

unto the king in raiment of needle-work, and you shall hear Christ pronounce that blessed word, Cant. iv. 7. 'Thou art all fair my love, and there is no spot in thee.'

THE

UPRIGHT MAN'S CHARACTER.

PSALM xxxvii. 37. *Mark the perfect man, and behold the upright, for the end of that man is peace.*

SINCERITY is of universal importance to a christian. It is the sauce which seasons religion and makes it savoury. Sincerity is the jewel that God is most delighted with, Psal. li. 6. 'Behold thou desirest truth in the inward parts; and to speak plain, all our pompous shew of holiness without this soul of sincerity to enliven it, is but folly set forth in its embroidery; it is but going to hell in a more devout manner than others. The consideration of which hath put me upon this subject in this place of solemn worship and concourse; and to quicken your attention, you have God himself calling to you to take notice in these words, 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

The Hebrew word for upright hath two significations. 1. It signifies plainness of heart; the upright man is not plaited in folds; he is without collusion or double dealing, 'In his spirit there is no guile,' Psal. xxxii. 2.

The upright man hath no subterfuges, his tongue and his heart go together, as a well-made dial goes with the sun; he is down-right upright.

2. This word upright signifies a *man approved*; the upright man is one whom God thinks highly of; and better have God's approbation than the world's acclamation; the plainer the diamond is, the richer; and the more plain the heart is, the more it shines in God's eyes.

In the words there are three parts; 1. The Prospect, *the Upright man*. 2. The Aspect, *Behold*. 3. The Reason, *for the end of that man is peace*. Or thus. 1. Here is the godly man's character, *He is upright*. 2. His crown, *the end of that man is peace*. The words present us with this doctrinal conclusion.

The end of an upright man is crowned with peace.

That I may illustrate this, I shall shew you, 1. Who this upright man is, that we may know him when we meet him. 2. The blessed end he makes, the end of that man is peace.

1. *The upright man's character*. 1. Who this upright man is. I shall shew you the innocency of Christ's dove; we live in an age wherein most pretend to saintship, but it is to be feared they are not upright saints; but, like the woman in the gospel, whom 'Satan bowed together,' Luke xiii. 11. I shall give you several characteristical signs of an upright christian.

I. *Character*. The upright man, his heart is for God. Hence that phrase 'upright in heart,' Psal. lxiv. 10. It is the heart God calls for, Prov. xxiii. 26. 'My son give me thy heart;' the heart is a virgin, hath many suitors, and, among the rest, God himself becomes a suitor. The heart is like the *primum mobile*, which carries all the other orbs along with it. If the heart be for God, then our tears, our alms, all is for God. The heart is the fort-royal that commands all the rest. The high-priest when he was to cut up the beast for sacrifice, the first

thing he looked upon was the heart, and if that had any blemish, it was rejected. It is not the gift, but the heart God respects. 'This people honour me with their lips, but their heart is removed far from me,' Isa. xxix. 13. they did move, not live; like the finger that moves upon the dial, but there is no life within; or like the tombs in the church which have their eyes and hands lifted up to heaven, but no heart to animate that devotion; in religion the heart is all, Eph. v. 9. 'Making melody in your hearts to the Lord.' It is the heart makes the music. The upright man gives God his heart. It is reported of Cranmer, that after his flesh and bones were consumed in the flame, his heart was found whole: so an upright man in the midst of his infirmities, his heart is kept whole for God, he hath not an heart and an heart; an heart for God, and for sin. God loves a broken heart, not a divided heart.

II. *Character.* The upright man works by an upright rule. There are many false crooked rules which the upright man dares not go by. As,

1. *False Rule.* 1. *Opinion.* It is (say some) the opinion of such as are pious and learned. This is a false rule, it is not the opinion of others can make a thing unlawful, warrantable: If a synod of divines, if an assembly of angels, should say we might worship God by an image, their opinion could not make this authentic and lawful; an upright christian will not make another's opinion his Bible.

The best guides may sometimes go wrong. Peter preacheth circumcision, the very doctrine of the pseudo-apostles, Gal. ii. 11. Peter himself was not infallible; the upright man is no adorer of opinion; when the stream of Arianism swelled so high that it did overflow a great part of the world, Athanasius did swim against the stream; he was invincible in the truth.

2. *False Rule. 2. Custom.* It hath been the custom of the place, or the religion of our ancestors. This is a false rule; 'The customs of the people are vain,' Jer. x. 3. and as for our progenitors and ancestors, a son may better take his land from his father, than his religion. How many of our forefathers lived in times of popery, and stumbled to hell in the dark? are we therefore bound to follow their blind zeal? a wise man will not set his watch by the clock, but by the sun.

