rom. iii. 25. 'Whom God hath set forth to be a propitiation, through faith in his blood.' When once we are friends, then we shall be called up to the mount as Moses, and have this dignity conferred on us, to be the favourites of heaven, and to walk with God.

4. If you would walk with God, get a liking to the ways of God: they are adorned with beauty, Prov. iv. 18. sweetened with pleasure, Prov. iii. 17. fenced with truth, Rev. xv. 3. accompanied with life, Acts ii. 28. lengthened with eternity, Hab. iii. 6. be enamoured with the way of religion, and you will soon walk in it.

5. If you would walk with God, take hold of his arm; such as walk in their own strength, will soon grow weary and tire: Psal. lxxi. 16. 'I will go in the strength of the Lord God:' We cannot walk with God without God; let us press him with his promise, Ezek. xxxvi. 27. 'I will cause you to walk in my statutes.' If God take us by the hand, then we shall walk and not faint, Isa. xl. 31.

SECT. 24.

24. He who is godly labours to be an instrument of making others godly: he is not content to go to heaven alone, but would bring others thither: spiders work only for themselves, but bees work for others. A godly man is both a diamond and a loadstone; a diamond for the sparkling lustre of grace, and a loadstone for his attractiveness, he is ever drawing others to the embracing of piety: living things have a propagating virtue: where religion lives in the heart, there will be an endeavour to propagate the life of grace in those we converse with, Philemon ver. 10. 'My son Onesimus, whom I have begotten in my bonds.' Though God be the fountain of grace, yet the saints are pipes to transmit living streams to others. This thirsty endeavour after the conversion of souls, proceeds,

1. From the nature of godliness, it is like fire, which assimilates and turns every thing into its own nature: where there is the fire of grace in the heart, it will endeavour to inflame others: grace is an holy leaven, which will be seasoning and leavening others with divine principles. Paul would fain have converted Agrippa; how did he court him with rhetoric? Acts xxvi. 27. 'King Agrippa, believest thou the prophets? I know that thou believest:' his zeal and eloquence had almost captivated the King, verse 28. 'Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.'

2. A godly man attempts the conversion of others, out of a spirit of compassion: grace makes the heart tender; a godly man cannot choose but pity such as are in the gall of bitterness; he sees what a deadly cup is a brewing for the wicked; they must, without repentance, be bound over to God's wrath; the fire which rained on Sodom, was

but a painted fire in comparison of hell-fire ; this is a fire with a vengeance, Jude vii. ' Suffering the vengeance of eternal fire : ' now, a godly man seeing captive sinners ready to be damned, labours to convert them from the error of their way, 2 Cor. v. 11. ' Knowing the terror of the Lord, we persuade men.'

8. A goodly man endeavours the good of others, out of an holy zeal he bears to Christ's glory : the glory of Christ is dear to him, as his own salvation ; therefore that this may be promoted, he labours to bring in souls to Christ.

It is a glory to Christ, when multitudes are born to him : every star adds a lustre to the sky, every convert is a member added to Christ's body, and a jewel adorning his crown. Though Christ's glory cannot be increased, as he is God, yet, as he is Mediator, it may ; the more are saved, the more Christ is exalted : why else should the angels rejoice at the conversion of a sinner, Luke xv. 10. but because now Christ's glory shines the more ?

Use 1. This excludes them from the number of the godly, who are spiritual eunuchs, they labour not to promote the salvation of others. Did men love Christ, they would endeavour to draw as many as they could to him. He who loves his captain, will persuade others to come under his banner ; this unmasks the hypocrite. Tho' an hypocrite may make a show of grace himself, yet he never minds the procuring grace in others ; he is without bowels, I may allude to that, Zech. xi. 9. ' That which dies let it die, and that which is cut off, let it be cut off.' Let souls go to the devil, he cares not.

2. How far are they from being godly, who instead of endeavouring grace in others, labour to destroy all hopeful beginnings of grace in them ? Instead of drawing them to Christ, they draw them

from Christ; their work is to poison and mischief souls: this mischieving of souls is three ways.

1. By evil edicts: so Jeroboam made Israel sin, 1 Kings xvii. 26. He forced them to idolatry.

2. By evil examples: examples speak louder than precepts; but principally the examples of great ones are influential: men placed on high, are like the pillar of cloud, when that went, Israel went; if great ones move irregularly, others will follow after.

3. By evil company; the breath of sinners is infectious; they are like the dragon which cast a flood out of his mouth, Rev. xii. 15. They cast a flood of oaths out of their mouth: Wicked tongues are set on fire of hell, James iii. 6. The sinner finds match and powder, and the devil finds fire: The wicked are ever setting snares and temptations before others, as the prophet speaks in another sense, Jer. xxxv. 5. 'I set pots full of wine, and cups, and said unto them, drink.' So the wicked set pots of wine before others, and make them drink till reason be stupified, and lust enflamed: these are prodigiously wicked, who make men proselytes to the devil; how sad will their doom be, who, besides their own sins, have the blood of others to answer for?

4. If it be the sign of a godly man to promote grace in others, then much more ought he to promote it in his near relations. A godly man will be careful that his children should know God: he would be sorry that any of his flesh should burn in hell; he labours to see Christ formed in them, who are himself in another edition. Austin saith, that his mother Monica travelled with greater care and pain for his spiritual birth, than for his natural.

The time of childhood is the fittest time to be sowing seeds of religion in our children, Is. xxviii. 9. 'Whom shall we make understand doctrine?

‘Them that are weaned from the milk, that are drawn from the breasts.’ The wax, while it is soft and tender, will take any impression: children while they are young, will fear a reproof, when they are old they will hate it.

1. It is pleasing to God that our children should know him betimes: when you come into a garden, you love to pluck the young bud, and smell to it; God loves a saint in the bud: of all the trees the Lord made choice of in a prophetic vision, it was the almond tree, which blossoms one of the first of the trees, Jer. ii. 11. Such an almond tree is an early convert.

2. By endeavouring to bring up our children in the fear of the Lord, we shall provide for God’s glory when we are dead. A godly man should not only honour God while he lives, but do something that may promote God’s glory when he is dead: our children being seasoned with gracious principles, will stand up in our room, when we are gone, and will glorify God in their generation. A good piece of ground doth not only bear a fore-crop, but an after-crop; he that is godly doth not only bear God a crop of obedience himself while he lives, but by principling his child with religion, he bears God an after-crop when he is dead.

Use 2. Let all who have God’s name named upon them, do what in them lies to advance piety in others: a knife touched with the loadstone will draw the needle; he whose heart is divinely touched with the loadstone of God’s Spirit, will endeavour to draw those who are near him to Christ. The heathen could say, “We are not born for ourselves only.” The more excellent any thing is, the more communicative; in the body every member is diffusive, the eye conveys light, the head spirits, the liver blood; a Christian must not move altogether within his own circle, but endeavour the welfare of

others ; to be diffusively good, makes us resemble God, whose sacred influence is universal.

And surely it will be no grief of heart when conscience can witness for us, that we have brought glory to God in this manner, by labouring to fill heaven.

Not that this is any way meritorious, or hath any casual influence upon our salvation. Christ's blood is the cause? but our promoting God's glory, in the conversion of others, is a signal evidence of our salvation : as the rainbow is not a cause why God will not drown the world, but it is a sign that he will not drown it ; or as Rahab's scarlet thread she hung out of the window, was not a cause why she was exempted from destruction, but it was a sign of her being exempted ; so our building up others in the faith, is not a cause why we are saved, but it is a symbol of our piety, and a presage of our felicity.

And thus I have shown the marks and characters of a godly man. If a person thus described be reputed a fanatic, then Abraham, and Moses, and David, and Paul, were fanatics, which I think none will dare to affirm but atheists.

CAAP. V.

Containing Two Conclusions.

CONCERNING the characteristical signs afore-mentioned, I shall lay down two conclusions.

1. These characters are a Christian's box of evidences ; for as an impenitent sinner hath the signs of reprobation upon him, whereby, as by so many spots and tokens, he may know he shall die ; so he who can shew these happy signs of a godly man, may see the symptoms of salvation in his soul, and know he is 'passed from death to life ;' he is as sure to go to heaven as if he were in heaven already ;

such a person is undoubtedly a member of Christ, and if he should perish, then something of Christ might perish.

These blessed characters, may comfort a Christian under all worldly dejections : and diabolical suggestions : Satan tempts a child of God with this, that he is an hypocrite, and hath no title to the land of promise ; a Christian may pull out these evidences and put the devil to prove, that ever any wicked man or hypocrite had such a fair certificate to shew for heaven : Satan may sooner prove himself a liar, than the saint an hypocrite.

2. He who hath one of these characters in truth, hath seminally all, he who hath one link of a chain hath the whole chain.

Obj. But may a child of God say, “ Either I have not all these characters, or they are so weakly wrought in me, that I cannot discern them ? ”

Ans. To satisfy this scruple, you must diligently observe the distinction the scripture gives of Christians ; it casts them into several classes and orders ; some are little children, who are but newly laid to the breast of the gospel ; others are young men, who are grown to more maturity of grace, others are fathers who are ready to take their degree of glory, 1 John ii. 12. 13, 14. Now, you who are not in the first rank or classes, yet you may have the vitals of godliness, as well as those who have arrived at an higher stature in Christ ; the scripture speaks of the cedar, and the bruised reed, the last of which is as true a plant of the heavenly paradise as the other ; so that the weakest ought not to be discouraged ; all have not these characters of godliness written in text letters, if they be but dimly stamped upon their souls, God can read the work of his Spirit there. Though the seal be but weakly set upon the wax, it ratifies the will, and gives a real conveyance of an estate : if there be found but some

good thing towards the Lord, as it was said of Abijah, 1 Kings xiv. 18. God will accept it.

CHAP. VI.

Containing the First Use, exhorting all to become godly.

Use 1. FROM all that hath been said, I would draw three great uses.

First, Such as are still in their natural estate; who never yet did relish any sweetness in the things of God; let me beseech them in the bowels of Christ, that they would labour to get these characters of the godly engraven upon their hearts; tho' godliness be the object of the world's scorn and hatred, as in Tertullian's days the name of a Christian was a crime, yet be not ashamed to espouse godliness; know, that persecuted godliness, is better than prosperous wickedness; what will all the world avail a man without godliness? To be learned and ungodly, is like a devil transformed into an angel of light; to be beautiful and ungodly, is like a fair picture hung in an infected room; to be honourable in the world and ungodly, is like an ape in purple, or like that image which had an head of gold upon feet of clay; it is godliness that ennobles and consecrates the heart, making God and angels fall in love with it.

Labour for the reality of godliness, rest not in the common workings of God's Spirit; think not that it is enough to be intelligent and discursive, a man may discourse of religion to the admiration of others, yet not feel the sweetness of those things in his own soul: the lute gives a melodious sound to others, but is not at all sensible of the sound itself; Judas could make an elegant discourse of Christ, but did not feel virtue from him.

Rest not in having your affections a little stirred;

an hypocrite may have affections of sorrow, as Ahab; affections of desire, as Balaam, these are slight and flashy, and do not amount to real godliness. Oh! labour to be as the king's daughter, 'glorious within, Psal. xlv. 13.

That I may persuade the sons of men to become godly, I shall lay down some forcible motives and arguments, and the Lord make them as nails fastened by his Spirit.

1. Let men seriously weigh their misery, while they remain in a state of ungodliness; which may make them hasten out of this Sodom: the misery of ungodly men appears in nine particulars.

1. They are in a state of death, Eph. ii. 1. 'Dead in trespasses: dead they must needs be who are cut off from Christ, the principle of life; for as the body without the soul is dead, so is the soul without Christ. This spiritual death is visible in the effect; it bereaves men of their senses: sinners have no sense of God in them, Eph. iv. 19. 'Who being without feeling:' all their moral endowments, are but strewing flowers upon a dead corpse; and what is hell, but a sepulchre to bury the dead in.

2. Their offerings are polluted: not only the ploughing, Prov. xxi. 4. but the praying of the wicked is sin, Prov. xv. 8. 'The sacrifice of the wicked is an abomination to the Lord.' If the water be foul in the well it cannot be clean in the bucket; if the heart be full of sin, the duties cannot be pure: in what a strait is every ungodly person? if he doth not come to the ordinance, he is a contemner of it, if he doth come, he is a defiler of it.

