

trance into peace,' Isa. lvii. 2. 'He shall enter into peace; his dying day is his marriage day. Grace gives both the flowers and the crop: the sweet flowers of peace here, and the full crop of glory hereafter. Paula, that religious lady, when one had read to her that scripture, Cant. ii. 11. 'The singing of birds is come:' yes saith she, the singing of birds is now come, and so being full of peace mounted off from her death-bed, and went triumphing, and as it were, singing into heaven: Then, 'Shout for joy all ye that are upright in heart,' Psal. xxxii. 11. Peace is that never-fading garland which shall be set upon the head of the upright, so saith my text, 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

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THE

ONE THING NECESSARY.

PHIL. ii. 12. *Work out your own salvation with fear and trembling.*

IF there be any thing excellent, it is salvation; if there be any thing necessary, it is working out salvation; if there be any tool to work with, it is holy fear; 'Work out your salvation with fear.'

The words are a grave and serious exhortation, needful, not only for those christians which lived in the apostle's time, but may fitly be calculated for the meridian of this age wherein we live.

In the text observe first, the manner of insinuation, My beloved. The apostle did labour by all means to ingratiate and wind himself into the hearts of the Philippians. He prescribes a gospel pill, and dips it

in sugar, that it may go down the better. He labours to possess the Philippians of this maxim, that whatever he did speak to them about their souls, was purely in love. Sometimes he steepes his words in tears, and speaks weeping; sometimes he dips them in honey. Paul knew how to reprove, it was part of his office, and a piece of his spiritual chirurgery; Rebuke them sharply, or as the Greek is, cuttingly; but when he had done lancing, he knew how to pour wine and oil into the wound. He holds forth the breast as a nurse, and willing not only to impart his sermon to the people, but his soul.

And herein the apostle Paul sets a copy to all the ministers of Christ; their hearts must be fired not with heat of passion, but love towards their people. They are Christ's ambassadors, and must come with an olive branch of peace in their mouths. 'If I speak with the tongue of angels, and have not love, I am as sounding brass, and a tinkling cymbal,' 1 Cor. xiii. 1. It is better to love as a pastor, than speak as an angel. Love is that flower of delight which should grow in the heart, and send forth its perfume in the lips of every minister. Those which come in the spirit of meekness to their people, are like to do most good; knotty hearts will be soonest wrought upon by love; the fire will go where the wedge cannot; the thunderbolt may break, but the sun melts: when love sends forth its sweet influence, it melts a sinner into tears; the joints being hard and stiff, the rubbing them with oil doth supple them; the best way to supple an hard heart, and make it tender, is to ply it with this oil of love. And thus much for the manner of insinuation, my beloved.

I proceed now to the exhortation itself; 'Work out your own salvation with fear and trembling.' Which words do branch themselves into these three particulars.

First, The act, work out. 2dly, The object, your own salvation. 3dly, The manner how we should work it out, with fear and trembling. I shall speak principally of the two first, and draw in the other briefly in the applicatory.

The preposition is this, That it should be a christian's great work to be working out his salvation. The great God hath put us into the world as into a vineyard, and here is the work he hath set us about, the working out salvation; there is a parallel scripture to this, 2 Pet. i. 10. 'Give diligence to make your calling and election sure.' When estate, friends, life cannot be made sure, let this be made sure. The Greek signifies to study, or beat the brains about a thing. This word in the text, 'work out,' implies two things. First, a shaking off spiritual sloth.' Sloth is a pillow on which many have slept the sleep of death. Secondly, it implies an uniting and rallying together all the powers of our souls that we may attend the business of salvation. God hath enacted a law in paradise, that no man shall eat of the tree of life, but in the sweat of his brows.

That which is in the text called working, hath various appellations in scripture. First, Sometimes it is called striving, Luke xiii. 29, 'Strive to enter in at the strait gate;' strive as in an agony, or bloody sweat. Secondly, Sometimes it is called seeking, Mat. vi. 33. 'Seek ye first the kingdom of God; as a man that hath lost a treasure seeks diligently for it. We have lost salvation. Adam, by eating the tree of knowledge, lost the tree of life. Now seek, take David's candle and lanthorn, and search for salvation. The word seek, as a learned writer notes, signifies to pursue a thing with inflamed desires, as a condemned man desires a pardon. Thirdly, Sometimes it is called running in a race,

1 Cor. ix. 24. 'So run that ye may obtain.' The apostle seems to allude to the games of Olympus, which were celebrated every fifth year in honour of Jupiter; in those games they did put forth all their strength. It is a long race from earth to heaven; lay aside all weights of sin which will hinder you in the race, and reach forward with a winged swiftness to lay hold upon the mark. Fourthly, Sometimes it is called offering violence to heaven, Matt. xi. 12. 'The kingdom of heaven suffers violence.' There must not only be diligence, but violence; we must not only pray, but pray fervently, James v. 16. not only repent, but 'be zealous and repent,' Rev. iii. 19. not only love, but 'be sick of love,' Cant. ii. 5. This is offering violence; it is a metaphor taken from a castle that holds out in siege, and will not be taken but by storm; so the kingdom of heaven holds out against a supine lazy christian, and will not be taken but by storm.

I proceed now to the reasons enforcing this holy sweat and industry about salvation; and they are three; we must work out our salvation, because of,

1. The difficulty of this work. 2. The rareness of it. 3. The possibility of it.

1. The difficulty of this work; it is a work that may make us labour to the going down of the sun of our life, Dan. vi. 14. Now this difficulty about the work of salvation will appear four manner of ways.

First, From the nature of the work. There is a metamorphosis to be wrought. 1. The heart is to be changed. The heart is the very nursery of sin. It is the magazine where all the weapons of unrighteousness lie. It is a lesser hell. The heart is full of antipathy against God, it is angry with converting grace: now, that the bias of the heart should be changed, what a work is this! How should we beg of Christ, that he who turned the water into wine,

would turn the water, or rather poison of nature into the wine of grace?

Secondly, The current of the life is to be altered. That the tide of sin, which before did run so strong, should be turned; this is not easy. That the sinner which before was sailing hell-ward, and wanted neither wind nor tide to carry him, should now alter his course, and sail to a new port, this is a work indeed. The water may easily be dammed up, but no art or industry can make it run backward in its own channel. It was by a miracle that the river Jordan was driven back. To see the earthly man become heavenly: to see a sinner move contrary to himself in the ways of Christ and holiness, is as strange as to see the earth fly upward, or the bowl run contrary to its own bias.