3. *False Rule. 3. Conscience.* It is, saith one, my conscience. This is no rule for an upright man; the conscience of a sinner is defiled, Tit. i. 15. conscience being defiled may err; an erring conscience cannot be a rule, Acts xxvi. 9. 'I verily thought with myself, that I ought to do many things contrary to the name of Jesus;' he who is an heretic may plead conscience; admit conscience to be a rule, and we open the door to all mutinies and massacres; if the devil get into a man's conscience, whither will he not carry him?

4. *False Rule.* Another false rule is, Providence; providence sits at the helm, and disposeth of all events and contingencies; but providence is not a rule for the upright man to walk by; we are indeed to observe God's providence, Psal. cvii. 43. 'Whoso is wise will observe these things;' but we are not to be infallibly led by it. Providence is a christian's diurnal, not his Bible.

When the wicked prosper, it doth not follow that their way is good, or that God favours them. God's candle, as Job saith, 'may shine upon their head,' and yet his wrath hang over their head. It is the greatest judgment to thrive in a way of sin. Dionysius, when he had robbed the temple, and afterwards had a fair gale to bring home his stolen plunder; See, saith he, how the gods love sacrilege!

The philosopher saith, a calm is sometimes the forerunner of an earthquake. Haman's banquet did but usher in execution. God may let men succeed, that their judgment may exceed.

The upright man will not go by these rules, but leaving such false guides he makes the word of God his star to follow. This is the judge and umpire of all his actions, 'To the law, to the testimony,' Isa. viii. 20. The Old and New Testaments are the two lips by which God speaks to us, and are the pair of compasses by which the upright man draws the whole circumference of his life.

The Montanists and Enthusiasts talk of revelations, and some now-a-days of a light within them; the canon of scripture is above any revelation. The apostle speaks of a voice from heaven, 1 Pet. i. 18. 'And this voice which came from heaven, we heard when we were with him in the holy mount;' yet, saith he, 'we have a more sure word,' ver. 19. The word of God ought to be more sacred and infallible to us, than a voice from heaven.

III. *Character.* An upright man works from an upright principle, and that is, 'Faith working by love,' Gal. v. 6.

1. He acts from a principle of faith, Hab. ii. 4. 'The just shall live by his faith.' The upright man,

1. Hears in faith; it is called 'the hearing of faith,' Gal. iii. 2. Faith concocts the word. 2. He prays in faith; it is called the 'prayer of faith,' Jam. v. 15. David sprinkles faith in his prayer, Ps. li. 7. 'Purge me with hyssop and I shall be clean, wash me,' &c. in the Hebrew it runs in the future, 'Thou shalt purge me, thou shalt wash me.' It is the voice of one that believes as well as prays; prayer is the arrow, and faith is the bow out of which we shoot to the throne of grace; a faithless prayer is a fruitless prayer. Prayer without faith is like a gun discharged without a bullet. The upright man prays in

faith. 3. He weeps in faith, Mark ix. 24. 'The father of the child cried out with tears, Lord, I believe.' When his tears dropt to the earth, his faith reached heaven.

2. An upright man acts from a principle of love, Cant. i. 4. 'The upright love thee.' Love is as the spring in the watch, it moves the wheels of obedience; the upright christian is carried to heaven in a fiery chariot of love; love doth meliorate and ripen every duty, and make it come off with a better relish. Divine love is like musk among linen which perfumes it. This gives a fragrant redolency to all our services; A small token sent in love is accepted. 'The upright love thee.'

Hypocrites serve God only for fear; as the slave works in the galley, or as the Parthians worship the devil that he should do them no hurt. Hypocrites' obedience is forced like water out of a still by the fire. The thoughts of hell-fire make the water of tears drop from their eyes. The upright christian acts purely from love, 2 Cor. v. 14. 'The love of Christ constraineth me; an upright soul loves Christ more than he fears hell.'

IV. *Character.* An upright christian works to an upright end: he makes God's glory his ultimate end; his aims are right. God's glory is the upright man's mark, and though he shoots short of the mark, yet because he aims at it, it is accepted. This is the question the upright man propounds to himself, Will this bring glory to God? he labours still to bring in some revenues into the exchequer of heaven; He prefers the glory of God before whatsoever comes in competition with, or stands in opposition against it. If life be laid in one ballance, and God's glory in the other, the glory of God out-weighs. 'They loved not their lives to the death,' Rev. xii. 11. If my wife and children, saith Hierom, should hang about me, and dissuade

me from doing my duty ; if my mother should shew me her breasts that gave me suck, I would trample upon all, and I would fly to the cross.