3. Such as live and die ungodly, have no right to the covenant of grace, Eph. ii. 12. 'At that time ye were without Christ, strangers from the covenants of promise.' And to be without covenant, is to be like one in the old world without an

ark. The covenant is the gospel-charter which is enriched with many glorious privileges, but who may plead the benefit of this covenant? Surely only such whose hearts are inlaid with grace. Read the charter, Ezek. xxxvi. 26. 'A new heart will I give you, and I will put my Spirit within you:' then it follows, ver. 28. 'I will be your God.' A person dying in his ungodliness, hath no more to do with the new covenant than a ploughman hath to do with the privileges of a corporation.

God's writing is always before his seal, 2 Cor. iii. 3. 'Ye are declared to be the epistle of Christ, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.' Here is a golden epistle, the writing is the work of faith, the table it is written in, is the heart, the finger that writes it is the Spirit; now, after the Spirit's writing, follows the Spirit's sealing, Eph. i. 13. 'After ye believed, ye were sealed with the Spirit;' that is, ye were sealed up to an assurance of glory: what have ungodly men to do with the seal of the covenant, who have not the writing?

4. The ungodly are spiritual fools, Psal. lxxv. 4. 'I said unto the fools, deal not foolishly; and to the wicked, lift not up the horn.' If one had a child very beautiful, yet if he were a fool, the parent would take little joy in him. The scripture hath dressed the sinner in a fool's coat: and let me tell you, better be a fool void of reason, than a fool void of grace: this is the devil's fool, Prov. xiv. 9. Is not he a fool who refuseth a rich portion? God offers Christ and salvation, but the sinner refuseth this portion, Psal. lxxxix. 11. 'Israel would none of me.' Is not he a fool who prefers an annuity before an inheritance? Is not he a fool who tends his mortal part, and neglects his angelical part? As if one should paint the wall of his house,

and let the timber rot: is not he a fool who will feed the devil with his soul? As that emperor who fed his lion with pheasant. Is not he a fool who lays a snare for himself? Prov. i. 18. Who consults his own shame? Hab. ii. 10. Who loves death? Prov. viii. 36.

3. The ungodly are vile persons, Nah. i. 14. 'I will make thy grave, for thou art vile.' Sin makes men base, it blots their name, it taints their blood; Psal. xiv. 3. 'They are altogether become filthy;' in the Hebrew it is, they are become stinking. Call wicked men ever so bad, you cannot call them out of their name: they are swine, Matt. vii. 6. Vipers, Matt. iii. 7. Devils, John vi. 70. The wicked are the dross and refuse, Psal. cxix. 119. And heaven is too pure to have any dross mingled with it.

6. Their temporal mercies are continued in judgment; the wicked may have health and estate, yea, more than heart can wish, Psal. lxxiii. 8. 'But their table is a snare,' Psal. lxix. 22. Sinners have their mercies with God's leave, but not with his love: the people of Israel had better been without their quails, than to have had such sour sauce. The ungodly are usurpers, they want a spiritual title to what they possess: their good things are like cloth taken up at the drapers which is not paid for; death will bring in a sad reckoning at last.

7. Their temporal judgments are not removed in mercy: Pharaoh had ten arrows shot at him (ten plagues) and all those plagues were removed, but his heart remained hard, those plagues were not removed in mercy: it was not a preservation, but a reservation: God reserved him for a signal monument of his justice, when he was drowned in the depth of the sea: God may relieve men's persons, when he doth not remit their sins; the wicked may have sparing mercy, but not saving mercy.

8. The ungodly while they live are exposed to

the wrath of God, John iii. 36. 'He that believeth not, the wrath of God abideth on him.' He who wants grace, is like one who wants a pardon, he is every hour in fear of execution: how can a wicked man rejoice? Over his head the sword of God's justice hangs, and under him hell-fire burns.

9. The ungodly at death must undergo God's fury and indignation, Psal. ix. 17. 'The wicked shall be turned into hell.' I have read of a loadstone in Ethiopia, which hath two corners, with one it draws the iron to it, with the other it puts the iron from it: so, God hath two hands, of mercy and justice, with the one he will draw the godly to heaven, with the other he will thrust the sinner to hell: and, O how dreadful is that place! It is called a fiery lake, Rev. xx. 15. a lake, to denote the plenty of torments in hell; a fiery lake, to shew the fierceness of them: fire is the most torturing element. Strabo in his geography mentions a lake in Galilee, of such a pestiferous nature, that it scaldeth off the skin of whatsoever is cast into it: but alas, that lake is cool, compared with this fiery lake, into which the damned are thrown. To demonstrate this fire terrible, there are two most pernicious qualities in it. 1. It is sulphurous, it is mixed with brimstone, Rev. xxi. 8. Which is unsavoury and suffocating. 2. It is inextinguishable; though the wicked shall be choked in the flames, yet not consumed, Rev. xx. 10. 'And the devil was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.' Behold the deplorable condition of all ungodly ones in the other world, they shall have a life that always dies and a death that always lives: may not this affright men out of their sins, and make them become godly? unless they are resolved to try how hot hell-fire is.

2. What rare persons the godly are, Prov. xii. 26. 'The righteous is more excellent than his neighbour.' As the flower of the sun, as the wine of Lebanon, as the sparkling upon Aaron's breastplate, such is the orient splendour of a person embellished with godliness: the excellency of the persons of the godly, appears in seven particulars.

1. They are precious, therefore they are set apart for God, Psalm iv. 3. 'Know that the Lord hath set apart him that is godly for himself.' We set apart things that are precious; the godly are set apart as God's peculiar treasure' Psalm. cxxxv. 4. As his garden of delight, Cant. iv. 12. As his royal diadem, Isa. xlii. 3. The godly are the excellent of the earth, Psalm. xvi. 2. Comparable to fine gold, Lam. iv. 2. Double refined, Zech. xiii. 9. They are the glory of the creation, Isa. xlvi. 18. Origen compares the saints to sapphires and chrystal: God calls them Jewels, Mal. iii. 17. They are so:

1. For their value: Diamonds, saith Pliny, were not known a long time, but among Princes, and were hung upon their diadems: God doth so value his people, that he will give kingdoms for their ransom, Isa. xliii. 5. He laid his best jewel to pawn for them, John iii. 16.

2. They are jewels for their lustre: if one pearl of grace doth shine so bright that it doth delight Christ's heart, Cant. iv. 9. 'Thou hast ravished my heart with one of thine eyes:' that is, one of thy graces: then how illustrious are all the graces met in a constellation?

2. The godly are honourable, Isa. xliii. 4. 'Thou hast been honourable; the godly are a crown of glory in the hand of God, Isa. xxxii. 29. They are plants of renown, Ezek. xvi. 14. They are not only vessels of mercy, but vessels of honour, 2 Tim. ii. 11. Aristotle calls honour, the chief good thing. The godly are near a-kin to the blessed

Trinity; they have the tutelage and guardianship of angels: they have 'God's name written upon them,' Rev. iii. 12. and 'the Holy Ghost dwelling in them,' 2 Tim. i. 14.

The godly are a sacred priesthood: the priesthood under the law was honourable; the king's daughter was wife to Jehoiada the priest, 2 Chron. xxii. 11. It was a custom among the Egyptians, to have their kings chosen out of their priests. The saints are a divine priesthood to offer up spiritual sacrifices, 1 Pet. ii. 9. They are co-heirs with Christ, Rom. viii. 17. They are kings, Rev. i. 6. Fovarinus relates of an ancient king, who invited a company of poor Christians, and made them a great feast, and being asked why he shewed so much respect to persons of such mean birth and extract, he told them, 'These I must honour as the children of the most High God, they will be kings and princes with me in another world. The godly are in some sense higher than the angels: the angels are Christ's friends, these are his spouse; the angels are called Morning Stars, Job xxxviii. 7. but the saints are clothed with the Sun of Righteousness, Rev. xii. 1. All men, saith Chrysostom, are ambitious of honour; behold then, the honour of the godly! Prov. vii. 8. 'Wisdom is the principal thing, therefore get wisdom; exalt her, and she shall promote thee, she shall bring thee to honour, when thou dost embrace her.' The trophies of the saints' renown will be erected in another world.

3. The godly are beloved of God, Psal. xlvii. 4. 'The excellency of Jacob whom he loved:' an holy heart is the garden where God plants the flower of his love: God's love to his people is an ancient love, it bears date from eternity, Eph. i. 4. he loves them with a choice, distinguishing love, they are the 'dearly beloved of his soul,' Jer. xii. 7. The men of the world have bounty dropping from God's

fingers, but the godly have love dropping from God's heart: he gives the one a golden cup, the other a golden kiss; he loves the godly as he loves Christ, John xvii. 26. it is the same love for kind, though not for degree: here the saints do but sip of God's love, in heaven they shall drink of rivers of pleasure, Psalm xxxvi. 8. And this love of God is permanent; death may take away their life from them, but not God's love from them, Jer. xxxi. 3. 'I have loved thee with a love of perpetuity.'

4. The godly are prudent persons, they have 1. Good insight. And 2. Good foresight.

1. They have good insight, 1 Cor. ii. 16. 'He that is spiritual judgeth all things:' the godly have insight into 1. Persons. And 2. Things.

1. They have insight into persons: they have the anointing of God; and by a spirit of discerning, they can see some difference between the precious and the vile, Jer. xv. 19. God's people are not censorious, but they are judicious; they can see a wanton heart through a naked breast and a spotted face; they can see a revengeful spirit through a bitter tongue; they can guess at the tree by the fruit, Matt. xii. 33. They can see the plague tokens of sin appear in the wicked, which makes them remove from the tents of those sinners, Num. xvi. 26.

2. The godly have insight into things mysterious.

1. They can see much of the mystery of their own hearts: take the greatest politician, who understands the mystery of state, yet he doth not understand the mystery of his own heart; you shall hear him swear his heart is good: but a child of God sees much heart-corruption, 1 Kings viii. 38. tho' some flowers of grace grow there, yet he sees how fast the weeds of sin grow, therefore is continually weeding his heart by repentance and mortification.

2. The godly can discern the mystery of the times, 1 Chron. xii. 32. 'The children of Issachar

were men that had understanding of the time.' The godly can see when an age runs dregs, when God's name is dishonoured, his messengers despised, his gospel eclipsed; the people of God labour to keep their garments pure, Rev. xvi. 15. their care is, that the times may not be the worse for them, nor they the worse for the times.

3. The godly understand the mystery of living by faith, Heb. x. 38. 'The just shall live by faith,' they can trust God, where they cannot trace him; they can fetch comfort out of a promise, as Moses did water out of the rock: Hab. iii. 17. 'Though the fig-tree doth not blossom, yet I will rejoice in the Lord.'

2. The godly have good foresight: 1. They foresee the evil of a temptation, 2 Cor. ii. 11. 'We are not ignorant of his devices.' The wicked swallow temptations like pills, and when it is too late, feel those pills grip their conscience: but the godly foresee a temptation, and will not come near; they see a snake under the green grass: they know Satan's kindness is craftiness; he doth as Jephtha's daughter, he brings forth the timbrel, and danceth before men with a temptation, and then brings them very low, Judges xi. 35.

2. The godly foresee temporal danger, Prov. xxii. 3. 'A prudent man foreseeth the evil, and hideth himself.' The people of God see when the cloud of wrath is ready to drop upon a nation, and they get into their chambers, Isa. xxvi. 20. the attributes and promises of God; and into the cliffs of the rock, the bleeding wounds of Christ, and hide themselves; well therefore may they be baptized with the name of wise virgins.

5. The godly are the bulwark of a nation, 2 Kings ii. 12. 'O my father! the chariot of Israel, and the horsemen thereof.' The godly are the pillars to keep a city and nation from falling; they stave off

judgment from a land: It was said of old, so long as Hector lived, Troy could not be demolished: God would do nothing to Sodom till Lot was gone out of it, Gen. xix. 22. Golden Christians are brazen walls. The Lord would soon break up house in the world, were it not for the sake of a few religious ones: would God, think we, preserve the world only for drunkards and swearers? he would soon sink the ship of church and state, but that some of his elect are in it: yet such is the indiscretion of some men as to injure the saints, and to count them burdens, which are the chief blessings; Isa. xix. 24.