Secondly, Salvation-work is difficult in regard of the deceits about the work. The heart is ready to take many false stiches in this work of salvation. It hath the heart of self-deceit, like those that can cog a die; therefore Austin cries out, The heart is a great deep. The heart is apt to deceive about this work of salvation two ways.

First, It will often make a man take morality for grace. Alas, morality is but nature refined, old Adam put in a better dress. A moralized man is but a tame devil. There may be a fair stream of civility running, and yet much vermin of pride and atheism lie at the bottom; the garnishment of moral excellency, is but the setting a garland of flowers upon a dead man. How easy is it to be deceived in the business of salvation, and with Ixion to embrace a cloud instead of Juno? Civility is not grace, though it be a good wall to plant the vine of grace against.

Secondly, The heart will be ready to deceive us in this work of salvation, and make us take a shew of grace for grace. Pliny saith, there is a beryl stone resembles the true diamond. So there is something

that looks like grace, which is not ; there are two graces which help much to the working our salvation, and we are soon deceived in them. First, Repentance. True repentance is when we weep for sin ; when we weep for it as it is a defiling thing, it blots the image of God, stains the virginity of the soul ; as it is an act of unkindness, it is a kicking against the breast that gives us milk : but how easy is it to prevaricate in this ? 1. Many think they repent, when it is not the offence, but the penalty troubles them ; not the treason, but the bloody axe. 2. They think they repent when they shed a few tears ; but though this ice begins to melt a little, it freezeth again ; they go on still in sin ; many weep for their unkind dealings with God, as Saul did for his unkindness to David ; He said to David, ‘ Thou art more righteous than I ; for thou hast rewarded me good, whereas I have rewarded thee evil,’ 1 Sam. xxiv. 17. ‘ And he lift up his voice and wept,’ ver. 16. But for all this he follows David again, and pursues after him, 1 Sam. xxvi. Secondly, So men can lift up their voice and weep for sin, yet follow their sins again. Thirdly, others forsake sin, but still they retain the love of it in their hearts. Like the snake that casts the coat, but keeps the sting ; there is as much difference between false and true tears, as between channel water and spring water.

Secondly, Another grace conducive to salvation, is faith ; but how easily are men cozened with a counterfeit pearl ? There is this deceit about faith, when men apply the promises of the word, but not the precepts ; the promise is salvation, the precept is ‘ working out ; they will take the one, but not the other ; as if a physician should prescribe two recipes to his patient, a pill and a julip, he will take the julip because it is pleasant, but not the pill : many will take Christ as a Saviour, but refuse him

as a prince ; receive his benefits, but not submit to his laws ; this is to ' put asunder what God hath joined together.' There being therefore such mistakes and deceits about this work of salvation, we had need be the more cautious and curious in this work.

Thirdly, the difficulty about salvation-work ariseth from the remora's and hindrances of this work. These hindrances are either,

1. From within, viz. the flesh : this is a sly enemy. The flesh cries out for ease ; it ' lusts against the spirit,' Gal. v. 17. ' We are bid to ' crucify the flesh,' Gal. v. 24. but how many wounds must we give with the sword of the Spirit, before the flesh will be perfectly crucified ?

2. We meet with hindrances in this work from without.

1. Tentations ; our whole life, saith Austin, is a temptation. We tread among snares ; there is a snare in company recreation, yea, our table is oft a snare ; Satan is still fishing for our souls : how often doth he lay a train of temptation to blow up the fort of our grace ! The apostle tells us of his ' fiery darts.' Eph. vi. 16. Tentations are called darts for their swiftness, they are shot in suddenly ; and fiery for their terribleness, they are shot like flashes of fire into the soul, which do amaze and affright ; and doth not this retard the work of salvation, and make it difficult ?

2. Reproaches ; ' This sect is every where spoken against,' Acts xxviii. 22. The old serpent is ever spitting his venom at religion, and the professors of it. I may allude to that, 1 Cor. x. 1. ' All our fathers were under the cloud.' All the saints of old have passed to heaven under a cloud of contumely and reproach ; the world puts them in their black book, whom God will put in his rubrick : The throat of the wicked is an open sepulchre, to

bury the good names of professors in. Those who have been the ensign-bearers of religion, and have carried her colours.

1. Sometimes they have been traduced and slandered. Paul was reported to be a seditious man, 2 Tim. ii. 9. The popish Rhemists traduced Calvin, and fathered upon him this opinion, that God was the author of sin, and that he died cursing; though Beza, who was an eye-witness, and wrote his life and death, confuted their slander, and relates what a comfortable end he made. Martin Bucer, that blessed man, who cried out in an holy triumph, I am Christ's, and the devil hath nothing to do with me; yet the papists slanderously report of him, that he should deny Christ to be the Messiah come in the flesh; but he who was the orator at his funeral, was his compurgator. The like slander did the Jesuites in Burgundia raise of Beza, that holy man; they say, that he perceiving death to be at hand, renounced his former profession of the gospel, and was perfectly reconciled to the church of Rome. This was so false, that Beza, who lived after the slander went abroad, did himself, with great indignation, refute it.

2. Sometimes the saints have had the trial of cruel mockings, Heb. xi. 36. Cyprian was called in a jeer Coprian; Athanasius, Satanasius; David was the song of the drunkards, Psal. lxxix. 12. I doubt not but Noah had many a bitter taunt when he was building the ark so many years before the flood, they would laugh at him, and censure him for an old doating fool, that would be wiser than all the world beside. Thus when we see the flood of God's wrath coming upon the world, and we begin to build the ark and work out our salvation, men will be venting their scorn and derision: What? you will be holier than others, more precise than needs? all this serves to retard salvation-work, and make it difficult.

3. A third hindrance in this work, is open violence, Gal. iv. 29. 'As he that was born after the flesh persecuted him that was born after the spirit, even so is it now;' no sooner doth a man give up his name to Christ, and seriously set upon the working out his salvation, but the world raiseth her train-bands, and sets all the Militia of Hell against him. God's church is like Abraham's ram, tied in a bush of thorns, witness the ten persecutions in the time of Nero, Domitian, Trajan, &c. A man strictly holy is the white that is shot at; if the world's music will not prevail, it hath its furnace ready, 2 Tim. iii. 12. be assured Christ and his cross are never parted. It is with us in our building for heaven, as it was with the Jews in their building the wall; 'Every one with one of his hands wrought in the work, and with the other hand held a weapon,' Nehem. iv. 17. So we must not only be builders, but warriors; with one hand we must work, and with the other hand hold a weapon, viz. the sword of the Spirit, and fight the good fight of faith; this is another hindrance in the work, no sooner do we begin to set out for heaven, but 'Bonds and afflictions abide us,' Acts xx. 23. The world sounds an alarm, and no cessation of arms till death.