The upright man prefers the glory of God before his own salvation, Rom. ix. 1. 'I could wish myself accursed from Christ for my kinsmen according to the flesh.' Paul knew it was impossible he could be accursed from Christ. The book of life hath no errata in it ; besides, Paul knew it unlawful to wish he were accursed from Christ ; but the meaning is, supposing, that by his breaking off, and some of the Jews grafting into Christ, God might be more honoured, such was his zeal for God's glory, that he could even wish himself accursed from Christ : God's glory was dearer to him than his own salvation.

The hypocrite serves God, 1. For gain. He looks at the emoluments and profits which come in by religion ; it is not the power of godliness the hypocrite loves, but the gain of godliness ; it is not the fire of the altar, but the gold of the altar which he adores. This is a religious wickedness. 'Ephraim is an heifer that loves to tread out the corn,' Hos. x. 11. God made a law, Deut. xxv. 4. that the ox, while he was treading out the corn, 'should not be muzzled,' he might eat as he would. Ephraim liked this ; hypocrites love religion for the provender it brings ; it is the loaves, not the miracles, draw them to Christ. Demetrius cries up the goddess Diana, Acts xix. 27. but it was not her temple, but her silver shrines he cared for ; many fall in love with religion, not for her beauty but her jewels. Camero of Bourdeaux, a French divine, speaks of a lawyer in his time who turned protestant, only for worldly respect, that he might get preferment. There is a story of a monk, who went like a mortified man with his eyes down upon the ground, who afterwards was made abbot ; and being asked

why he went in that submiss posture with his eyes down? saith he, "I was looking for the keys of the abbey, and now I have found them." The moral of it is good: the hypocrite doth sacrifice *Deo, et lari*; while he serves God, he seeks himself; like the wasp that comes to the gally-pot for the honey, or the fox that follows the lion for the prey he lets fall. The hypocrite makes use of religion, only as the fisherman doth of his net, to catch preferment.

2. He serves God for applause; hypocrites look not at God's glory, but vain glory. They serve God rather to save their credit, than to save their souls: hypocrites pray 'to be seen of men,' Mat. vi. 5. that they may be set upon a theatre, and have spectators; when they give alme 'they blow a trumpet,' Mat vi. 2. and their hearts were as hollow as their trumpets; they did it 'that they might have glory of men,' ver. 2. It was not giving alms, but selling them; they sold them for praise and applause: 'Verily I say unto you, saith Christ, they have their reward.' The hypocrite may make his acquittance, and write, Received in full payment. he hath all he must look for; an upright heart makes the glory of God his centre.

V. *Character.* An upright man is uniform in religion, he looks with an equal eye at all God's commands. 'The tables were written on both sides, Exod. xxxii. 15. an upright christian turns both sides of the tables; he looks at duties of the second table as well as duties of the first; he knows all have the same stamp of divine authority upon them. It is said in the honour of Zachary and Elizabeth, they walked 'in all the commandments and ordinances of the Lord;' an upright christian though he fails in every duty, yet he makes conscience of every duty; he will as well worship God in the closet as in the temple; he often casts up the accounts be-

tween God and conscience. He wears his eyes at home as well as abroad; and had rather use the looking-glass of the word to look into his own heart, than the broad spectacles of censure to look into the faults of others; he walks soberly, in acts of temperance, righteously, in acts of justice, godly, in acts of piety.

An hypocrite will pick and choose in religion: in some duties he is zealous, in others remiss; 'Ye pay tythe of mint, and annise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith,' Matt. xxiii. 23. Jehu was zealous against the idolatry of Ahab, but gives a toleration to the golden calves, 2 Kings x. 29. Jehu's obedience was lame on one foot. Some will go over the smooth way of religion, they are for easy duties, but they like not the rugged way of self-denial and mortification: the plough when it comes to a stiff piece of earth, makes a baulk; an upright christian, with Caleb, follows God fully; Numb. xiv. 24. and where we are so ingenuous as to do our best, God will be so indulgent as to pass by our worst.