6. The godly are of a brave heroic spirit, Num. xiv. 24. 'My servant Caleb, because he had another spirit.' An excellent spirit was found in Daniel, chap. v. 12. The godly hate that which is base and sordid, they will not enrich their purses by enslaving their consciences; they are noble and courageous in God's cause, Prov. xxviii. 1. 'The righteous are bold as a lion.' The saints live suitably to their high birth, they breathe after God's love, they aspire after glory, they set their feet where worldly men set their heart; they display the banner of the gospel lifting up Christ's name and interest in the world.

7. The godly are happy persons: king Balak sent to curse the people of God, but the Lord would not suffer it, Numb. xxii. 12. 'God said unto Balaam, thou shalt not curse the people, for they are blessed:' and Moses afterwards records it as a thing memorable, that that intended curse of the king, God did convert into a blessing, Deut. xxiii. 5. 'The Lord thy God turned the curse into a blessing unto thee.' They must needs be happy who are always on the strongest side, Psalm. cxviii. 6. 'The Lord is on my side:' they are happy who have all conditions sanctified to them, who are crowned

with peace while they live, Psalm cxix. 165. and with glory when they die, Psalm lxxiii. 24. And may not this tempt all to become godly? Deut. xxxiii. 29. 'Happy art thou, O Israel, a people saved by the Lord.'

3. To endeavour after godliness, is most rational.

1. It is the highest act of reason, for a man to become another man: if while he remains in nature's soil, he is poisoned with sin, no more actually fit for communion with God, than a toad is fit to be made an angel, then it is very consonant to reason, that he should endeavour after a change.

2. It is rational, because this change is for the better, Eph. v. 8. 'Now are ye light in the Lord.' Will not any man be willing to exchange a dark prison for a king's palace? Will he not change away his brass for gold? Thou that becomest godly changest for the better: thou changest thy pride for humility, thy uncleanness for holiness: thou changest a lust that will damn thee for a Christ that will save thee; were not men besotted, had not their fall beat off their head-piece, they would see it were the most rational thing in the world to become godly.

4. The excellency of godliness.

The excellency of godliness appears several ways.

1. Godliness is our spiritual beauty, Psalm cx. 3. 'The beauties of holiness:' godliness is to the soul, as the light to the world, to illustrate and adorn it. It is not greatness sets us off in God's eye, but goodness: what is the beauty of the angels but their sanctity? Godliness is the curious embroidery and workmanship of the Holy Ghost: a soul furnished with godliness is damasked with beauty, it is enamelled with purity; this is the 'clothing of wrought gold,' which makes the king of heaven fall in love with us: were there not an excellency in holiness, the hypocrite would never go about to paint it: godli-

ness sheds a glory and lustre upon the saints : what are the graces, but the golden feathers in which Christ's dove shines? Psalm lxxviii. 13,

2. Godliness is our defence ; grace is called the armour of light, Rom. xiii. 12. it is light for beauty, and armour for defence. A Christian hath armour of God's making which cannot be shot through ; he hath the shield of faith, the helmet of hope, the breast-plate of righteousness ; this is armour of proof, which defends against the assaults of temptation, and the terror of hell.

3. Godliness breeds solid peace, Psal. cxix. 165. 'Great peace have they that love thy law.' Godliness composeth the heart, making it sedate and calm, like the upper region, where there are no winds and tempests. How can that heart be unquiet where the Prince of peace dwells, Col. i. 27. 'Christ in you.' An holy heart may be compared to the doors of Solomon's temple, 1 Kings vi. 32. which were made of 'olive-tree, carved with open flowers.' There is the olive of peace, and the open flowers of joy in that heart : godliness doth not destroy a Christian's mirth, but refine it ; his rose is without prickles, his wine without froth : he must needs be full of joy and peace who is a favourite of heaven ; he may truly sing a *requiem* to his soul, and say, 'Soul take thy ease,' Luke xii. 19. King Ptolemy asked one how he might be in rest when he dreamed? He replied, "Let piety be the scope of all thy actions:" if one should ask me how he should be in rest when he is awake? I would return the like answer, Let his soul be inlaid with godliness.

4. Godliness is the best trade we can drive, it brings profit ; wicked men say, 'it is in vain to serve God, and what profit is it?' Mal. iii. 14. To be sure there is no profit in sin, Prov. x. 2. 'Treasures of wickedness profit nothing.' But, 'godliness is profitable,' 1 Tim. iv. 8. It is like digging

in a gold mine, where there is gain as well as toil: godliness makes God himself over to us as a portion, Psal. xvi. 1. The Lord is the portion of my inheritance: If God be our portion, all our estate lies in jewels; where God gives himself, he gives every thing else; he who hath the manor hath all the royalties belonging to it: God is a portion that can neither be spent nor lost, Psal. lxxiii. 26. Thus we see godliness is a thriving trade.

And as godliness brings profit with it, so it is profitable for all things, 1 Tim. iv. 8. What is so besides godliness? Food will not give a man wisdom, gold will not give him health, honour will not give him beauty; but godliness is useful for all things, it fenceth off all troubles, it supplies all wants, it makes soul and body completely happy.

5. Godliness is an enduring substance, it knows no fall of the leaf. All worldly delights have a death's-head upon them; they are but shadows, and they are flying: earthly comforts are like Paul's friends who brought him to the ship, and there left him, Acts xx. 38. So, these will bring a man to his grave, and then take their farewell: but godliness is a possession we cannot be robbed of, it runs parallel with eternity; force cannot weaken it, age cannot wither it; it out-braves sufferings, it out-lives death, Prov. x. 2. Death may pluck the stalk of the body, but the flower of grace is not hurt.

6. Godliness is so excellent, that the worst men would have it when they are going hence: though at present godliness be despised, and under a cloud, yet at death all would be godly. A philosopher asking a young man, Whether he would be rich Croesus, or virtuous Socrates? answered, He would live with Croesus, and die with Socrates: So, men would live with the wicked in pleasure, but die with the godly, Numb. xxiii. 10. 'Let me die the death of the righteous, and let my end be like his.' If then

godliness be so desirable at death, why should we not pursue after it now? godliness is as needful now, and would be more feasible.

5. There are but few godly: they are as the gleanings after vintage; most receive the 'mark of the beast,' Rev. xiii. 17. The devil keeps open house for all comers, and he is never without guests: this may prevail with us to be godly; if the number of the saints be so small, how should we labour to be found among these pearls? Rom. ix. 27. 'But a remnant shall be saved:' it is better going to heaven with a few, than to hell in the crowd.

6. Consider how vain and contemptible other things are, about which persons void of godliness busy themselves: men are taken up about the things of this life, and, 'What profit hath he that hath laboured for the wind?' Eccl. v. 16. can the wind fill? what is gold but dust? Amos iii. 8. which will sooner choke than satisfy: pull off the mask of the most beautiful thing under the sun, and look what is within, there is care and vexation; and the greatest care is yet behind, and that is account: the things of the world are but as a bubble in the water, or a meteor in the air.

But godliness hath a real worth in it; if you speak of true honour, it is to be born of God: if of true valour, it is 'to fight the good fight of faith:' if of true delight, it is to have 'joy in the Holy Ghost.' Oh then espouse godliness! Here is reality to be had; of other things we may say as Zech. x. 2. 'They comfort in vain.'

CHAP. VII.

Prescribing some Helps to Godliness.

Quest. **BUT** what shall we do that we may be godly?

Ans. I shall briefly lay down some rules or helps to godliness.

1. Be diligent in the use of all means that may promote godliness, Luke xiii. 24. 'Strive to enter in at the strait gate:' what is purpose without pursuit? when you have made your estimate of godliness, prosecute those mediums which are most expedient for obtaining it.

2. If you would be godly, take heed of the world: it is hard for a clod of dust to become a star, 1 John ii. 15. 'Love not the world:' many would be godly, but the honours and profits of the world divert them; where the world fills both head and heart, there is no room for Christ; he whose mind is rooted in the earth, is likely enough to deride godliness; when our Saviour was preaching against sin, the Pharisees, who were covetous, derided him, Luke xvi. 14. The world eats out the heart of godliness, as the ivy eats out the heart of the oak; the world kills with her silver darts.

3. Inure yourselves to holy thoughts: serious meditation represents every thing in its native colour; it shews an evil in sin, and a lustre in grace. By holy thoughts the head grows clearer, and the heart better, Psal. cxix. 59. 'I thought on my ways, and turned my feet unto thy testimonies.' Did men step aside a little out of the noise and hurry of business, and spend but half an hour every day in thinking about their souls and eternity, it would produce a wonderful alteration in them, and tend very much to a real and blessed conversion.

4. Watch your hearts: it was Christ's watch-word to his disciples, Matt. xxiv. 42. 'Watch therefore;' the heart will precipitate us to sin before we are aware; a subtle heart needs a watchful eye; watch your thoughts, your affections; the heart hath a thousand doors to run out at: O keep close centinel in your souls! stand continually upon your watch-tower, Hab. ii. 1. When you have prayed against sin, watch against temptation; most wickedness in the world is committed for want of watchfulness; watchfulness maintains goodness, it is the selfedge which keeps religion from raveling out.

5. Make conscience of spending your time, Eph. v. 16. 'Redeeming the time:' many persons fool away their time; some in idle visits, others in recreations and pleasures, which secretly bewitch the heart, and take it off from better things: what are our golden hours for, but to mind our souls? Time misimproved, is not time lived, but time lost. Time is a precious commodity; a piece of wax in itself is not much worth, but as it is affixed to the label of a will, and conveys an estate, so it is of great value: thus time, simply in itself, is not so considerable, but as salvation is to be wrought out in it, and a conveyance of heaven depends upon the well improving of it; so it is of infinite concernment.

6. Think of your short stay in the world, 1 Chron. xxix. 15. 'Our days on the earth are as a shadow, and there is none abiding.' There is but a span between the cradle and the grave: Solomon saith, 'There is a time to be born, and a time to die,' Eccl. iii. 2. but mentions no time of living, as if that were so short it were not worth naming; and time, when it is once gone, cannot be recalled; the scripture compares time to a flying eagle, Job ix. 26. yet, herein time differs from the eagle, the eagle flies forward, and then back again, but time

bath wings only to flee forward, it never returns back.

The serious thoughts of our short abode here would be a great means to promote godliness; what if death should come before we are ready? what if our life should breathe out, before God's Spirit hath breathed in? He that considers how fitting and winged his life is, will hasten his repentance; when God is about to make a short work, he will not make a long work.

7. Possess yourself with this maxim, that godliness is the end of your creation; God never sent men into the world, only to eat and drink and put on fine clothes, but that they 'might serve him in righteousness and holiness,' Luke i. 75. God made the world only as an attiring-room to dress our souls in; he sent us hither upon the grand errand of godliness: should nothing but the body, the brutish part, be looked after? This were basely to degenerate, yea, to invert and frustrate the very end of our being.

8. Be often among the godly: they are the 'salt of the earth,' and will help to season you. Their counsels may direct, their prayers may quicken: such holy sparks may be thrown into your breasts, as may kindle devotion in you: it is good to be among the saints to learn the trade of godliness, Prov. xiii. 20. 'He that walketh with wise men shall be wise.'

CHAP. VIII.

Exhorting such as have made a profession of godliness, to persevere.

Use 2. **M**Y next use is to exhort those who wear the mantle, and in the judgment of others are looked upon as godly, that they would

persevere, Heb. x. 28. 'Let us hold fast the profession of our faith.' This is a seasonable exhortation in these times, when the devil's factors are abroad, whose whole work is to unsettle people, and make them fall off from that former strictness in religion which they have professed. It is much to be lamented to see Christians,

1. **Wavering in religion:** how many do we see unresolved and unsteady; like Reuben, 'unstable as water,' Gen. xlix. 4. These the apostle fitly compares to 'waves of the sea, and wandering stars,' Jude 13. They are not fixed in the principles of religion. Beza writes of one Bolsechus, his religion changed like the moon: Such were the Ebionites, who kept the Jewish sabbath, and the Christian: many professors are like the river Euripus, ebbing and flowing in matters of religion; they are like reeds, bending every way, either to the mass, or the Koran: they are like the planet mercury, which doth vary, and is seldom constant in its motion. When men think of heaven, and the recompense of reward, then they will be godly; but when they think of persecution, then they are like the Jews, who deserted Christ, and 'walked no more with him,' John vi. 66. Did men's faces alter as fast as their opinions, we should not know them: to be thus vacillant and wavering in religion, argues lightness: feathers are blown any way, so are feathery Christians.