4. That which makes salvation-work hard, is, it is a slippery work. 'Look to yourselves that we lose not those things which we have wrought,' John ii. 8. This work falls down almost as fast as we build. An ordinary artificer, when he hath been at work, he finds his work the next morning just as he left it; but it is not so with us, when we have been working out salvation by prayer, fasting, meditation, and leave this work awhile, we shall not find our work as we left it, a great deal of our work is fallen down again. We had need be often

called upon, 'To strengthen the things which are ready to die,' Rev. iii. 2. No sooner is a christian taken off from the fire of the sanctuary, but he is ready to cool and freeze again in security. He is like a watch, when he hath been wound up towards heaven, he doth quickly unwind to earth and sin again. When the gold hath been purified in the furnace, it remains pure; but it is not so with the heart, let it be heated in an ordinance, let it be purged in the furnace of affliction, it doth not remain pure, but quickly gathers soil and corruption; we are seldom long in a good frame. All this shews how difficult the work of salvation is, we must not only work, but set a watch too.

Quest. 1. But why hath God made the way to heaven so hard, why must there be this working?

Ans. 1. To make us set an high estimate upon heavenly things. If salvation were easily come by, we should not have valued it to its worth. If diamonds were ordinary, they would be slighted; but because they are hard to come by, they are in great esteem. Tertullian saith, that when pearls grew common in Rome, they wore them upon their shoes, which was the next way to tread them under feet. Salvation is such a pearl as God will not have slighted, therefore it must be acquired by holy industry. God loves not that the price of spiritual mercies should fall; they that will have this precious flower of salvation, must gather it in the sweat of their brows.

2. We must work and take pains that we may be fitted for heaven; a father will give his son the inheritance, but first he will give him education that he may be fit for it. God will settle salvation upon us, but first, he 'Makes us meet for the inheritance,' Col. i. 12. While we are working, we are running and fitting for heaven; sin is weakening, grace is ripening; while we are in com-

bat, we are fitting for the crown. First you season the vessel before you pour in the wine; God will season us with grace, before he pours in the wine of glory.

Quest. 2. But if there must be this working, how is it said that Christ's yoke is easy?

Ans. To the fleshly part it is hard; but where there is a new and holy principle infused, Christ's yoke is easy, 'tis not a yoke but a crown. When the wheels of the soul are oiled with grace, now a christian moves in the way of religion with facility and alacrity. A child delights in obeying his father; it was Paul's heaven to serve God. 'I delight in the law of God in the inner man,' Rom. vii. 22. and how swiftly is the soul carried upon those wings. Christ's service is freedom; therefore the Apostle calls it, 'A law of liberty,' Jam. i. 25. To serve God, to love God, to enjoy God, is the sweetest liberty in the world; Christ doth not, as Pharaoh, 'Make his people serve with rigour,' Exod. i. 13. but he lays upon them the 'Constraints of love,' 2 Cor. v. 14. His precepts are not burthens, but privileges: not fetters, but ornaments. Thus his yoke is easy, but to an unregenerate man the yoke hath a nail in it, it galls and vexeth, nay so far as corruption prevails, the best heart finds some reluctance. And so much for the first reason, the difficulty of the work.

The second reason why we must put forth so much holy sweat and industry about salvation, is, because of the rareness of this work; 'but few shall be saved;' therefore we had need work the harder that we may be in the number of these few. The way to hell is a broad way; the causeway of it is paved with riches and pleasure; it hath a golden causeway, therefore there are daily so many travellers in it; but the way to heaven lies out of the road, it is an unbeaten path, and few can find it. The

criers up of universal grace, say, that Christ died intentionally for all; but then why are not all saved? can Christ be frustrate of his intention? some are so gross to aver that all shall actually be saved: but hath not our Lord Christ told us, 'That the gate is strait, and few there be that find it,' Matt. vii. 14. how all can go in at this gate, and yet but few find it, seems to me a paradox. The drove of men goes to the shambles; 'But a remnant shall be saved,' Rom. ix. 27. The whole piece is cut off and goes to the devil, a remnant only saved; most of the world are wind-falls. That olive tree, Isa. xvii. 16. With two or three olive berries on the top of the uppermost bough may be a fit emblem of the paucity of those that shall be saved. Satan goes away with the harvest, God hath only a few gleanings. In this great city, if it should go by vote and by pole, the devil would carry it. Some of the learned observe, that divide the world into thirty equal parts, nineteen of those thirty are overspread with heathenish idolatry; six of the eleven remaining with the doctrine of Mahomet, so that there remains but five parts of the thirty where there is any thing of christianity; among those christians so many seduced papists on one hand, and formal protestants on the other, that surely but few are saved. It being thus, it should make us strive the more, that we may be of the number of those few who shall inherit salvation.

The third reason why we should put forth so much vigour about the work of salvation, is, because of the possibility of the work. Impossibility kills all endeavour; who will take pains for that which he thinks there is no hope of ever obtaining? but 'there is hope in Israel concerning this.' Salvation is a thing feasible, it may be had; O christians, though the gate of paradise be strait, yet the gate is open. It is shut against the devils, it is yet

open to you; who would not crowd hard to get in? It is but paring off your sins, it is but unloading some of your thick clay; it is but assuaging the swelling humour of your pride, and you may get in at the strait gate. This possibility, nay probability of salvation may put life into your endeavour. If there be corn to be had, why should you sit starving in your sins any longer?

Use 1. Information. It shews us that salvation is not so facile a thing as most do imagine; many do fancy a fine easy way to heaven; a sigh, or tear, or Lord have mercy, will save them; these are in a golden dream. The text tells us of working out salvation. Basil compares the way to heaven to a man going over a narrow bridge, if he treads never so little aside, he falls in and drowns. He that thinks the way is easy, was never yet in the way. There are so many precepts to obey, so many promises to believe, so many tentations to resist, that we shall not find the way easy. There must not only be diligence, but violence. Beloved, heaven's gate is not like that iron gate which opened to Peter of its own accord; no, there must be knocking and striving. Jacob obtained the blessing in the garments of Esau. Esau in the Hebrew signifies working; if you would wear this embroidered garment of salvation, you must have it by working, 'work out your salvation.' Hannibal forced a way for his army over the Alps; we must force our way to glory through difficulties. I like the impress one gave, viz. a hand with a pick-axe digging a way through a rock, with this motto, "either I will find a way, or make it;" we must to heaven thro' sweat and blood. There is nothing got without hard labour: You cannot have the world without labour, and would you have Christ and salvation? Do men dig for lead and not much more for gold? It is observable that Adam in paradise was not idle, but did dress the vineyard.