VI. *Character.* An upright christian doth not go stooping. The Hebrew for upright signifies to go straight. The upright man will not stoop to any thing against his conscience. The Greek for upright used in the Septuagint, signifies, a man that doth not bend. The upright christian doth not whirl about, or sinfully prostitute himself to the lusts and humours of men; the apostles could not flatter or cringe, Acts iv. 19. 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye?'

The upright christian dares not palliate or justify the sins of men; this were with holy water to wash the devil's face, Isa. i. 20, 23. 'Woe to them that call evil good, which justify the wicked for reward.'

Propertius speaks of a spring in Italy which makes the black oxen that drink of it look white; a fit emblem of those parasites that can make the worst men look white,

An upright man dares not keep back any part of God's truth, Acts xx. 27. 'I have declared unto you all the counsel of God.' It is cowardice and treason to conceal any part of our commission.

An upright man will not neglect a known duty for fear of losing a party. Some upon this very ground have forborne to declare against error for fear of a party falling off from them. If men will fall off from us for doing our duty, my opinion is, they are better lost than kept. Others have neglected to have the hands of the presbytery laid upon them, only because this would displease a party; how many apocryphal preachers are now among us? in the bishops' times we had many ministers who were no preachers, and now we have many preachers who are no ministers: The upright man had rather be without his head-piece than his breast-plate, and had rather men should account him for imprudent, than God should accuse him for unfaithful. An upright man will not let any interest bias him from the truth. The saints are compared to pillars, Rev. iii. 12. the pillar stands upright. Unsound christians are like willows which will bend every way; a good christian is like the 'palm tree which grows upright,' Jer. x. 5. When we let men lord it over our consciences, if they bid us break our vows, sell our religion, we are ductile, and malleable to any thing, like hot iron which may be beat into any form; like wool, that will receive any die, this argues much unsoundness of heart. An upright christian will not be bent awry, he goes without stooping.

VII. *Character.* An upright christian is zealous for God, Rev. ii. 2. 'Thou canst not bear them which

are evil ;' uprightness is the white, and zeal is the sanguine, which makes the right complexion of a christian. Zeal is a mixed affection ; it is a compound of love and anger, it boils up the spirits to the height, and makes them run over ; zeal is a fire kindled from heaven ; blessed be its anger, for it is without sin, and its wrath, for it is against sin. When Paul saw their idolatry at Athens, ' his spirit was stirred in him,' Acts xvii. 16. he was in a burning fit of zeal. Moses a meek man, tho' cool in his own cause, yet hot in God's, when Israel had committed idolatry, ' Moses' anger waxed hot,' Ex. xxxii. 19. He breaks the tables, grinds the calf to powder, strows it on the water, and makes the children of Israel to drink of it.

An upright christian takes a dishonour done to God more heinous than a disgrace done to himself ; can the true child endure to hear the father reproached ? When Croesus' son, tho' born dumb, saw them go about to kill his father, his tongue strings unloosed, and he cried out, " Kill not king Croesus !" He that can hear Christ's divinity spoken against by the socinian, his ordinances cried down by the libertine, and his blood not rise, and his zeal not sparkle forth, is a traitor to the crown of heaven. Did Christ open his sides for us when the blood ran out, and shall not we open our mouths in his vindication ? how were the saints in former times fired with zeal for God ? They were, as Cyprian affirms, like lions breathing forth the heavenly flame of zeal.

VIII. *Character.* An upright christian will not allow himself in any known sin ; he dares not touch the forbidden fruit, Gen. xxxix. 9. ' How then can I do this great wickedness and sin against God ?' Though it be a complexion-sin, he disinherits it. There is no man but doth propend and incline more to one sin than another ; as in the body there

is one humour predominant, or as in the hive there is one master-bee ; so in the heart there is one master-sin : there is one sin which is not only near to a man as the garment, but dear to him as the right eye. This sin is satan's fort-royal, all his strength lies here ; and though we beat down his out-works, gross sin, yet if we let him hold this fort of complexion sin, it is as much as he desires. The devil can hold a man as fast by this one link, as by a whole chain of vices. The fowler hath the bird fast enough by one wing. Now an upright christian will not indulge himself in this complexion-sin, Ps. xviii. 24. ' I was also upright before him, and kept myself from mine iniquity.' An upright christian takes the sacrificing knife of mortification, and runs it through his dearest sin. Herod did many things, but there was one sin so dear to him, that he would sooner behead the prophet, than behead that sin. Herod would have a gap for his incest. An upright heart is not only angry with sin (which may admit of reconciliation), but hates sin, and if he sees this serpent creeping into his bosom, the nearer it is the more he hates it.