2. It is to be lamented to see men fall from that godliness which once they seemed to have: they are turned to worldliness and wantonness; the very mantle of their profession is fallen off: and indeed if they were not fixed stars, it is no wonder to see them falling stars. This spiritual epilepsy, or falling-sickness, was never more rife; this is a dreadful sin, for men to fall from that godliness they seemed once to have. Chrysostom saith, Apostates are worse than

they who are openly flagitious, they bring an evil report upon godliness. The apostate, saith Tertulian, seems to put God and satan in the balance, and having weighed both their services, prefers the devil's service, and proclaims him to be the best master, in which respect the apostate is said to put 'Christ to open shame,' Heb. vi. 6.

This will be bitter in the end, Heb. x. 38. What a worm did Spira feel in his conscience? How did Stephen Gardiner cry out in horror of mind upon his death-bed, that he had denied his Master with Peter, but he had not repented with Peter.

That we may be steadfast in godliness, and persevere, let us do two things.

1. Let us take heed of those things which will make us by degrees fall off from our profession.

2. Let us beware of covetousness, 2 Tim. iii. 2. 'Men shall be covetous.' ver. 5. 'Having a form of godliness, but denying the power.' One of Christ's own apostles was caught with a silver bait: covetousness will make a man betray a good cause, and make shipwreck of a good conscience. I have read of some in the time of the emperor Valens, who denied the Christian faith, to prevent the confiscation of their goods.

3. Beware of unbelief, Heb. iii. 12. 'Take heed lest there be in any of you an evil heart of unbelief, in departing from the living God.' No evil like an evil heart, no evil heart like an unbelieving heart; why so? It makes men depart from the blessed God; he that believes not God's mercy will not dread his justice; infidelity is the nurse of apostasy; therefore unbelieving and unstable go together, Psal. lxxviii. 22. 'They believed not in God,' ver. 41. 'They turned back and tempted God.'

4. Take heed of cowardliness: he must needs be evil who is afraid to be good, Prov. xxix. 25. 'The

fear of man bringeth a snare.' They who fear danger more than sin, to avoid danger will commit sin. Origen out of a spirit of fear, offered incense to the idol. Aristotle saith, 'The reason why the camelion turns into so many colours, is through excessive fear: fear will make men change their religion, as often as the camelion doth her colour. Christian, thou who hast made a profession of godliness so long, and others have noted thee for a saint in their calendar, why dost thou fear, and begin to shrink back? The cause is good which thou art embarked in; thou fightest against sin; thou hast a good captain which marcheth before thee; Christ 'the Captain of thy salvation,' Heb. ii. 10. What is it thou fearest? Is it loss of liberty? What is liberty worth when conscience is in bonds? Better lose thy liberty and keep thy peace, than lose thy peace and keep thy liberty? Is it loss of estate? dost thou say as Amaziah, 2 Chron. xxv. 9. 'What shall we do for the hundred talents?' I would answer with the prophet, 'the Lord can give thee much more than this:' he hath promised thee in this life an hundred-fold, and if that be not enough he will give thee life everlasting, Mat. xix. 29.

2. If you would hold fast the profession of godliness, use all means for perseverance. 1. Labour for a real work of grace in your soul; grace is the best fortification, Heb. xi. 9. 'It is a good thing that the heart be established with grace.'

Quest. What is this real work of grace?

Ans. It consists in two things.

1. It lies in an heart humbling work: the thorn of sin pricked Paul's conscience, Rom. vii. 9. 'Sin revived, and I died.' Though some are less humbled than others, as some bring forth children with less pangs, yet all have pangs.

2. Grace lies in an heart-changing work, 1 Cor. vi. 11. 'But ye are washed, but ye are sanctified;'

a man is so changed, as if another soul did live in the same body; if ever you would hold out in the ways of God, get this vital principle of grace; why do men change their religion, but because their hearts were never changed? they do not fall away from grace, but for want of grace.

2. If you would hold on in godliness, be deliberate and judicious, weigh things well in the balance, Luke xiv. 28. 'Which of you intending to build a tower, sitteth not down first and counteth the cost?' think with yourselves, what it will cost you to be godly: you must expect the hatred of the world, John xv. 19. the wicked hate the godly for their piety, it is strange they should do so; do we hate a flower because it is sweet? the godly are hated for the perfume of their graces; is a virgin hated for her beauty? the wicked hate the godly for the beauty of holiness which shines in them: and secret hatred will break forth into open violence, 2 Tim. iii. 12. Christians must count the cost before they build; why are people so hasty in laying down religion, but because they were so hasty in taking it up?

3. If you would hold fast your profession, get a clear distinct knowledge of God; know the love of the Father, the merit of the Son, the efficacy of the Holy Ghost. Such as know not God aright, will by degrees renounce their profession: the Samaritans sometimes sided with the Jews, when they were in favour, afterwards they disclaimed all kindred with the Jews, when they were persecuted by Antiochus; and no wonder they did shuffle so in their religion, if you consider what Christ saith of the Samaritans, John iv. 23. 'Ye worship ye know not what;' they were enveloped with ignorance; blind men are apt to fall, so are they who are blinded in their minds.

4. If you would persist in godliness, enter upon

it purely, out of choice, Psal. cxix. 30. 'I have chosen the way of truth:' espouse godliness for its own worth; he that would persevere, must rather chuse godliness with reproach, than sin with all its worldly pomp; he who takes up religion for fear, will lay it down again for fear; he who embraceth godliness for gain, will desert it when the jewels of preferment are pulled off; be not godly out of a worldly design, but a religious choice.

5. If you would persevere in godliness, labour after integrity; this will be a golden pillar to support you; a tree that is hollow must needs be blown down; the hypocrite sets up in the trade of religion, but he will soon break, Psal. lxxviii. 37. 'Their heart was not right with him, neither were they steadfast:' Judas was first a sly hypocrite, and then a traitor; if a piece of copper be gilded, the gilding will wash off, nothing will hold on but sincerity, Psal. xxv. 21. 'Let integrity preserve me:' How many storms was Job in? not only Satan, but God himself set against him, Job vii. 20. which was enough to have made him desist from being godly; yet Job stood fast, because he stood upright, Job xxvii. 6. 'My righteousness I hold fast, and will not let it go; my heart shall not reproach me, so long as I live.' Those colours hold best which are laid in oil; if we would have our profession hold its colour, it must be laid in the oil of sincerity.

6. If you would hold out in godliness, hold up the life and fervour of duty, Rom. xii. 11. 'Fervent in spirit, serving the Lord:' We put coals to the fire to keep it from going out; when Christians grow into a dull formality, they begin to be dispirited, and by degrees abate in their godliness; none so fit to make an apostate as a lukewarm professor.

7. If you would persevere in godliness, be much in the exercise of self-denial, Matt. xi. 24. 'Let him deny himself,' self-ease, self-ends; whatever comes in

competition with, or stands in opposition to Christ's glory and interest, must be denied; self is the great snare; self-love undermines the power of godliness. The young man in the gospel might have followed Christ, but that something of self hindered, Matt. xix. 20, 22. Self-love is self-hatred; he will never get to heaven that cannot get beyond himself.

8. If you would hold on in godliness, preserve an holy jealousy over your hearts, Rom. xi. 20. 'Be not high-minded, but fear;' he that hath gun-powder in his house, fears lest it should catch fire; sin in the heart is like gun-powder, it may make us fear, lest a sparkle of temptation falling upon us, should blow us up. There are two things may make us always jealous of our hearts; the deceits of our hearts, and the lusts of our hearts: when Peter was afraid he should sink, and cried to Christ, 'Lord, save me,' then Christ took him by the hand and helped him, Matt. xiv. 31. but when Peter grew confident, and thought he could stand alone, then Christ suffered him to fall. Oh, let us be suspicious of ourselves, and in an holy sense, 'clothe ourselves with trembling,' Ezek. xxvi. 16.

9. If you would continue your progress in godliness, labour for assurance, 2 Pet. i. 10. 'Give diligence to make your calling and election sure;' he who is sure God is his God, is like a castle built upon a rock, all the powers of hell cannot shake him: how can he be constant in religion, who is at a loss about his spiritual estate, and knows not whether he hath grace or no? It will be a difficult matter for him to die for Christ, who doth not know that Christ died for him; assurance establisheth a Christian in shaking times; he is the likeliest to bear witness to the truth, who hath the Spirit of God bearing witness to his heart, Rom. viii. 16. Oh give diligence! be much in prayer, reading, holy

conference; these are the oil, without which the lamp of assurance will not shine.

10. If you would hold out in godliness, lay hold of God's strength: God is called the strength of Israel, 1 Sam. xv. 29. It is in his strength we stand, more than in our own; the child is safest in the nurse's hands; it is not our holding God, but his holding us preserves us; a little pinnacle tied fast to a rock is safe, so are we when we are tied to the Rock of ages, Eph. vi. 10.

CHAP. IX.

Motives to Persevere in Godliness.

THAT I may excite Christians to persevere in the profession of godliness, I shall propose these four considerations.

1. It is the glory and crown of a Christian to be gray-headed in godliness, Acts xxi. 16. 'Mnason of Cyprus, an old disciple:' what an honour is it to see a Christian's garments red with blood, yet his conscience pure white, and his graces green and flourishing?

2. How do sinners persevere in their sins? they are settled on their lees, Zeph. i. 12, the judgments of God will not deter or remove them; they say to their sin, as Ruth to Naomi, Ruth i. 16. 'Where thou goest I will go, the Lord do so to me, and more, if ought but death part thee and me:' so nothing shall part between men and their sins; Oh! what a shame is it, that the wicked should be fixed in evil, and we unfixed in good? that they should be more constant in the devil's service than we are in Christ's.

3. Our perseverance in godliness may be a means to confirm others; Cyprian's hearers followed him to the place of his suffering, and seeing his steadfast-

ness in the faith, cried out, 'Let us also die with our holy pastor.' Phil. i. 14. 'Many of the brethren, waxing confident by my bonds, are much more bold to speak the word.' Paul's zeal and constancy did animate the beholders; his prison-chain made converts in Nero's court; and two of those converts were afterwards martyrs, as history relates.

4. We shall lose nothing by our perseverance in godliness: There are eight glorious promises which God hath entailed upon the persevering saints.

The first is, Rev. ii. 10. 'Be thou constant to the death, and I will give thee a crown of life.' Christian, thou mayest lose the breath of life, but not the crown of life.

The second promise is, Rev. ii. 7. 'To him that overcometh, will I give to eat of the tree of life.' This tree of life is the Lord Jesus: this tree infuseth life and prevents death; in the day we eat of this tree, our eyes shall indeed be opened to see God.

The third promise is, Rev. ii. 17. 'To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.' This promise consists of three branches. 1. I will give to eat of the hidden manna; this is mysterious, it signifies the love of God, which is manna for its sweetness, and hidden for its rarity. 2. I will give him a white stone; this is absolution, it may be called a precious stone, saith Hieron. 3. And in the stone a new name; that is adoption; he shall be reputed an heir of heaven, and no man can know it, saving he who hath the privy seal of the Spirit to assure him of it.

The fourth promise is, Rev. iii. 5. 'He that overcometh the same shall be clothed in white raiment, and I will not blot his name out of the book of life, but I will confess his name before my Fa-

ther, and before his angels.' The persevering saint shall be clothed in white; this is an emblem of joy, Eccl. ix. 8. he shall put off his mourning, and be clothed in the white robe of glory; and I will not blot his name out of the book of life: God will blot a believer's sins out, but he will not blot his name out: the book of God's decree hath no errata in it. But I will confess his name; he who hath owned Christ on earth, and worn his colours, when it was death to wear them, Christ will not be ashamed of him, but will confess his name before his Father, and the holy angels. Oh, what a comfort and honour will it be to have a good look from Christ at the last day; nay, to have Christ own us by name, and say, 'These were they who stood up for my truth, and kept their garments pure in a defiling age; 'These shall walk with me in white, for they are worthy.'

The fifth promise is, Rev. iii. 12. 'Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God.' Here are many excellent things couched in this promise; I will make him a pillar in the temple of my God: the hypocrite is a reed shaken with the wind, but the conquering saint shall be a glorious pillar; a pillar for strength, and a pillar in the temple for sanctity; and he shall go no more out: I understand this of a glorified state, he shall go no more out: that is, after he hath overcome, he shall go no more out to the wars; he shall never have sin or temptation more to conflict with, no more noise of drum or cannon shall be heard; but the believer having won the field, he shall now stay at home, and divide the spoil. And I will write upon him the name of my God; that is, he shall be openly acknowledged for my child; as the Son bears his father's name. How honourable must

that saint be who hath God's name written upon him! And I will write upon him the name of the city of my God; that is, he shall be enrolled as a denizen or citizen of the new Jerusalem above, he shall be made free of the angelical society.