The angels themselves, though they are glorious spirits, yet they are ministring spirits. God hath put this diligence into creatures void of reason. The bee is a most industrious creature, all of them have their several work to do in the hive. Some of the bees do trim the honey, some work the wax, some frame the comb, and others lie sentinel at the door of the hive to keep out the drone. Is the bee so industrious by the instinct of nature in the working of honey? Oh how industrious ought we to be in the working out salvation!

Use 2. Reproof. Out of this text, as out of a spiritual quiver, I may draw several arrows of reproof.

1. It reproves them that prefer other things before salvation; who labour more for the bread that perisheth, than for salvation. Their chief care is how to live in the world, and get a present subsistence; 'All the labour of man is for his mouth.' Eccl. vi. 7. The body shall be tended and looked after, which is but the brutish part, but the poor soul is kept to hard commons; this is for christians to turn heathens, Matt. vi. 'For after all these things the Gentiles seek.' God never sent us hither only to wear fine clothes, or fare sumptuously every day; but that we should drive a trade for salvation. If this be not done, we have shot before the mark all this while. We have but trimmed the scabbard, but let the soul, that blade of admirable metal, rust and canker.

2. *Branch*; It reproves such as instead of working stand all the day idle in the vineyard. They have some faint velleities, they wish for salvation but do not work. The idle christian is like a soldier that hath a good mind to the spoil and treasure of a castle, but is loath to put himself to any trouble or hazard: men could be content to have salvation, if it would, (like those ripe figs) Nahum iii. 12. 'Fall into

the mouth of the eater.' The 'sluggard puts his hand in his bosom,' Prov. xix. 24. and is loath to pluck it out, though it be to lay hold of a crown. 'They stretch themselves (saith the prophet) upon beds of ivory, Amos vi. 4. Men had rather lie upon a soft bed, than go to heaven in a fiery chariot of zeal. Chrysostom calls idleness the root of despair; an idle christian revels out his time unprofitably. He stands in the world for a cypher, and be assured God writes down no cyphers in the book of life. An idle person is a fit subject for the devil to work upon. We do not use to sow seed in fallow ground, but the devil sows most of his seed of temptation in hearts that lie fallow. Hierome observes of the crab-fish, that when the oyster opens herself the crab-fish flings into her mouth a little stone that the oyster cannot shut herself again, and so the crab devours her: The devil like this crab when he takes men gaping, (as it is usual for them that are idle) then he throws in his stones of temptation, and so devours them.

3. Branch; It reproves such as instead of making religion a work, they make it a play; these are they that have found out a new way to heaven, who make the way easier than ever Christ made it; such as tell us there is no law to a believer, and if there be no law, then no transgression; and if no transgression, then there needs no repentance. Between the Arminian and the Antinomian it is a very short cut to heaven; the Arminian saith we have power in ourselves to believe, and the Antinomian saith that a believer is not under any law, he is bound to no duty, Christ hath done all for him. So that by taking this stride he is presently in heaven: If this doctrine be true, then every day is a play-day, and the Apostle mistook himself when he said, 'Work out your salvation.'

4. Branch; It reproves them that instead of

working out their salvation, do dispute away their salvation. 1. Such as dispute against the authority of scripture, and would make our faith a fable. 2. Such as dispute against the immortality of the soul, and so at once would pull down the court of conscience. 3. Such as dispute against the divinity of Christ. This may be called indeed the doctrine of devils. It is a doctrine diametrically opposite to that scripture, 1 John v. 20. 'We are in him that is true, even in his son Jesus Christ; this is the true God,' which text is a bulwark against the Socinian. O the patience of God, that those who open their mouths blasphemously against Christ, the earth doth not open her mouth and swallow them up! That such should have any connivance, (if not more) who dare impugn the divinity of the Son of God, is a lamentation, and shall be for a lamentation. Some of the best heathen writers affirm that there were edicts and punishments enacted by heathen princes and states in matters of religion. An heathen would not suffer his God to be blasphemed; and shall christians suffer it?

5. Branch; It reproves them who instead of pursuing their own salvation, pursue their own destruction. These are profane persons, who go to hell in the sweat of their brows.

1. Drunkards; What they get in the temple, they lose in the tavern; they steep the sermons they hear in wine. 'Woe to the drunkards in Ephraim,' Isa. xxviii. 1. I may change the word and say, the drunkards of England. There is a kind of wine you call lachrymae, which signifies tears; such a wine the damned drink of, which is burned with the wrath of God, and this shall be the drunkards cup.

2. Swearers; These swear away their salvation. The swearer it seems hath but bad credit; he must stake down an oath, or none will trust him; but

Let him remember he runs his soul into a premunire. Swear not at all; if we must give an account for idle words, shall not idle oaths be put in the count-book? When the scab breaketh forth in the lip, that man is to be pronounced unclean. Every oath is a wound given to the soul, and every wound hath a mouth to cry to heaven for vengeance. Some are boiled up to that height of wickedness, that, like mad dogs, they fly in the face of heaven by cursing; and let a minister tell them of their sin, let him but go about to bring them home again, as the law did provide one should bring home his neighbour's ass when he went astray, *Exod. xxiii. 4.* and they will kick against the reproof. Like lime, by pouring on the water of a reprehension, they are the more enflamed. These are upon the spar to damnation; but I will not touch this pitch any longer.

3. Adulterers; The adulterer's heart, like the swearer's tongue, 'is set on fire of hell.' Creatures void of reason will rise up in judgment against such. It is reported of the stork, that chaste creature, that it confines itself to its own nest; and if any of the storks leaving his own mate, joins with any other, the rest fall upon him, and pluck his feathers from him. God would have the adulterer put to death, *Deut. xxii. 22.* Gregory observes concerning the stream of fire and brimstone poured upon Sodom, God sent that noisome plague to let them see the filthiness of their sin. This sin of adultery is a soul-damning sin, *1 Cor. vi. 9.* The adulterer, like the fly, doth so long fly about the candle, that at last he singeth his soul. This sin, though it begins comical, it ends tragical; will it not be bitterness in the end? *2 Sam. ii. 26.* This sweet calm is before an earthquake; after the womens' hair, come the lion's teeth, *Rev. ix. 7.*

6. *Branch.* It reproves them who put off this great work of salvation till they are past their la-

bour. They put of repentance till old age and sickness.