IX. *Character.* An upright christian is right in his judgment; he doth not lean to error; his head doth not turn round, Though there will be differences in lesser matters, things indifferent and disputable (and indeed where there are not such clear *vestigia* and footings in scripture, here there must be some grains of allowance), yet in the fundamentals of religion, the upright christian keeps his standing.

Error when it is not only *circa*, but *fundamentum*, is dangerous; a man may as well go to hell by error as by moral vice; gross sins stab to the heart, error poisons; there is less hopes of an erroneous person than a profane; the profane person sins, and doth not repent; the erroneous sins, and holds it a sin to repent; the one is without tears, the other

cries down tears. The upright christian is not tainted with this leprosy; he hath rectitude in his mind.

X. *Character.* An upright man is of a sympathizing spirit, he lays to heart the miseries of Zion. This argues much sincerity. Pliny speaks of the golden vine, which feels no injury from wind or storms. The church triumphant may be compared to this golden vine, which is above all storms of injury, and flourisheth in perpetual glory: but the church militant is not a golden vine, but a bleeding vine, now where there is sincerity, there is sympathy.

An hypocrite may be affected with his own miseries, but an upright heart is affected with the church's miseries. I confess an hypocrite may be sensible of the miseries of the public, so far as he himself is concerned, as a man may be troubled to hear of such a ship cast away, wherein were much merchant's goods, because he himself had a share in it, and his cabin is lost; but an upright christian, though he be not touched in his own particular, he is out of the bill of mortality, yet because it goes ill with the church, and religion seems to lose ground, he counts the church's loss his loss, he weeps in Zion's tears, and bleeds in her wounds.

Jeremy, that weeping prophet, makes the church's miseries his own, Lam. iii. 1. 'I am the man that hath seen affliction.' He suffered least in his own person, for he had a protection granted; the king gave order that he should be well looked to, Jer. xxxix. 11. 12. but he felt most in regard of sympathy. Though they were Sion's miseries, they were Jeremiah's lamentations; he felt Israel's hard cords through his soft bed. Nehemiah lays to heart the miseries of the church, his complexion begins to alter, and he looks sad, Neh. ii. 3. 'Why should not my countenance be sad, when the city, the place of my fathers sepulchres lies waste?' What,

sad, when the king's cup-bearer and wine is so near? Oh, but it fared ill with the church of God; therefore he grows weary of the court, he leaves his wine, and mingles his drink with weeping. Here was an upright man.

True grace ennobles the heart, dilates the affections, and carries out a man beyond the sphere of his private concerns, making him mind the church's condition as his own. Oh, how few upright saints! may not that charge be drawn up against sundry persons? Amos vi. 4. 'That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, that chaunt to the sound of the viol, and invent to themselves instruments of music like David; that drink wine in bowls, and anoint themselves with the chief ointments, but they are not grieved for the affliction of Joseph.'

It is with most people as with a drunken man fast asleep, he is not sensible of any thing that is done; let others be killed by him, and lie a-bleeding, he is not sensible. He sleeps securely in his wine. Thus it is with too many who are drunk with the wine of prosperity, and fallen fast asleep, though the church of God lie bleeding of her wounds by them, and ready to bleed to death; they are not sensible, they have quite forgotten Jerusalem. Like Themistocles, who when one offered to teach him the Art of Memory, he desired that he would teach him the Art of Forgetfulness. The devil hath taught many men this art. They have forgotten the miseries of the church; such may suspect themselves to be unsound. The saints are called lively stones, 1 Pet. ii. 5. therefore if there be any breach in the spiritual house they must be sensible. Is not the church Christ's spouse? and to see her smitten, and Christ through her sides, will not this affect our hearts? 'The church is 'the apple of God's eye,' Zach. ii. 8.

and to see the apple of his eye weep, will not this draw tears from us? An upright heart cannot but grieve to sit by the church's bed-side, and hear her dying groans.

XI. *Character.* The upright man is liberal and communicative. 1. He hath a liberal heart towards the maintenance of God's worship. He will not let the fire of God's altar go out for want of pouring on a little oil; what vast sums of gold and silver did David prepare for the house of God! 1 Chron. xxix. 3. 'Moreover, because I have set my affection to the house of my God, I have of my own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal,' &c. Hypocrites, if they may have golden purses, are content to have wooden priests. They love a cheap gospel, they are loath to be put to too much charges. How many have lost their souls to save charges! The upright christian will not offer that to God which costs him nothing.