The sixth promise is, Rev. ii. 26. 'He that overcometh, and keepeth my works unto the end, to him will I give power over the nations.' This may have a double mystery, either it may be understood of the saints dwelling upon earth, they shall have power over the nations; their zeal and patience shall overpower the adversaries of truth, Acts vi. 10. or principally, it may be understood of the saints triumphing in heaven, they shall have power over the nations; they shall share with Christ in some of his power: they shall join with him in judging the world at the last day. 1 Cor. vi. 2. 'Know ye not that the saints shall judge the world?'

The seventh promise is, Rev. iii. 21. 'To him that overcometh will I grant to sit with me on my throne.' 1. Here is the saints dignity, they shall sit upon the throne. 2. Their safety, they shall sit with Christ; Christ holds them fast, and none shall pluck them out of his throne; the saints may be turned out of their houses, but they cannot be turned out of Christ's throne; men may as well pluck a star out of the sky, as a saint out of the throne.

The eighth promise is, Rev. ii. 18. 'I will give him the morning-star: Though the saints may be sullied with reproach in this life, they may be termed factious and disloyal; Paul himself suffered trouble, in the opinion of some, as an evil-doer, 2 Tim. ii. 9. yet God will bring forth the saint's righteousness as the light, and they shall shine as the morning-star, which is brighter than the rest, I will give him the morning-star, Rev. xxii. 16. This morning-star is meant of Christ, as if Christ had said, I will give the persevering saint some of my beauty, I

will put some of my splendid rays upon him, he shall have the next degree of glory to me, as the morning-star is next the sun.

○ what soul-ravishing promises are here! who would not persevere in godliness? He that is not wrought upon by these promises, is either a stone or a brute.

CHAP. X.

The Third Use referring to the Godly.

Use 3. **L**ET me in the next place direct myself to those who have a real work of godliness upon their hearts; and I would speak to them by way of,

1. Caution. 2. Counsel. 3. Comfort.

1. By way of caution, that they do not blur these characters of grace in their souls; tho' God's children cannot quite deface their graces, yet they may disfigure them; too much carnal liberty may weaken their evidences, and so dim their lustre that they cannot be read. These characters of the godly are precious things, the gold and crystal cannot be compared with them. O keep them fair written in your hearts! and they will be so many living comforts in a dying hour; it will not affright a Christian to have all the signs of death in his body, when he can see all the signs of grace in his soul; he will say as Simeon, 'Lord, now lettest thou thy servant depart in peace.'

2. By way of counsel, you who are enriched with the treasure of godliness, bless God for it: this flower doth not grow in nature's garden: when you had listed yourselves under the devil, and taken pay on his side, fighting against your own happiness, that then God should come with converting grace, and put forth a loving and gentle violence, causing you

to espouse his quarrel against Satan; when you had lain many years soaking in wickedness, as if you had been par-boiled for hell, that then God should lay you a steeping in Christ's blood, and breathe holiness into your heart, O what cause have you to write yourselves eternal debtors to free grace. He denies God to be the author of his grace, who doth not give him the praise of it; O acknowledge the love of God; admire distinguishing mercy, set the crown of your praise upon the head of free grace. If we are to be thankful for the fruits of the earth, much more for the fruits of the Spirit; it is well there is an eternity coming, when the saints shall triumph in God, and make his praise glorious.

3. Let me speak to the godly by way of comfort; you that have but the least dram of godliness in sincerity, let me give you two rich consolations.

1. That Jesus Christ will not discourage the weakest grace, but will cherish and preserve it to eternity: grace which is but newly budded, shall by the beams of the Sun of Righteousness be concocted and ripened into glory: this I shall speak more fully to in the next.

CHAP. XI.

Shewing that the least degree of godliness shall be preserved.

MAT. xiii. 20. *A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.*

THIS text is spoken prophetically of Christ; he will not insult over the infirmities of his people, he will not crush grace in the infancy; 'A bruised reed shall he not break, and smoking flax

shall he not quench,' Isa. xlii. 3. I begin with the first, the bruised reed.

Quest. What is to be understood here by a reed?

Ans. It is not to be taken literally, but mystically: It is a rational reed; the spiritual part of man, the soul, which may well be compared to a reed, because it is subject to imbecility, and shaking in this life, till it grow up unto a firm cedar in heaven.

Quest. What is meant by a bruised reed?

Ans. It is a soul humbled and bruised in the sense of sin, it weeps, but doth not despair; it is tossed upon the waves of fear, yet not without the anchor of hope.

Quest. What is meant by Christ's not breaking this reed?

Ans. The sense is, Christ will not discourage any mournful spirit, who is in the pangs of the new birth: if the bruise of sin be felt, it shall not be mortal: 'A bruised reed shall he not break.' In the words there is a *meiosis*, he will not break, that is, he will bind up the bruised reed, he will comfort it.

The result of the whole is, to show Christ's compassion to a poor dejected sinner, that smites upon his breast, and dares hardly lift up his eye for mercy, the bowels of the Lord Jesus yearn towards him, this bruised reed he will not break.

In the text there are two parts: 1. A supposition, a soul penitentially bruised. 2. A proposition, it shall not be broken.

Doct. The bruised soul shall not be broken, Psal. cxlvii. 3. 'He bindeth up their wounds.' For this end Christ received both his mission and unction, that he might bind up the bruised soul, Isa. lxi. 1. 'The Lord hath anointed me to bind up the broken-hearted,' But why will not Christ break a bruised reed?

1. Out of the sweetness of his nature, Jam. v. 11.

'The Lord is very pitiful,' he bestows bowels in other creatures, therefore is called, 'The Father of mercies,' 2 Cor. i. 3, and surely he himself is not without bowels: when a poor soul is afflicted in spirit, God will not exercise harshness towards it, lest he should be thought to put off his own tender disposition. Hence it is, the Lord hath been ever solicitous for his bruised ones: as the mother is most careful of her children that are weak and sickly, Isa. xl. 11, 'He shall gather the lambs with his arm, and carry them in his bosom.' Such as have been spiritually bruised, who, like lambs, are weakly and tender, Christ will carry them in the arms of free grace.

2. Jesus Christ will not break the bruised reed, because a contrite heart is his sacrifice, Psal. li. 17. A bruised spirit sends forth tears, which are as precious wine, Psal. lvi. 8. A bruised soul is big with holy desires; yea, is sick of love; therefore if a bruised reed hath such virtue in it, Christ will not break it; no spices when they are bruised are so fragrant to us, as a contrite spirit is to God.

3. The bruised reed shall not be broken, because it doth so nearly resemble Christ; Jesus Christ was once bruised on the cross, Isa. liii. 10, 'It pleased the Lord to bruise him;' his hands and his feet were bruised with the nails, his side was bruised with the spear: a bruised reed resembles a bruised Saviour; nay, a bruised reed is a member of Christ, which, though it be weak, Christ will not cut off, but cherish so much the more.

1. Will not Christ break the bruised reed? This tacitly implies he will break unbruised reeds; such as were never touched with trouble of spirit, but live and die in impenitency, these are hard reeds, or rather rocks; Christ will not break a bruised reed, but he will break an hard reed: many know not what it is to be bruised reeds; they are bruised out-

wardly by affliction, but they are not bruised for sin; they never knew what the pangs of the new birth meant. You shall hear some thank God they were always quiet, they never had any anxiety of spirit; these bless God for the greatest curse: such as are not bruised penitentially, shall be broken judicially; they whose hearts would not break for sin, shall break with despair; in hell there is nothing to be seen but an heap of stones, and an hammer; an heap of stones, that is hard hearts, and an hammer, that is God's power and justice, breaking them in pieces.

2. Will not Christ break a bruised reed? See then the gracious disposition of Jesus Christ, he is full of clemency and sympathy; though he may bruise the soul for sin, he will not break it: the surgeon may lance the body, and make it bleed, but he will bind up the wound; as Christ hath beams of majesty, so bowels of mercy: Christ gives the lion in his scutcheon, and the lamb: the lion in respect of his fierceness to the wicked, Psal. 1. 22. and the lamb in respect of his mildness to his people; his name is Jesus, a Saviour, and his office is an healer, Mal. iv. 2. Christ made a plaster of his own blood to heal a broken heart: Christ is the quintessence of love. One saith, if the sweetness of all flowers were in one flower, how sweet would that flower be; How full of mercy is Christ, in whom all mercy meets? Christ hath a skilful hand, and a tender heart: he will not break a bruised reed.

Some are so full of ostracism and cruelty, as to add affliction to affliction, which is to lay more weight on a dying man; but our Lord Jesus is a 'compassionate high-priest,' Heb. ii. 17. 'He is touched with the feeling of our infirmity;' every bruise of the soul goes to his heart; none refuse Christ but such as do not know him: he is nothing

but love incarnated: he himself was bruised, to heal them that are bruised.

3. See then what encouragement here is for faith! Had Christ said, he would break the bruised reed, then indeed there were ground for despair; but when Christ saith, he will not break a bruised reed, this opens a door of hope for humble bruised souls. Can we say we have been bruised for sin, why do we not believe? Why do we go drooping under our fears and discouragements, as if there were no mercy for us? Christ saith, 'He will heal the broken in heart,' Psal. cxlvii. 3. No, saith unbelief, he will not heal me: Christ saith he will cure the bruised soul; no, saith unbelief, he will kill it, unbelief, as it makes our comforts void; so it goes about to make the word void; as if all God's promises were but forgeries, or like blanks in a lottery: hath the Lord said, he will not break a bruised reed, can truth lie? O what a sin is unbelief! Some think it dreadful to be among the number of drunkards, swearers, whoremongers, let me tell you, it is no less dreadful to be among the number of unbelievers, Rev. xxi. 8. Unbelief is worse than any other sin, because it brings God into suspicion with the creature, it robs him of the richest jewel of his crown, and that is his truth, 1 John v. 10. 'He that believeth not, hath made God a liar.'

O then, let all humbled sinners go to Jesus Christ: Christ was bruised with desertion to heal them who are bruised with sin: if you can shew Christ your sores, and touch him by faith, you shall be healed of all your soul-bruises: will Christ not break thee? then do not undo thyself by despair.

Use 2. Will Jesus Christ not break a bruised reed? then it reproves those who do what in them lies to break the bruised reed; and they are such as go about to hinder the work of conversion in others, when they see them wounded and troubled for sin,

they dishearten them, by telling them, that religion is a sour melancholy thing, they had better return to their former pleasures. When an arrow of conviction is shot into their conscience, these pull it out again, and will not suffer the work of conviction to go forward. Thus when the soul is almost bruised, they hinder it from a thorough bruise: This is for men to be devils to others: if to shed the blood of another makes a man guilty, what is it to damn another's soul?

Use 3. This text is a spiritual honey-comb, dropping consolation into all bruised hearts; as in the body, when there is a lipothymy, or fainting of the vital spirits, we apply cordials; so when sinners are bruised for their sins, I shall give them some cordial-water to revive them: this text is comfortable to a poor soul, who sits with Job among the ashes, and is dejected in the sense of its unworthiness: Ah! saith the soul, I am unworthy of mercy; what am I, that ever God should look upon me? those who have greater parts and graces, perhaps may obtain a look from God, but alas! I am unworthy; doth thy unworthiness trouble thee? what more unworthy than a bruised reed? yet there is a promise made to that, 'A bruised reed he will not break;' the promise is not made to the fig-tree, or olive, which are fertile plants, but to the bruised reed. Though thou art despicable in thine own eyes, a poor shattered reed, yet thou mayest be glorious in the eyes of the Lord; let not thy unworthiness discourage thee: if thou seest thyself vile, and Christ precious, this promise is thine, Christ will not break thee, but will bind up thy wounds.

Quest. But how shall I know that I am savingly bruised?

Ans. Did God ever bring thee upon thy knees? hath thy proud heart been humbled? didst thou ever see thyself a sinner: and nothing but a sinner?

didst thou ever with a weeping eye, look upon Christ? and did those tears drop from the eye of faith? This is a gospel bruising: Canst thou say, Lord, though I do not see thee, ye I love thee, though I am in the dark, yet I cast anchor? This is to be a bruised reed.