1. Till old age; when they are fit for no other work, then they will begin this. Old age is no good age to repent in. When the fingers are stiff, it is ill learning to play on the lute; when the heart is grown hard and stiff in wickedness, it is but ill tuning the penitential string; a tender plant is easily removed, but it is hard to pluck up an old tree that is rooted. An old sinner that hath been a long time rooting in sin is hardly plucked out of his natural estate. In matters of salvation it is dangerous to adjourn; the longer men go on in sin, the more full possession Satan hath of them; the longer poison stays in the stomach, the more mortal. It is a madness to put off the work of salvation till evening and sunset. 'The night cometh when no man can work.' It were a very unwise course for a mariner, while the ship is sound, the tackling strong, the wind favourable, the sea calm, to lie idle at anchor; and when the ship begins to leak, and the tempest to rise, now to launch forth and hoist up sails for a voyage; so he is who neglects the time of health and strength, and when old age comes, and his tackling is even broken, now begins his voyage towards heaven. It is very questionable whether God will accept of our repentance when it is so late. He calls for the first-fruits, and do we think to put him off with the gleanings? this was not the least reason why God rejected Cain's offering, because it was so long before he brought it. 'In process of time Cain brought the fruit of the ground, Gen. iv. 3. or, as the original is more emphatical, 'at the end of many days;' it seems it was stale before he brought it. How unworthy is this, for men to give the devil their strength and marrow, and then come and lay their old bones upon God's altar? It is true, God may shew mercy at last, but

such ran a desperate hazard; a sinner in the time of his old age, sleeps between death and the devil, as Peter slept between two soldiers.

2. Till sickness; he were very unwise, who being to go a long journey, should lay the heaviest load on the weakest horse. What imprudence is it to lay the heavy load of repentance on thyself, when in-feeble by sickness? when the hands shake, the lips quiver, the sinews shrink, the heart faints? Perhaps thou shalt have no time of sickness; perhaps not the use of thy senses; perhaps God will deny thee his grace, and then where is thy repentance? it is just, that he who forgets God in the time of health, God should forget him in the time of sickness.

7. *Branch.* It reproves them who begin to work, but do not work out their salvation. It is not enough to begin well, it is Justinian's note; some have, like Jehu, driven furiously in religion, but within a while their chariot wheels have been taken off. We live in the fall of the leaf: divers we have observed, who did once put forth fair blossoms, and give good hopes of their conversion, but their spring is turned into autumn; they have left off working for heaven; a sign the motion was but artificial, not vital. 'Israel hath cast off the thing that is good,' Hos. viii. 3. Such as were once diligent and zealous in prayer, hearing, holy conference, now they have left off the thing that is good; they have tired in the march to heaven. I have often thought there are many may be resembled to Nebuchadnezzar's image, at first they seem to have an head of gold; they looked like glorious professors; then afterwards they seemed to be silver, then brass, then iron, then clay; they have at last degenerated into sin: thus like fair mornings they have been soon overcast. Epiphanius observes of the Gnosticks, at first they seemed to be a strict holy people, but

afterwards they fell to libertinism. Some are grown so impudent, that they brag of their apostacy; time was when they did read and pray in their families, but now they thank God they are grown wiser, and they surcease from these duties; just as if you should hear the devil boast, that once he was an angel of light, but now he is turned to an angel of darkness; apostates are the richest spoils that Satan goes away with; these he will hang up in hell for triumph. Such as have left off working, let them read that thundering scripture. 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.' By leaving off working, they unravel all they have done before; 'they lose their reward.' He that runs half the race and then faints, loseth the garland.

Use. 3. And so I proceed to the next use which is of exhortation, to persuade you all in the bowels of Christ to set about this great work, 'the working out your salvation.' Beloved, here is a plot for heaven, and I would have you all in this plot; rally together all the powers of your souls; give neither God nor yourselves rest, till you have 'made your election sure.' Christians, fall to work; do it early, earnestly, incessantly. Pursue salvation as in a holy chace; other things are but matters of convenience, salvation is a matter of necessity. Either you must do the work that christians are doing, or you must do the work that devils are doing. Oh, you that never yet took one stitch in this work of salvation, now begin. Religion is a good trade if it be well followed. Be assured there is no salvation without working. But here I must lay down a caution to prevent mistakes.

Caution. Though we shall not be saved without working, yet not for our working. We do not work out salvation by way of merit. Bellarmine

saith, we merit heaven *ex condigno*; no; though we are saved in the use of means, yet by grace too, Eph. ii. 5. There must be plowing and sowing the ground, but yet no crop can be expected without the influence of the sun: so there must be working, but no crop of salvation can be hoped for without the sunshine of free grace: 'It is your Father's good pleasure to give you a kingdom, Luke xii. 32. Give? why, might some say, we have wrought hard for it? ay, but heaven is a donative; though you work for it, yet it is the good pleasure of God to bestow it. Still look up to Christ's merit; it is not your sweat, but his blood saves. That your working cannot merit salvation, is clear, 'It is God that works in you to will and to do, ver. 13. It is not your working, but God's co-working. For as the scribe guides the child's hand, or he cannot write; so the Spirit of God must afford his auxiliary concurrence, or our work stands still, how then can any man merit by working, when it is God that helps him to work? I shall now, having laid down this caution, re-assume the exhortation, and persuade you to the working out salvation; but I must first remove two objections which lie in the way.

Object. 1. You bid us work out salvation; but we have no power to work.

Ans. 1. It is true, we have not power; I deny that we have *libertatem arbitrii*; man before conversion is purely passive: therefore the scripture calls it 'a heart of stone,' Ezek. xxxvi. A man in his pure naturals, can no more prepare himself to his own converting, than the stone can prepare itself to its own softening. But yet when God begins to draw, we may follow. Those dry bones in Ezekiel could not of themselves live, but when breath came into them, then 'they lived and stood upon their feet,' Ezek. xxxvii. 10.

Quest. But suppose God hath not dropt in a prin-

ciple of grace? suppose he hath not caused breath to enter?

Ans. Yet use the means. Though you cannot work spiritually, yet work physically; do what you are able, and that for two reasons.

1. Because a man by neglecting the means, doth destroy himself. As a man by not sending to the physician, may be said to be the cause of his own death.