2. The upright man hath a liberal heart to Christ's poor, Psal. cxii. 9. 'he hath dispersed abroad, he hath given to the poor, his righteousness endures for ever.' The Hebrew word for godly signifies merciful: The upright man pours the golden oil of mercy into the wounds of others. The poor man's hand is Christ's treasury; the upright saint is ever casting into Christ's treasury; mercy and liberality is the ensign that integrity displays.

The more excellent any thing is, the more diffusive. The clouds pour down their silver showers, the sun doth send abroad its golden beams. 'The end of life is usefulness.' What benefit is there of a diamond in the rock; and what better is it to have a great estate, if this diamond be shut up in a rocky heart.

What shall we say to self-interested men? are these upright? 'All seek their own,' Phil. ii. 21. you may as well extract oil out of a flint, as a drop of charity from them. Some observe the ground is most barren near golden mines; and indeed it is too often so in a spiritual sense; those whom God hath most enriched with estates, are most barren in good works. How can he say he hath an upright heart, that hath a withered hand? how dares he say he loves God in sincerity? 1 John iii. 17. 'Whoso hath this world's good, and sees his brother in need, and shutteth up his bowels of compassion from him, how dwells the love of God in him?

What shall we think of such as instead of scattering abroad the seeds of mercy and compassion to others, care not how they wrong others; are these to be accounted upright? 'Christ made himself poor to make us rich, 1 Cor. vi. 8. and these make others poor, to make themselves rich; instead of giving the poor a covering, they take away their covering from them; like the hedge hog that rolls and laps itself in its own soft down, and turns out the bristles to others; an emblem of these, who if they may gratify themselves, they turn out the bristles, they care not what mischief or prejudice they do to others. These are those who raise the honour of their own families out of the ruin of others. They are not birds of paradise, but birds of prey, and which is worse, to do this under the mask of profession, this is just as if a thief should commit a robbery in the judge's own robes; or as if a woman should play the harlot having the Bible lying before her. These are none of the race of the upright. The upright man is a public good in the place where he lives; he is given to works of mercy; he is like God, who 'makes his springs to run among the vallies,' Psal. civ. 10. so doth the upright man make

his springs of charity to run among the vallies of poverty.

XII. Character. The upright man is progressive in holiness; he pursues after further degrees of sanctity, Job xvii. 9. 'He that hath clean hands shall wax stronger and stronger.' Uprightness is in the heart, as seed in the earth, which will encrease, Col. ii. 9. Unsound christians rest in some faint desires and formalities; it is with hypocrites as with the body in an atrophy, which, though it receives food, yet thrives not. The upright christian 'follows on to know the Lord,' Hos. vi. 3. It was Charles the fifth's motto, *Plus ultra, on further*: They say of the crocodile, it hath never done growing. Hierom writes of Paulinus, that in the first part of his life he excelled others, in the latter part he excelled himself. The upright man is not like Hezekiah's sun, which went backward, nor like Joshua's sun, which stood still; but like David's sun, which goes forward, and as a champion doth run his race.

Obj. But may a child of God say, I fear I am not upright, for I do not perceive that I wax stronger?

Ans. Thou mayest thrive in grace, though thou doest not perceive it. The plant grows, but not always in one place. Sometimes it grows in the branches, sometimes secretly in the root: so an upright soul still grows, but not always in the same grace; sometimes higher in the branches, in knowledge; sometimes he thrives in the root, in humility; which is as needful as any other growth. If thou art not more tall, yet if thou art more lowly, here is a progress, and this progress evidenceth the vitals of sincerity.

XIII. Character. The upright man orders his conversation aright, Psal. i. 23. 'To him that orders his conversation aright will I shew the salvation of God.' The upright man is a pattern of ho-

liness; he treads evenly, he walks as Christ did, 1 John ii. 8. Though the main work of religion lies within, yet 'our light must so shine,' that others may behold it; the foundation of sincerity is in the heart, yet its beautiful frontispiece appears in the conversation. The saints are called jewels, because they cast a sparkling lustre in the eyes of others. An upright christian is like Solomon's temple, gold within and without: sincerity is a holy leaven, which if it be in the heart, will work itself into the life, and make it swell and rise as high as heaven, Phil. iii. 20.

Some brag they have good hearts, but their lives are crooked. They hope to go to heaven, but 'their steps take hold of hell,' Prov. v. 5. an upright christian sets a crown of honour upon the head of religion, he doth not only profess the gospel, but adorn it, he labours to walk so regularly and holily, that if we could suppose the Bible to be lost, it might be found again in his life.