Obj. But I fear I am not bruised enough.

Ans. It is hard to prescribe a just measure of humiliation; it is in the new birth, as in the natural, some bring forth with more pangs, some with fewer; but would you know when you are bruised enough? When your spirit is so troubled, that you are willing to let go those lusts which did bring in the greatest income of pleasure and delight; when sin is not only discarded but disgusted, then you have been bruised enough; then the physic is strong enough, when it hath purged out the disease; then the soul is bruised enough, when the love of sin is purged out.

Obj. But I fear I am not bruised as I should be, I find my heart so hard.

Ans. 1. We must distinguish between hardness of heart, and an hard heart; the best heart may have some hardness; but though there be some hardness in it; it is not an hard heart; denominations are from the better part: if we come into a field that hath tares and wheat in it, we do not call it a field of tares, but a wheat field; so, though there be hardness in the heart, as well as softness, yet God, who judgeth by that part which is more excellent, looks upon it as a soft heart.

2. There is a great difference between the hardness in the godly and the wicked; the one is natural, the other is only accidental; the hardness in a wicked man is like the hardness of a stone, which is an innate continued hardness; the hardness in a child of God, is like the hardness of ice, which is soon melted with the sun beams; perhaps God hath

at present withdrawn his Spirit, whereupon the heart is congealed as ice, but let God's Spirit, as the sun, return and shine upon the heart, now it hath a gracious thaw upon it, and it melts in love.

3. Dost thou not grieve under thy hardness? thou sighest for want of groans, thou weepest for want of tears: the hard reed cannot weep; if thou wert not a bruised reed, all this moisture could not come from thee.

Obj. 3. But I am a barren reed, I bring forth no fruit; therefore I fear I shall be broken.

Ans. Gracious hearts are apt to overlook the good that is in them; they can spy the worm in the leaf, but not the fruit. Why dost thou say thou art barren? If thou art a bruised reed, thou art not barren. The spiritual reed ingrafted into the true vine is fruitful; there is so much sap in Christ, as makes all who are inoculated into him to bear fruit; Christ distils grace, as drops of dew, upon the soul, Hos. xiv. 5, 6. 'I will be as the dew unto Israel, he shall grow as the lily, his branches shall spread, and his beauty shall be as the olive-tree.' That God, who made the dry rod blossom, will make the dry reed flourish.

So much for the first expression in the text: I proceed now to the second, 'The smoking flax shall he not quench.'

Quest. What is meant by smoke?

Ans. By smoke is meant corruption: smoke is offensive to the eye, so sin offends the pure eye of God.

Quest. What is meant by smoking flax?

Ans. It is meant grace mingled with corruption: with a little fire there may be much smoke, so with a little grace there may be much corruption.

Quest. What is Christ's not quenching the smoking flax?

Ans. The meaning is, though there be but a spark

of grace with much sin, Christ will not put out this spark. In the words there is a figure, 'he will not quench,' that is, he will increase: nothing more easy than to quench smoking flax, the least touch doth it; but Christ will not quench it; he will not blow the spark of grace out, but blow it up; he will increase it into a flame; he will make this smoking flax a burning taper.

Doct. That a little grace mixed with much corruption shall not be quenched. For the illustrating of this I shall shew you,

1. That often a little grace is mixed with much corruption. 2. That this little grace interlined with corruption shall not be quenched. 3. The reasons of the proposition.

1. Often in the godly a little grace is mingled with much corruption, Mark ix. 24. 'Lord, I believe,' there was some faith; 'Help my unbelief;' there was corruption mixed with it: there are in the best saints interweavings of sin and grace: a dark side with the light: much pride mixed with humility, much earthliness with heavenliness: grace in the godly doth relish of an old crab-tree stock. Nay, in many of the regenerate there is more corruption than grace, so much smoke that you can scarce discern any fire, so much distrust, that you can hardly see any faith, so much passion that you can hardly see any meekness. Jonah a peevish prophet, he quarrels with God: nay, he justifies his passion, Jonah iv. 9. 'I do well to be angry to death:' here was so much passion, that it was hard to see any grace. A Christian in this life is like a glass that hath more froth than wine; or like a diseased body that hath more humours than spirits; this may humble the best, to consider how much corruption is interlarded with their grace.

2. This little grace mixed with much corruption shall not be quenched: 'The smoking flax he will

not quench.' The disciples' faith was at first but small, 'They forsook Christ and fled,' Mat. xxvi. 56. Here was smoking flax, but Christ did not quench that little grace, but cherish and animate it; their faith afterwards grew stronger, and they did openly confess Christ, Acts iv. 29, 30. here was the flaming flax.

3. The reasons why Christ will not quench the smoking flax.

1. Because this little light which is in the smoking flax is of divine production, it comes from the Father of lights, and the Lord will not quench the work of his own grace: every thing by the instinct of nature will preserve its own: the hen that hatcheth her young will preserve and cherish them, she will not destroy them as soon as they are hatched: God, who hath put this tenderness into the creature to preserve its young, will much more cherish the work of his own Spirit in the heart. Will he light up the lamp of grace in the soul, and then put it out? This would neither be for his interest nor honour.

2. Christ will not quench the beginnings of grace, because a little grace is precious as well as more: a small pearl is of value. Though the pearl of faith be little, yet if it be a true pearl, it shines gloriously forth in God's eye: a goldsmith makes reckoning of the least filings of gold, and will not throw them away: the apple of the eye is but little, yet of great use, it can at once view an huge part of the heavens: a little faith can justify; a weak hand can tie the nuptial knot; a weak heart can unite to Christ as well as a strong; a little grace makes us like God: a silver penny bears the king's image upon it as well as a larger piece of coin: the least dram of grace bears God's image on it, and will God destroy his own image. When the temples in Greece were demolished, Xerxes caused the temple of Di-

ana to be preserved for the beauty of its structure ; when God shall destroy all the glory of the world, and set it on fire, yet he will not destroy the least grace, because it bears a print of his own likeness upon it ; that little spark in the smoking flax is a ray and beam of God's own glory.

8. Christ will not quench the smoking flax, because this little light in the flax may grow bigger : grace is resembled to a grain of mustard-seed, of all seeds it is the least, but ' when it is grown, it is the greatest among herbs, and becometh a tree,' Matt. xiii. 32. The greatest grace was once little ; the oak was once an acorn ; the most renowned faith in the world was once in its spiritual infancy ; the greatest flame of zeal was once but smoking flax : grace, like the waters of the sanctuary, riseth higher. If then the least embryo and seed of holiness be of a ripening and growing nature, the Lord will not suffer it to be abortive.

4. Christ will not quench the smoking flax, because when he preserves a little light in a great deal of smoke, here the glory of his power shines forth ; the trembling soul thinks it shall be swallowed up of sin, but God by preserving a little quantity of grace in the heart ; nay, by making that spark prevail over corruption, as the fire from heaven ' licked up the water in the trench,' 1 Kings xviii. 38. Now, God gets himself a glorious name, and carries away the trophies of honour, 2 Cor. xii. 9. ' My strength is made perfect in weakness.'

1. See the different dealings of God and men, men for a little smoke will quench a great deal of light ; God for a great deal of smoke will not quench a little light. It is the manner of the world, if they see a little failing in another, for that failing they will pass by and quench a great deal of worth : this is our nature, to aggravate a little fault, and diminish a great deal of virtue ; to see the infirmities,

and darken the excellencies of others; as we take more notice of the twinkling of a star, than the shining of a star; we censure others for their passion, but do not admire them for their piety. Thus for a little smoke that we see in others, we quench much light.

God doth not this, for a great deal of smoke he will not quench a little light: he sees the sincerity, and overlooks many infirmities, the least sparks of grace he cherisheth, and blows them gently with the breath of his Spirit, till they break forth into a flame.

2. If Christ will not quench the smoking flax, then we must not quench the smoking flax in ourselves; If grace doth not increase into so great a flame as we see in others, therefore to conclude we have no fire of the Spirit in us; this is to quench the smoking flax, and to bear false witness against ourselves; as we must not credit a false evidence, so neither must we deny a true; fire may be hid in the embers, so may grace be hid under many distempers of soul; some Christians are so skilful at this, in accusing themselves for want of grace, as if they had received a fee from Satan, to plead for him, against themselves.

This is a great mistake, to argue from the weakness of grace, to the nullity; it is one thing to be wanting in faith, and another to want faith: he whose eyesight is dim, is wanting in his sight, but he doth not want sight: a little grace is grace, though it be smothered under much corruption.

3. If the least spark of grace shall not be quenched, then this follows as a great truth, that there is no falling from grace? if the least dram of grace should perish, then the smoking flax should be quenched; grace may be shaken by fears and doubtings, but not blown up by the roots: I grant, seeming grace may be lost, this wildfire may be blown

out, but not the fire of the Spirit's kindling; grace may be dormant in the soul, but not dead, as a man in an apoplexy, doth not put forth vital operations: grace may be eclipsed, not extinguished, a Christian may lose his comfort, like a tree in autumn, that hath shed its fruit, but still there is sap in the vine, and the seed of God remains, 1 John iii. 9. Grace is a flower of eternity.

This smoking flax cannot be quenched by affliction, but is like those trees Pliny writes of, growing in the Red sea, which being beaten upon by the waves, stand immoveable, and though they are sometimes covered with water, flourish the more; grace is like a true orient diamond that sparkles, and cannot be broken.

I confess it is matter of wonder, that grace should not be wholly annihilated, especially if we consider two things. 1. The malice of Satan, he is a malignant spirit, and lays bars in our way to heaven; the devil, with the wind of temptation, labours to blow out the spark of grace in our heart; if this will not do, he stirs up wicked men, and raiseth the militia of hell against us: what a wonder is it, that this bright star of grace should not be swept down by the tail of the dragon?

2. It is an amazing thing that grace should subsist, if we consider the world of corruption in our hearts; sin makes the major part in a Christian; there is in the best heart more dregs than spirits. The heart swarms with sin: what a deal of pride and atheism is in the soul? now, is it not admirable that this lily of grace should be able to grow among so many thorns? Song ii. 2. It is as great a wonder, that a little grace should be preserved in the midst of so much corruption, as to see a taper burning in the sea, and not extinguished.

But though grace lives with so much difficulty, as the infant that struggles for breath, yet being

born of God, it is immortal: grace conflicting with corruption, is like a ship tossed and beaten with the waves, yet it weathers out the storm, and at last gets to the desired haven. If grace should expire, how could this text be verified, 'The smoking flax he will not quench.'

Quest. But whence is it that grace, even the least degree of it, should not be quenched?

Ans. It is from the mighty operation of the Holy Ghost: the Spirit of God, who is *origo originans*, doth continually excite and quicken grace in the heart: he is every day at work in a believer: he pours in oil, and keeps the lamp of grace burning. Grace is compared to a river of life, John viii. 38. The river of grace can never be dried up, for the Spirit of God is the spring which feeds it.

Now that the smoking flax cannot be quenched, is evident from the covenant of grace, Isa. liv. 10. 'The mountains shall depart, and the hills be removed, but the covenant of my peace shall not be removed, saith the Lord.' If there be a falling from grace, how is it an immoveable covenant? If grace die, and the smoking flax be quenched, wherein is our state in Christ better than it was in Adam? The covenant of grace is called 'a better covenant,' Heb. vii. 22. How is it a better covenant than that which was made with Adam? Not only because it hath a better surety, and contains better privileges, but because it hath better conditions annexed to it; 'it is ordered in all things, and sure,' 2 Sam. xxiii. 5. Such as are taken into the covenant, shall be as stars fixed in their orb, and shall never fall away: if grace might die, and be quenched, then it were not a better covenant.

Obj. But we are bid not to quench the Spirit, 1 Thess. v. 19. 'which implies that the grace of the Spirit may be lost, and the smoking flax quenched?

Ans. We must distinguish between the common work of the Spirit, and the sanctifying work, the one may be quenched, but not the other: the common work of the Spirit is like a picture drawn upon the ice, which is soon defaced: the sanctifying work is like a statue carved in gold, which endures. The gifts of the Spirit may be quenched, but not the grace: there is the enlightening of the Spirit, and the anointing; the enlightening of the Spirit may fail, but the anointing of the Spirit abides, 1 John ii. 27. 'The anointing which ye have received of him abideth in you.' The hypocrite's blaze goes out, the true believer's spark lives and flourisheth, the one is the light of a comet which wastes and evaporates, the other is the light of a star which retains its lustre.