2. God is not wanting to us when we do what we are able. Urge the promise, 'Seek and ye shall find,' Matt. vii. 7. Put this bond in suit by prayer: you say you have no power, but have you not a promise? act so far as you can. Though I dare not say as the Arminian, when we do exert and put forth nature, God is bound to give grace; yet this I say, God is not wanting to them that seek his grace: Nay, I will say more, he denies his grace to none but them that wilfully refuse it, John v. 40.

Obj. 2. The second objection is this; But to what purpose should I work? there is a decree past, if God hath decreed I shall be saved, I shall be saved.

Ans. God decrees salvation in a way of working, 2 Thess. ii. 13. Origin, in his book against Celsus, observes a subtile argument of some who disputed about Fate and Destiny. One gave counsel to his sick friend not to send for the physician, because, saith he, it is appointed by destiny whether thou shalt recover or not. If it be thy destiny to recover, then thou needest not the physician; if it be not thy destiny, then the physician will do thee no good: the like fallacy doth the devil use to men; he bids them not work; if God hath decreed they shall be saved, they shall be saved, and there is no need of working; if he hath not decreed their salvation, then their working will do them no good; this is an argument fetched out of the devil's topicks. But we

say, God decrees the end in the use of means; God did decree that Israel should enter into Canaan, but first they must fight with the sons of Anak. God decreed that Hezekiah should recover out of his sickness, but let him lay a fig to the boil, Isa. xxxviii. 21. We do not argue thus in other things. A man doth not say, If God hath decreed I shall have a crop this year, I shall have a crop; what need I plow, or sow, or manure the land? No, he will use the means, and expect a crop. Though 'the blessing of the Lord maketh rich,' Prov. x. 21. yet it is as true, 'the diligent hand maketh rich,' Prov. x. 4. God's decreeing is carried on by our working.

And thus having removed these objections, let me now persuade you to set about this blessed work, the working out your salvation; and that my words may the better prevail, I shall propound several arguments by way of motive to excite you to this work.

Argument. 1. The first argument or motive to working, is taken from the preciousness of the soul; well may we take pains that we may secure this from danger. The soul is a divine spark kindled by the breath of God. It doth out-balance the world, Matt. xvi. 26. If the world be the Book of God, as Origin calls it, the soul is the Image of God. Plato calls the soul a glass of the Trinity. It is a bright mirror in which some refracted beams of God's wisdom and holiness do shine forth; the soul is a blossom of eternity. God hath made the soul capable of communion with himself. It would bankrupt the world to give half the price of a soul. How highly did Christ value the soul when he sold himself to buy it? O then, what pity is it that this excellent soul, (this soul for which God called a council in heaven when he made it) should miscarry and be undone to all eternity? who would not rather work

night and day, than lose such a soul? The jewel is invaluable, the loss irreparable.

2. Holy activity and industry doth ennoble a christian. The more excellent any thing is, the more active. The sun is a glorious creature, it never stands still, but is going his circuit round the world. Fire is the purest element, and the most active; it is ever sparkling and flaming; the angels are the most noble creatures, and the most nimble, therefore they are represented by the cherubims, with their wings displayed. God himself is (as the schoolmen speak) a most pure act: Homer saith of Agamemnon, that he did sometimes resemble Jupiter in feature, Pallas in wisdom, Mars in valour; by holy activity we resemble God who is a most pure act. The phoenix flies with a coronet on its head; the industrious christian wants not a coronet; his sweat ennobles him; his labour is his ensign of honour. Solomon tells us that 'drowsiness clothes a man with rags,' Prov. xxiii. 21. Infamy is one of the rags that hang upon him; God hates a dull temper. We read in the law, that the ass, being a dull creature, must not be offered up in sacrifice. Spiritual activity is a badge of honour.

2. Working out salvation is that which will make death and heaven sweet to us.

1. It will sweeten death. He that hath been hard at work all day, how quietly doth he sleep at night? you that have been working out salvation all your lives, how comfortably may you lay down your head at night in the grave, upon a pillow of dust, in hopes of a glorious resurrection? this will be a death-bed cordial.

2. It will sweeten heaven. The more pains we have taken for heaven, the sweeter will it be when we come there. It is delightful for a man to look over his work and see the fruit appear. When he hath been planting trees in his orchard, or setting

flowers, it is pleasant to behold and review his labours: Thus in heaven, when we shall see the fruit of our labours, 'the end of our faith, salvation,' 1 Pet. i. 9. this will make heaven the sweeter. The more pains we have taken for heaven, the more welcome it will be; the more sweat, the more sweet. When a man hath been sinning, the pleasure is gone, and the sting remains; but when he hath been repenting, the labour is gone, and the joy remains.

Arg. 4. Yet you have time to work. This text and sermon would be out of season to preach to the damned in hell. If I should bid them work, it is too late, their time is past, it is night with the devils, it is yet day with you; 'Work while it is day,' John ix. 4. If you lose your day, you lose your souls. This is the season for your souls. Now God commands, now the Spirit breathes, now ministers beseech, and as so many bells of Aaron would chime in your souls to Christ. O improve your season; this is your seed-time, now sow the seeds of faith and repentance. If when you have seasons, you want hearts, the time may come when you have hearts, you shall want seasons. Take time while you may, the mariner hoists up his sails while the wind blows, never had a people a fairer gale for heaven than you of this city, and will you not set forward in your voyage? What riding is there to the term: I warrant you the lawyer will not lose his term; O my brethren, now is the term-time for your souls, now plead with God for mercy, or at least get Christ to plead for you.

Think seriously of these four things.

First, Our life doth unravel apace. Gregory compares our life to the mariner in a ship going full sail; we are every day sailing apace to eternity.

Secondly, The seasons of grace though they are precious, yet not permanent. Abused mercies will,

like Noah's dove, take their wings and fly from us. England's golden hour will soon run out; gospel blessings are very sweet, but very swift. 'Now they are hid from thine eyes,' Luke xix. 42. We know not how soon the golden candlestick may remove.

Thirdly, There is a time when the Spirit hath done striving. There are certain spring tides of the Spirit, and these being neglected, possibly we may never see another tide come in. When conscience hath done speaking, usually the Spirit hath done striving.

Fourthly, The loss of gospel opportunities will be the hell of hell. When a sinner shall at the last day think with himself, O what might I have been! I might have been as rich as the angels, as rich as heaven could make me. I had a season to work in, but I lost it. This, this will be as a vulture gnawing upon him, this will enhance and accent his misery. And let this persuade you speedily to work out your salvation.