XIV. *Character.* The upright man will be good in bad times. The laurel keeps its freshness and greenness in the winter season, Job xxvi. 6. 'My righteousness I hold fast, and will not let it go, my heart shall not reproach me so long as I live.' Uprightness is a complexion which will not alter. The upright man's zeal is like the fire which the vestal virgins kept in Rome always burning.

The hypocrite seems upright, till times of trial come. The crystal looks like pearl till it comes to the hammering. The hypocrite is good only in sunshine; he cannot sail in a storm, but retreats to the shore. Naturalists report of the Chelydonian stone, that it will retain its virtue no longer than it is enclosed in gold. An emblem of hypocrites who are good only while they are enclosed in golden prosperity; take them out of the gold, and they lose that virtue they did seem to have. Unsound professors, like green timber, shrink in the hot sun of

persecution. The heat of the fiery trial cools their zeal.

An upright man whatsoever he loseth, he holds fast his integrity; he is like wine full of spirits, which is good to the last drawing. The three children, or rather the three champions were invincible in their courage, Dan. iii. 18. neither Nebuchadnezzar's music could flatter them, nor his furnace scare them out of their religion. Paul glories in his sufferings, Rom. v. 3. he rattles his chain, and displays it as an ensign of honour. Ignatius calls his fetters his spiritual pearls; they were as precious to him as a necklace of pearl; thus the upright man, though death be in the way, spurs on to the end of the race; he is most swift towards the centre. Of him it may be said, 'Thou hast kept the best wine until now.'

XV. *Character.* An upright man endeavours to make others upright; it is his work to 'make crooked things straight. Where there is life, there is a power of propagation, 1 Cor. iv. 14. 'In Christ Jesus I have begotten you through the gospel;' a good man labours to make others good; as fire doth assimilate, and turn every thing into its own nature, Luke xxi. 32. 'When thou art converted, strengthen thy brethren.' The upright man is in the place of God to his brother, he increaseth his knowledge, confirms his faith, enflames his love, if he sees his brother declining, he labours to bring him back; when the house begins to lean, you put under a straight piece of timber to support it. Another beginning to lean to error, the upright christian, as straight timber, doth underprop and support him.

And thus I have set before you the upright man, he is worth a marking and beholding. I have drawn the upright man's picture; and the use I would make of all is this, That you would fall in love with

this picture, and that you would endeavour to resemble it.

And there is a great motive in the text to make you fall in love with uprightness. See what a badge of honour is put upon the upright man. God calls him perfect, 'Mark the perfect man.'

Quest. But can any man be perfect in this life? 'Who can say I have made my heart clean, I am pure from my sin?' Prov. xx. 9.

Ans. Far be it from me to hold with the Catherists and Familists, that a christian is pure from sin in this life. If there were no Bible to confute that opinion, a christian's own experience might do it. We find the continual motions of sin working in our members. Paul cries out of 'a body of death,' Rom. vii. 24. The saints, though they are comely, yet black, Cant. i. 5.—Grace in this life is like gold in the ore, full of mixture; but yet, in an evangelical sense, the upright man is said to be perfect, and that five manner of ways.

1. An upright man is perfect with a perfection of parts, though not of degrees. There is no part of him but is embroidered, and bespangled with grace; though he be sanctified but in part, yet in every part; therefore grace in a believer is called the new man, Col. iii. 10. The work of the Spirit in the heart is a thorough work, Psal. li. 2. 'Wash me thoroughly from my iniquity.' Grace in the heart is like air in the twilight; there is no part of the air but hath some light in it, and in this sense the upright man is perfect.

2. The upright man is perfect comparatively, in regard of others. Thus 'Noah was perfect in his generation,' Gen. vi. 9. Noah, compared with the profane world, was a perfect man; gold in the ore compared with lead or brass is perfect; a field of wheat, though it may have some thistles growing in it, yet, compared with a field of tares, is perfect.

3. The upright man is perfect in regard of his aims; he doth level at the mark of perfection: the upright man breathes after perfection, and therefore he is said 'not to sin,' 1 John iii. 9. because though he be not without sin, yet his will is against sin; he hath voted sin down, though this bosom-traitor rebels. When he fails, he weeps; and this is a gospel-perfection.