From all that hath been said, let a saint of the Lord be persuaded to these two things, 1. To believe his privilege. 2. To pursue his duty.

1. To believe his privilege: this is the incomparable and unparalleled happiness of a saint, that his coal shall not be quenched, 2 Sam. xiv. 7. That grace in his soul, which is minute and languid, shall not give up the ghost, but recover its strength, and increase with the increase of God: the Lord will make the smoking flax a burning lamp. It were very sad that a Christian should be continually upon the tropics, one day a member of Christ, and the next day a limb of Satan; one day to have grace shine in his soul, and the next day his light put out in obscurity: this would spill a Christian's comfort, and break asunder the golden chain of salvation; but be assured, O Christian, he that hath begun a good work, will ripen it into perfection: Christ will send forth judgment unto victory; he will make grace victorious over all opposite corruption. If grace should finally perish, what would become of

the smoking flax; and how would that title properly be given to Christ, 'Finisher of the faith?' Heb. xii. 2.

Obj. No question this is an undoubted privilege to such as are smoking flax, and have the least beginnings of grace, but I fear I am not smoking flax, I cannot see the light of grace in myself.

Ans. That I may comfort the smoking flax, Why dost thou thus dispute against thyself? What makes thee think thou hast no grace? I believe thou hast more than thou wouldest be willing to part with; thou valuest grace above the gold of Ophir. How couldest thou see the worth and lustre of this jewel, if God's Spirit had not opened thy eyes? Thou wouldest fain believe, and mournest that thou canst not believe; are not these tears the initials of faith? Thou desirest Christ, and canst not be satisfied without him; this beating of the pulse evidenceth life: the iron could not move upward, if the loadstone did not draw it: the heart could not ascend in holy breathings after God, if some heavenly loadstone had not been drawing it. Christian, canst thou say, sin is thy burden, Christ is thy delight? and as Peter once said, 'Lord, thou knowest I love thee:' this is smoking flax, and the Lord will not quench it; thy grace shall flourish into glory: God will sooner extinguish the light of the sun, than extinguish the dawning light of his Spirit in thy heart.

Let a Christian pursue his duty: There are two duties required of believers. 1. Love, 2. Labour.

1. Love. Will the Lord not quench the smoking flax, but make it at last victorious over all opposition? How should the smoking flax flame in love to God? Ps. xxxi. 23. 'O love the Lord, all ye his saints.' The saints owe much to God, and

when they have nothing to pay, it is hard if they cannot love him. O ye saints, it is God who carries on grace progressively in your souls: he is like a father who gives his son a small stock of money to begin with, and when he hath traded a little, he adds more to the stock: so, God adds continually to your stock; he is every day dropping oil into the lamp of your grace, and so keeps the lamp burning. This may inflame your love to God, who will not let the work of grace miscarry, but will bring it to perfection: 'The smoking flax he will not quench.' How should God's people long for heaven, when it will be their constant work to breathe forth love, and sound forth praise.

2. The second duty required of Christians is labour. Some may think, if Christ will not quench the smoking flax, but make it burn brighter to the meridian of glory, then we need take no pains, but leave God to bring his own work about. Take heed of drawing so bad a conclusion from such good premises: what I have spoken is to encourage faith, not to indulge sloth: do not think God will do our work for us, and we sit still. As God will blow up the spark of grace by his Spirit, so we must be blowing it up by holy endeavours; God will not bring us to heaven sleeping, but praying; the Lord told Paul, all in the ship should come safe to shore, but it must be in the use of means, Acts xxvii. 31. 'Except ye abide in the ship, ye cannot be saved.' So the saints shall certainly arrive at salvation, they shall come to shore at last, but they must abide in the ship, in the use of ordinances, else they cannot be saved. Christ assures his disciples, 'none shall pluck them out of his hand,' John x. 28. But yet he gives that counsel, 'Watch and pray that ye enter not into temptation,' Matt. xxvi. 41. The seed of God shall not die, but we must water it with our

tears; the smoking flax shall not be quenched, but we must blow it up with the breath of our endeavour.

The second comfort to the godly is, that godliness advanceth them to a near and glorious union with Jesus Christ; but of this in our next.

CHAP. XII.

Shewing the mystical Union between Christ and the Saints.

CANT. ii. 16. *My Beloved is mine, and I am his.*

IN this book of the Canticles, we see the love of Christ and his church, running toward each other in a full torrent. The next contains three general parts.

1. A symbol of affection, 'My beloved.'
2. A term of appropriation, 'is mine.'
3. An holy resignation, 'I am his.'

Doct. That there is a conjugal union between Christ and believers.

The apostle having treated at large of marriage, he winds up the whole chapter thus, Eph. v. 32. 'This is a great mystery, but I speak concerning Christ and the church.' What nearer than union? what sweeter? there is a twofold union with Christ.

1. A natural union; this all men have, Christ having taken our nature upon him, and not the angels, Heb. ii. 16. but if there be no more than this natural union, it will give little comfort; thousands are damned though Christ be united to their nature.

2. There is a sacred union, whereby we are mys-

tically united to Christ; the union with Christ is not personal; if Christ's essence were transfused into the person of a believer, then it would follow, that all which a believer doth should merit. But the union between Christ and a saint is,

1. Fœderal: 'my beloved is mine;' God the Father gives the bride, God the Son receives the bride, God the Holy Ghost ties the knot in marriage; he knits our wills to Christ, and Christ's love to us.

2. This union is virtual: Christ unites himself to his spouse by his graces and influences, John i. 16. 'Of his fulness have we all received and grace for grace.' Christ makes himself one with his spouse, by conveying his image, and stamping the impress of his own holiness upon her.

This union with Christ may well be called mystical, it is hard to describe the manner of it; as it is hard to shew the manner how the soul is united to the body, so how Christ is united to the soul; but though this union be spiritual, it is real. Things in nature work often insensibly, yet really, Eccl. xi. 5. We do not see the hand move on the dial, yet it moves; the sun exhales, and draws up the vapours of the earth insensibly, yet really, so the union between Christ and the soul, though it be imperceptible to the eye of reason, yet it is real, 1 Cor. vi. 17.

Before this union with Christ, there must be a separation; the heart must be separated from all other lovers; as in marriage there is a leaving of father and mother, Psal. xlv. 10. 'Forget all thine own people, and thy father's house;' so there must be a leaving of our former sins, a breaking off the old league with hell, before we can be united to Christ, Hos. xiv. 8. 'Ephraim shall say, What have I to do any more with idols?' or as it is in the

Hebrew, With sorrows: those sins which were before looked upon as lovers, now they are sorrows; there must be a divorce before an union.

The end of our conjugal union with Christ is two-fold.

1. **Cohabitation:** this is one end of marriage, to live together, Eph. iii. 17. 'That Christ may dwell in your hearts;' it is not enough to give Christ a few complimentary visits in his ordinances, hypocrites may do so; but there must be a mutual association; we must dwell upon the thoughts of Christ, 1 John iv. 12, 16. 'He that dwelleth in God;' married persons should not live asunder.

2. **Fructification,** Rom. vii. 4. 'That ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.' The spouse brings forth the fruits of the Spirit, 'love, joy, peace, long-suffering, gentleness,' Gal. v. 22. Barrenness is a shame in Christ's spouse.

This marriage-union with Christ, is the most noble and excellent union.

1. Christ unites himself to many: in other marriages there is but a person taken, but here millions are taken; alas! else poor souls might cry out, Christ hath married himself to such an one's person, but what is that to me? I am left out; no, Christ marries himself to thousands; it is an holy and chaste polygamy; multitudes of persons doth not defile this marriage-bed: no poor sinner but, bringing an humble believing heart, may be married to Christ.

2. In this holy marriage is a nearer conjunction than can be in any other; in other marriages, two make one flesh, but Christ and the believer make one spirit, 1 Cor. vi. 17. 'He that is joined to the Lord is one spirit:' now, as the soul is more excellent than the body, and admits of far greater joy;

so this spiritual union, brings in more astonishing delights and ravishments, than any other marriage relation is capable of: the joy that flows from the mystical union, 'Is unspeakable and full of glory, 1 Pet. i. 8.

3. This union with Christ never ceaseth.

Other marriages are soon at an end, death cuts asunder the marriage knot, but this conjugal union is eternal: thou that art once Christ's spouse, shalt never be a widow more, Hos. ii. 19. 'I will betroth thee unto me for ever.' To speak properly, our marriage with Christ begins, where other marriages end, at death.

In this life is but the contract: the Jews had a time set between their espousals and marriages, sometimes a year, or more: in this life is but the affiancing and contract, promises are made on both sides, and love passeth secretly between Christ and the soul; he gives some smiles of his face, and the soul sends up her sighs, and drops tears of love: but all this is but a previous work, and something tending to the marriage, the glorious completing and solemnizing of the nuptials is reserved for heaven; there is the marriage supper of the Lamb, Rev. xix. 9. and the bed of glory perfumed with love, where the souls of the elect shall be perpetually solacing themselves, 1 Thess. iv. 17. 'Then shall we ever be with the Lord;' so that death doth but begin our marriage with Christ.

Use 1. If Christ be the head of the body mystical, Eph. i. 22. then this doctrine doth behead the Pope, that man of sin, who usurps this prerogative, to be the head of the church, and so would defile Christ's marriage bed: what blasphemy is this? Two heads is monstrous; Christ is head, as he is husband, there is no vice-husband, no deputy in his room. The pope is the beast in the Reve-

lation, chap. xiii. 11. To make him head of the church, what were this, but to set the head of a beast upon the body of a man.

Use 2. Is there such a conjugal union, let us try whether we are united to Christ?

1. Have we chosen Christ to set our love upon? and is this choice founded upon knowledge?

2. Have we consented to the match? It is not enough that Christ is willing to have us, but are we willing to have him? God doth not so force salvation upon us, as that we shall have Christ whether we will or no; we must consent to have him; many approve of Christ, but do not give their consent: and this consent must be,

1. Pure and genuine, we consent to him for his own worth and excellency, Psal. xlv. 2. 'Thou art fairer than the children of men.'

2. It must be a present consent, 2 Cor. vi. 2. 'Now is the accepted time;' If we put Christ off with delays and excuses, perhaps he will come no more, he will leave off wooing, his Spirit shall no longer strive; and then, poor sinner, what wilt thou do? When God's wooing ends, thy woes begin.

3. Have we taken Christ? faith is the bond of the union; Christ is joined to us by his Spirit, and we are joined to him by faith; faith ties the marriage-knot.

4. Have we given up ourselves to Christ? thus the spouse in the text, *I am his*; as if she had said, All I have is for the use and service of Christ; have we made a surrender? have we given up our name and will to Christ? When the devil solicits by a temptation, do we say, We are not our own, we are Christ's, our tongues are his, we must not defile them with oaths; our bodies are his temple, we must not pollute them with sin: if it be thus, it

is a sign the Holy Ghost hath wrought that blessed union between Christ and us.

Use 3. Is there this mystical union? then from hence we may draw many inferences.

1. See the dignity of all true believers: they are joined in marriage with Christ, there is not only assimilation, but union, they are not only like Christ, but one with Christ; 'This honour have all the saints.' A king marrying a beggar, by virtue of the union, she is ennobled, and made of the blood-royal; as wicked men are united to the prince of darkness, and he settles hell upon them for their jointure; so the godly are divinely united to Christ, who is 'King of kings, and Lord of lords,' Rev. xix. 16. By virtue of this sacred union, the saints are dignified above the angels, Christ is their Lord, but not their husband.

2. See how happily all the saints are married; they are united to Christ, who is the best husband, Cant. v. 10. 'The chief of ten thousand.' Christ is a husband that cannot be paralleled, 1. For tender care. 2. For ardent affection.

1. For tender care: the spouse cannot be so tender of her own soul and credit, as Christ is tender of her, 1 Pet. v. 7. 'He careth for you.' Christ hath a debating with himself, a consulting and projecting how to carry on the work of our salvation; he transacts all our affairs, he minds our business as his own; indeed he himself is concerned in it; he brings in fresh supplies to his spouse: if she wanders out of the way, he guides her; if she stumble, he holds her by the hand; if she falls, he raiseth her; if she be dull, he quickens her by his Spirit; if she be froward, he draws her with cords of love; if she be sad, he comforts her with promises.