Fifthly, You may do this work and not hinder your other work; working out salvation and working in a calling are not inconsistent. And this I insert to prevent an objection. Some may say, but if I work so hard for heaven, I shall have no time for my trade. No sure, the wise God would never make any of his commands to interfere; as he would have you 'seek his kingdom,' Matt. vi. 33. so he would have you 'provide for your family,' 1 Tim. v. 8. you may drive two trades together. I like not of those that make the church exclude the shop, that swallow up all their time in hearing, but 'neglect their work at home,' 2 Thess. iii. 11. They are like the lilies of the field which toil not, neither do they spin. God never sealed warrant to idleness. He both commands and commends diligence in a calling. Which may the rather encourage us to

look after salvation, because this work will not take us off our other work. A man may with Caleb 'follow God fully,' Numb. xiv. 34. and yet 'with David follow the ewes great with young,' Psal. lxxviii. 71. Piety and industry may dwell together.

Sixthly, The inexcusableness of those that neglect working out their salvation. Methinks I hear God expostulating the case with men at the last day, after this manner, 'Why did ye not work?' I gave you time to work, I gave you light to work by, I gave you my gospel, my ministers, I bestowed talents upon you to trade, I set the recompense of reward before you; why did ye not work out your salvation? Either it must be sloth or stubbornness. Was their any work ye did of greater concernment? You could work in brick, but not in gold. What can you say for yourselves why the sentence should not pass? Oh how will the sinner be left speechless at such a time, and how will this cut him to the heart to think with himself he neglected salvation, and could give no reason for it?

Seventhly, The inexpressible misery of such as do not work out salvation. Those that sleep in spring, shall beg in harvest. After death, when they look to receive a full crop of glory, they will be put to beg, as Dives for one drop of water. Vagrant persons that will not work, are sent to the house of correction: such as will not work out salvation, let them know, hell is God's house of correction, that they must be sent to.

Eighthly, If all this doth not prevail, consider, what it is we are working for; none will take pains for a trifle; we are working for a crown, for a throne, for a paradise, and all this is comprised in that one word, salvation. Here is a whet-stone to industry. All men desire salvation. It is the crown of our hopes; we should not think any labour too much

for this. What pains will men take for earthly crowns and sceptres! and suppose all the kingdoms of the world were more illustrious than they are, their foundations of gold, their walls of pearl, their windows of sapphire, what were all this to that kingdom we are labouring for? We may as well span the firmament, as set forth this in all its splendour and magnificence. Salvation is a beautiful thing, it is as far above our thoughts as it is beyond our deserts. O how should this add wings to our endeavours! The merchant will run through the intemperate zones of heat and cold for a little prize. The soldier, for a rich booty, will endure the bullet and sword, he will gladly undergo a bloody spring for a golden harvest: O then, how much more should we spend our holy sweat for this blessed prize of salvation!

And so having laid down some arguments by way of motive, to persuade to this work, I shall now propound some means by way of direction to help us in this work; and here I shall shew you what are those things to be removed which will hinder our working, and what are those things to be prosecuted which will further it.

1. We must remove those things which will hinder our working out salvation. There are six bars in the way to salvation which must be removed.

1. The entanglements of the world. While the foot is in a snare, a man cannot run. The world is a snare; while our feet are in it, we cannot 'run the race set before us,' Heb. xii. 1. If a man were to climb up a steep rock, and had weights tied to his legs, they would hinder his ascent; too many golden weights will hinder us from climbing up this steep rock that leads to salvation. While the mill of a trade is going, it makes such a noise that we can hardly hear the minister 'lifting up his voice like a trumpet.' The world chokes our zeal and appetite

after heavenly things; the earth puts out the fire; the music of the world charms us asleep, and then we cannot work. In mines of gold there are killing damps. O how many souls have been destroyed with a damp arising from the earth!

The second bar in the way to salvation is sadness and uncheerfulness: when a man's heart is sad, he is unfit to go about his work; he is like an untuned instrument. Under fears and discouragements we act but faintly in religion. David labours to chide himself out of this spiritual melancholy, 'why art thou cast down O my soul?' Ps. xlii. 4. Cheerfulness quickens; the Lacedemonians used music in their battles to excite their spirits and make them fight more valiantly. Cheerfulness is like music to the soul, it excites to duty, it oils the wheels of the affections: cheerfulness makes service come off with delight, and we are never carried so swift in religion as upon the wings of delight. Melancholy takes off our chariot wheels, and then we drive on heavily.

The third bar in the way to salvation is spiritual sloth. This is a great impediment to our working. It was said of Israel, 'they despised the pleasant land,' Psal. cvi. 24. what should be the reason? Canaan was a paradise of delight, a type of heaven; aye, but they thought it would cost them a great deal of trouble and hazard in the getting, and they would rather go without it, they despised the pleasant land. Are there not millions among us who had rather go sleeping to hell, than sweating to heaven? I have read of certain Spaniards that live near where there is great store of fish, yet are so lazy that they will not be at the pains to catch them, but buy of their neighbours: such a sinful stupidity and sloth is upon the most, that though Christ be near them, though salvation is offered in the gospel, yet they will not work out salvation. 'Slothfulness casts into a deep sleep,' Prov. xix. 15. Adam lost his rib

when he was asleep; many a man loseth his soul in this deep sleep.

The fourth bar in the way to salvation is, an opinion of the easiness of salvation; God is merciful, and the worst come to the worst, it is but repent.

1. God is merciful, it is true, but withal he is just; he must not wrong his justice by shewing mercy; therefore observe that clause in the proclamation, Exod. xxxiv. 6. 'He will by no means clear the guilty.' If a king did proclaim, that only those should be pardoned who came in, and submitted to his sceptre; could any, still persisting in rebellion, claim the benefit of that pardon? O sinner, wouldst thou have mercy, and wilt not disband the weapons of unrighteousness?

2. It is but repent. But repent? It is such a *but* that we cannot hit unless God direct our arrow. Tell me O sinner, is it easy for a dead man to live and walk? thou art spiritually dead, and wrapt up in thy winding sheet, Eph. ii. 2. Is regeneration easy? are there no pangs in the new birth? is self-denial easy, dost thou know what religion must cost, and what it may cost? it must cost you the parting with your lusts, it may cost you the parting with your life; take heed of this obstruction. Salvation is not *per saltum*; thousands have gone to hell upon this mistake. The broad spectacles of presumption have made the strait gate seem wider than it is.