2. For ardent affection: no husband like Christ for love: the Lord saith to his people, 'I have lov-

ed you;' and they say, 'Wherein hast thou loved us?' Mal. i. 2. But we cannot say to Christ, wherein hast thou loved us? Christ hath given real demonstrations of his love to his spouse: he hath sent her his word, which is a love-letter: and he hath given her his Spirit, which is a love-token: Christ loves more than any other husband.

1. Christ puts upon his bride a richer robe, Isa. lxi. 10. 'He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.' In this robe God looks upon us as if we had not sinned: this is as truly ours to justify, as it is Christ's to bestow: this robe doth not only cover, but adorn: having on this robe we are reputed righteous, not only as angels, but as Christ, 2 Cor. v. 21. 'That we might be made the righteousness of God in him.'

2. Christ gives his bride not only his golden garments, but his image: he loves her into his own likeness. An husband may bear a dear affection to his wife, but he cannot stamp his own effigies upon her; if she be deformed, he may give her a vail to hide it, but he cannot put his beauty upon her; but Christ imparts the beauty of holiness to his spouse, Ezek. xvi. 14. 'Thou wert comely through my comeliness.' When Christ marries a soul, he makes it fair, Cant. iv. 7. 'Thou art all fair, my spouse.' Christ never thinks he hath loved his spouse enough, till he can see his own face in her.

3. Christ dischargeth those debts which no other husband can: our sins are the worst debts we owe, (if all the angels should go to make a purse, they could not pay one of these debts) but Christ frees us from these: he is both an husband and a surety; he saith to justice, as Paul concerning Onesimus, 'If he owes thee any thing, put it upon my score, I will repay it,' Philem. 19.

4. Christ hath suffered more for his spouse than ever any husband did for a wife : he suffered poverty and ignominy : he who crowned the heaven with stars, was himself crowned with thorns. He was called a companion of sinners, that we might be made companions of angels ; he was regardless of his life ; he leaped into the sea of his Father's wrath to save his spouse from drowning.

5. Christ's love doth not end with this life. He loves his spouse for ever, Hos. ii. 19. ' I will betroth thee unto me for ever.' Well might the apostle call it ' a love that passeth knowledge,' Eph. iii. 19.

3. See how rich believers are; they are matched into the crown of heaven ; and by virtue of the conjugal union all Christ's riches go to believers, communion is founded in union. Christ communicates his graces, John i. 16. As long as Christ hath it, believers shall not want ; and he communicates his privileges, justification, glorification : he settles a kingdom upon his spouse for her jointure, Heb. xii. 28. This is a key to the apostle's riddle, 2 Cor. vi. 10. ' As having nothing, yet possessing all.' By virtue of the marriage-union, the saints are interested in all Christ's riches.

4. See how fearful a sin it is to abuse the saints ; it is an injury done to Christ, for believers are mystically one with him, Acts ix. 4. ' Saul, Saul, why persecutest thou me ?' when the body was wounded, the head, being in heaven, cried out ; in this sense men crucify Christ afresh, Heb. vi. 6, because what is done to his members, is done to him ; if Gideon was avenged upon those who slew his brethren, Judges viii. 21. will not Christ much more be avenged upon those that wrong his spouse ? Will a king endure to have his treasure rifled, his crown thrown in the dust, his queen beheaded ? Will Christ

bear with the affronts and injuries done to his bride? The saints are the apple of his eye, Zech. ii. 8. and they that strike at his eye, let them answer it, Isa. xlix. 26. 'I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with sweet wine.'

3. See the reason why the saints do so rejoice in the word and sacrament, because here they meet with their husband Christ; the wife desires to be in the presence of her husband. The ordinances are the chariot in which Christ rides, the lattice thro' which he looks forth and shews his smiling face; Cant. ii. 9. here Christ displays the banner of love, Cant. ii. 4. The Lord's supper is nothing else but a pledge and earnest of that eternal communion the saints shall have with Christ in heaven: then he will take the spouse into his bosom; if Christ be so sweet in an ordinance, when we have but short glances, and dark glimpses of him by faith, O then, how delightful and ravishing will his presence be in heaven, when, we shall see him face to face, and be for ever in his loving embraces?

4. This mystical union affords much comfort to believers in several cases. 1. In case of the disrespects and unkindnesses of the world. Psal lv. 3. 'In wrath they hate me:' but though we live in an unkind world, we have a kind husband, John xv. 9. 'As the Father hath loved me, so have I loved you.' What angel can tell how God the Father loves Christ? yet the Father's love to Christ, is made the copy and pattern of Christ's love to his spouse; this love of Christ as far exceeds all created love, as the sun out-shines the light of a torch; and is not this matter of comfort? What though the world hates me, yet Christ loves me.

2. It is comfort in case of weakness of grace: the believer cannot lay hold on Christ but with a trem-

bling hand ; there is a spirit of infirmity upon him. But O weak Christian ! here is strong consolation ; there is a conjugal union, thou art the spouse of Christ, and he will bear with thee as the weaker vessel ; will a husband divorce his wife, because she is weak and sickly ? No, he will be the more tender of her ; Christ hates treachery, but he will pity infirmity ; when the spouse is faint, and ready to be discouraged, Christ puts his left hand under her head, Cant. ii. 6. this is the spouse's comfort when she is weak, her husband can infuse strength into her, Isa. xlix. 5. 'My God shall be my strength.'

3. It is comfort in case of death : when believers die, they go to their husband ; who would not be willing to shoot the gulf of death, that they might meet with their husband Christ ? Phil. i. 23. I desire to loosen anchor, and be with Christ ; what though the way be dirty, seeing we are going to our friend ; when a woman is contracted, she longs for the day of marriage ; after the saints' funeral begins their marriage : the body is a prison to the soul ; who would not desire to exchange a prison for a marriage-bed ? How glad was Joseph to go out of prison to the king's court ? God is wise he lets us meet with changes and troubles here, that he may wean us from the world, and make us long for death : when the soul is divorced from the body it is married to Christ.

4. It is comfort in case of passing the sentence at the day of judgment : there is a marriage-union, and, O Christian, thy husband shall be thy judge : a wife would not fear to be cast at the bar, if her husband sat judge : what though the devil bring in many indictments against thee, Christ will expunge thy sins in his blood ; he will say, shall I condemn my spouse ? O what a comfort is this ? the husband

is the judge: Christ cannot pass the sentence against his spouse, but he must pass it against himself, for Christ and believers are one.

5. It is comfort in case of the saints' sufferings: the church of God is exposed in this life to many injuries, but she hath an husband in heaven, that is mindful of her, and will turn her waters into wine: now it is a time of mourning with the spouse, because the bridegroom is absent. Mat. ix. 15. But shortly she shall ~~put off~~ her mourning, Christ will wipe off the tears of blood from the cheeks of his spouse, Isa. xxv. 8. 'The Lord God will wipe off tears from off all faces.

Christ will comfort his spouse after the time wherein she hath been afflicted, he will solace her with his love, he will take away the cup of trembling, and give her the cup of consolation, and now she will forget all her sorrows, being called into the banqueting house of heaven, and having the banner of Christ's love displayed over her.

5. Let me press several duties upon such as have this marriage-union with Christ. 1. Make use of this relation, in two cases.

1. When the law brings in its indictments against you: here are, saith the law so many debts to be paid, and it demands satisfaction; acknowledge the debt, but turn over all to your husband Christ: it is a maxim in the law, that the suit must not go against the wife as long as the husband is living: tell satan when he accuseth thee, it is true the debt is mine, but go to my husband Christ, he will discharge it. Would we take this course, we might ease ourselves of much trouble; by faith we turn over the debt to our husband: believers are not in a state of widowhood, but marriage. Satan will never go to Christ, he knows justice is satisfied, and the debt-book cancelled, but he comes to

us for the debt that he may perplex us, we should send him to Christ, and then all law-suits would cease: this is a believer's triumph, when he is in himself guilty, in Christ he is worthy, when he is spotted in himself, he is pure in his head.

2. In case of desertion: Christ may (for ends best known to himself) step aside for a time, Cant. v. 6. 'My beloved had withdrawn himself;' say not therefore Christ is quite gone; it is a fruit of jealousy in a wife, when her husband hath left her a while, to think he is quite gone from her. Upon every removal out of sight, for us to say as Sion, 'The Lord hath forsaken me.' Isa. xlix. 14. This is jealousy, and it is a wrong done to the love of Christ, and the sweetness of this marriage relation: Christ may forsake his spouse in regard of comfort, but he will not forsake her in regard of union. An husband may be a thousand miles distant from his wife, but still he is an husband: Christ may leave his spouse, but still the marriage-knot holds.

2. Love your husband Christ, Cant. ii. 5. love him, though he be reproached and persecuted: a wife loves her husband when in prison: to inflame your love towards Christ, consider, 1. Nothing else is fit for your love: if Christ be your husband, it is not fit to have other lovers, that would make Christ grow jealous. 2. He is worthy of your love; he is of unparalleled beauty, Cant. v. 10. 'Altogether lovely. 3. How pregnant is Christ's love towards you? he loves you in your worst condition, he loves you in affliction: the goldsmith loves his gold in the furnace: he loves you notwithstanding your scars and blemishes. 'The saints' infirmities cannot wholly take off Christ's love from them, Jer. iii. 1. O then, how should the spouse be endeared in her love to Christ? This will be the excellency of heaven, our love will then be as the sun in its full strength.

3. Rejoice in your husband Christ : hath Christ honoured you to take you into a marriage-relation, and make you one with himself, this calls for joy : by virtue of the union, believers go sharers with Christ in his riches. It was a custom among the Romans, when the wife was brought home, she received the keys of her husband's house, intimating that the treasure and custody of the house was now committed to her : when Christ shall bring his bride home to those glorious mansions which he is gone before to prepare for her, John xiv. 2. he will deliver up the keys of his treasure to her, and she shall be as rich as heaven can make her ; and shall not the spouse rejoice and 'sing aloud upon her bed?' Psal. cxlix. 5. Christians, let the times be ever so sad, you may rejoice in your spiritual espousals; Hab. iii. 17. Let me tell you, it is a sin not to rejoice ; you disparage your husband Christ. When a wife is always sighing and weeping, what will others say, This woman hath a bad husband : is this the fruit of Christ's love to you, to reflect dishonour upon him ? a melancholy spouse sads Christ's heart : I deny not but a Christian should grieve for sins of daily incursion, but to be always weeping, as if he mourned without hope, is dishonourable to the marriage relation, Phil. iv. 4. 'Rejoice in the Lord always.' Rejoicing doth credit your husband ; Christ loves a cheerful bride ; and indeed the very end of God's making us sad, is to make us rejoice ; we sow in tears that we may reap in joy : the excessive sadness and contrition of the godly, will make others afraid to embrace Christ ; they will begin to question whether there be that satisfactory joy in religion as is pretended. Oh ye saints of God, forget not your consolation, let others see that you repent not of your choice ; it is joy that puts liveliness and activity into a Christian, Neh. viii. 10. 'The joy of

the Lord is your strength.' Then the soul is swiftest in duty, when it is carried upon the wings of joy.

4. Adorn this marriage-relation, that you may be a crown to your husband. 1. Wear a veil: we read of the spouse's veil, Cant. v. 7. This veil is humility. 2. Put on your jewels: these are the graces which for their lustre are compared to rows of pearl, and chains of gold, Cant. i. 10. These precious jewels distinguish Christ's bride from strangers. 3. Carry yourselves as becomes Christ's spouse.

1. In chastity. 2. In sanctity.

1. In chastity: be chaste in your judgments, defile not yourselves with error, error adulterates the mind, 1 Tim. vi. 5. It is one of satan's artifices, first to defile the judgment, then the conscience.

2. In sanctity: It is not for Christ's spouse to do as harlots; a naked breast a wanton tongue, doth not become a saint: Christ's spouse must shine forth in gospel purity, that she may make her husband fall in love with her. A woman being asked what dowry she brought her husband, answered, She had no dowry, but she promised to keep herself chaste: so, though we can bring to Christ no dowry, yet he looks we should keep ourselves pure, not spotting the breasts of our virginity, by contagious and scandalous sins. James i. 27.

END OF THE FIRST VOLUME.

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