The fifth bar in the way to salvation is, carnal friends. It is dangerous listening to their voice. The serpent did speak in Eve. Job's wife would have called him off from serving God, 'Dost thou still retain thine integrity,' Job ii. 9. what, still pray and weep? here the devil did hand over a temptation to Job by his wife. Carnal friends will be calling us off from our work. What needs all this ado? less pains will serve. We read that some of Christ's kindred, when they saw Christ so earnest in preaching,

would give him a check, Mark iii. 21. ' His friends went to lay hold on him;' our friends and kindred would sometimes stand in our way to heaven, and judging our zeal madness, would lay hold of us and hinder us from working out our salvation. Such friends Spira met with; for advising with them, whether he should revoke his former opinions concerning Luther's doctrine, or persist in them to the death, they wished him to recant, and so openly abjuring his former faith, he became like a living man in hell.

The sixth bar in the way to salvation is evil company. They will take us off our work; the sweet waters lose their freshness when they run into the salt; christians lose their freshness and savouriness among the wicked; Christ's doves will be sullied by lying among these pots. Sinful company is like the water in a smith's forge, which quencheth the iron be it ever so hot; such cool good affections. The wicked have the plague of the heart, 1 Kings viii. 38. and their breath is infectious. They will discourage us from working out our salvation; just as he who is a suitor to a woman, and is very earnest in his suit, there comes one and tells him, he knows something by the woman of ill report, some impediment; the man hearing this, is presently taken off, and the suit ceaseth; so it is with many a man who begins to be a suitor to religion, fain he would have the match made up, and he grows very hot and violent in the suit, and falls a working out his salvation; but then there come some of his confederates, and they tell him they know something by religion that is of ill report. ' This sect is every where spoken against.' There must be so much strictness and mortification that he must never look to see good days more; hereupon he is discouraged, and so the match is broke off. Take heed of such persons, they are devils covered with flesh;

they are, as one saith, like Herod, who would have killed Christ as soon as he was born: Thus, when Christ is, as it were, beginning to be formed in the heart, they would in a spiritual sense kill him.

And thus I have shewn you the bars that lie in the way to salvation, which are to be removed.

I proceed now in the second place to lay down some helps conducive to salvation.

The first is in the text, fear and trembling. This is not a fear of doubting, but a fear of diligence. This fear is requisite in the working out salvation. 'Let us fear lest we come short,' Heb. iv. 1. fear is a remedy against presumption. Hope is like the cork to the net, it keeps the soul from sinking in despair; and fear is like the lead to the net, it keeps the soul from floating in presumption. Fear is that flaming sword that turns every way to keep out sin from entering; fear quickens; it is an antidote against sloth. 'Noah being moved with fear, prepared an ark,' Heb. xi. 8. The traveller, lest night should overtake him before he gets to his journey's end, spurs on the faster. Fear causeth circumspection; he that walks in fear treads warily; fear is a preservative against apostacy; 'I will put my fear in your hearts, and ye shall not depart from me,' Jer. xxxii. 40. The fear of falling keeps us from falling: Fear is the badge and livery of a christian. The saints of old were 'men fearing God,' Mal. iii. 17. It is reported of holy Anselm, that he spent most of his thoughts about the day of judgment. 'Blessed is he that fears always,' Prov. xxviii. 14. Fear is a christian's garrison; the way to be secure is always to fear: this is one of the best tools for a christian to work with.

Secondly, Another great help in working out salvation is love. Love makes the work come off with delight; seven years labour seemed nothing to Jacob, because of the love that he did bear to Ra-

chel. Love facilitates every thing. It is like wings to the bird, like wheels to the chariot, like sails to the ship, it carries the soul on swiftly and cheerfully in duty; love is never weary: It is an excellent saying of Gregory, Let but a man get the love of the world into his heart, and he will quickly be rich. So do but get the love of religion into your heart, and you will quickly be rich in grace. Love is a vigorous active grace, it despiseth dangers, it tramples upon difficulties; like a mighty torrent it carries all before it. This is the grace 'takes heaven by violence.' Get but your hearts well heated with this grace, and you will be fitted for this work.

A third thing conducive to salvation is, work in the strength of Christ. 'I can do all things through Christ that strengthens me,' Phil. iii. 13. Never go to work alone. Samson's strength lay in his hair. And a christian's strength lies in Christ. When you are to do any duty, to resist any temptation, to subdue any lust, set upon it in the strength of Christ; some go out against sin in the strength of resolutions and vows, and they are soon-foiled: Do as Samson, he first cried to heaven for help, and then having taken hold of the pillars, he pulled down the house upon the lords of the Philistines. When we engage Christ in the work, and so take hold upon the pillar of an ordinance, we then bring down the house upon the head of our lusts.

Fourthly, Work low, be humble, think not to merit by your working. Either Satan would keep us from working, or else he would make us proud of our working. God must pardon our works before he crowns them. If we could pray as angels, shed rivers of tears, build churches, erect hospitals, and should have a conceit that we merited by this, it would be as a dead fly in the box of perfume, it would stain and eclipse the glory of the work. Our duties, like good wine, relish of a bad cask: They

are but glittering sins. Let not pride poison our holy things; when we have been working for heaven, we should say as good Nehemiah, 'Remember me, O my God, concerning this, and spare me according to the greatness of thy mercy,' Nehem. xiii. 22.

5. Work upon your knees; be much in prayer. Beg the Spirit of God to help you in the work; make that prayer, 'Awake O North wind, and come thou South, blow upon my garden,' Cant. iv. ult. We had need have this Spirit blow upon us, there being so many contrary winds blowing against us, and considering how soon holy affections are apt to wither. The garden hath not more need of wind to make its fruit flow out, than we of the Spirit, to make our graces flourish. Philip joined himself to the Eunuch's chariot, Acts viii. 29. God's Spirit must join itself to our chariot: as the mariner hath his hand to the helm, so he hath his eye to the star. While we are working we must look up to the Spirit; what is our preparation without the Spirit's operation? what is all our rowing without a gale from heaven? 'The Spirit lifted me up,' Ezek. iii. 14. God's Spirit must both infuse grace and excite it. We read of a 'wheel within a wheel,' Ezek. i. 16. The Spirit of God is that inner wheel that must move the wheel of our endeavours. To conclude all, pray to God to bless you in your work; 'The race is not to the swift, nor the battle to the strong,' Eccl. ix. 11. nothing prospers without a blessing; and what way to obtain it but by prayer? It is a saying of one of the ancients, The saints carry the keys of heaven at their girdle. Prayer beats the weapon out of the enemy's hand, and gets the blessing out of God's hand.

Lastly, Work in hope; the apostle saith, 'he that ploughs shall plough in hope,' 1 Cor. ix. 10. Hope is the soul's anchor, Heb. vi. 19. cast this anchor upon the promise, and you shall never sink.

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