4. The upright man is perfect through the righteousness of Christ; he is perfectly justified, Col. ii. 10. 'Ye are complete in him;' through the red glass every thing appears red; so through the glass of Christ's blood, the soul is looked upon as beautiful and glorious: He that hath on Christ's seamless coat, is perfect: He that hath the righteousness of God, is perfect, 2 Cor. v. 21.

6. God calls the upright man perfect, because he intends to make him so. Christ calls his spouse his undefiled, Cant. v. 2. 'Open to me, my dove, my undefiled,' or as the original is, my perfect; not that the spouse is so, she hath her spots and blemishes, but yet undefiled, because Christ intends to make her so. God hath chosen us to perfection, Ephes. i. 4. A limner that hath begun the rude draught of a picture, he looks upon it what he intends to make it; he intends to lay it in its own orient colours; in this life there is but the first draught, the imperfect lineaments of grace drawn in our souls, yet God calls us perfect, because he intends by the pencil of the holy Ghost to draw us out in our orient beauty, and lay the vermilion colour of glory upon us. Thus the upright man is perfect, it is as sure to be done as if it were done already.

And so much for the first part of my text. The upright man's character.

I proceed now briefly to the second, which is, the upright man's crown, in these words, 'The end

of that man is peace;' as the upright is honourable while he lives, he is perfect; so he is happy when he dies. 'His end is peace.' The word peace, incircles all blessedness in it. 'The end of that man is peace;' a wise man looks to the end of a thing, Eccl. vii. 8. 'Better is the end of a thing than the beginning.' So peaceable is the end of an upright man, that Balaam desired it, Numb. xxiii. 10. 'Let me die the death of the righteous, and let my last end be like his.'

Now the upright man goes off the stage of this world wearing a triple crown of peace. 1. He hath peace with God; God saith to him, 'Be of good cheer, thy sins are forgiven thee.' I have nothing against thee; thou hast laid thy sins to heart, and I will not lay them to thy charge. The Jewish Rabbins say, that Moses died with a kiss from God's mouth; the upright man dies embracing Christ and kissing the promises.

2. He hath peace with conscience, 1 John v. 10. 'He that believes hath the witness in himself;' his end must needs be peace that hath a smiling God, and a smiling conscience. Austin calls it the paradise of a good conscience: a godly man is in this paradise before he dies. What sweet music doth the bird of conscience make in the breast of a believer! be of good comfort saith conscience, thou hast walked uprightly in a crooked generation, fear not death, This is the foretaste of heaven; here is manna in the golden pot; he that dies with peace of conscience, flies to heaven as Noah's dove to the ark with an olive Branch in his mouth.

3. The upright man hath peace with the saints; he hath their good word, they embalm his memory, and erect for him monuments of honour in their hearts. Thus the upright man's end is peace, he is renowned among the people of God; he inherits

not their censure, but their praise; he is carried to his grave with a shower of tears.

Use 1. Information. See a great difference between the godly and the wicked in their end. 'The end of the upright man is peace,' but 'the end of the wicked is to be cut off,' Psal. xxxvii. 38. A wicked man's end is shame and horror, he dies with convulsion-fits of conscience; he lives in a calm, but dies in a storm, Job xxvii. 20. 'A tempest steals him away in the night;' like those Pliny speaks of, which swim along pleasantly till they fall into the dead sea; to every sinner I say as Abner to Joab, 2 Sam. ii. 26. 'Knowest thou not that it will be bitterness in the latter end?'

What is the end of hypocrites? Job viii. 18. 'Their hope shall be cut off:' What is the end of apostates? 2 Pet. ii. 20. 'For if after they have escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, their latter end is worse with them.' Peter Castellon, bishop of Marston, having gotten a great estate, began to inveigh in his sermons at Orleans against the profession of religion; sitting at a time in his chair, he fell into a strange disease which no physician had ever seen; one part of his body was extreme hot, and burned like fire, the other part cold and frozen like ice, and thus with cries and groans finished his life. 'The end of the wicked is to be cut off;' when they are at their lives end, they are at their wits end, Psal. cvii. 27.

Object. But do we not see the worst men go out of the world as quietly and smoothly as any; do not they die in peace?

Ans. 1. If a wicked man seems to have peace at death, it is not from the knowledge of his happiness, but from the ignorance of his danger; Haman went merrily to the banquet, but little did he think what

a second course was to be served in, and that his life must pay the shot.

Ans. 2. A wicked man may die in a lethargy, but not in peace; Nabal died quietly, but he were a fool that would wish his soul with Nabal's. Conscience may be like a lion asleep, but when this lion awakes, it will roar upon the sinner.

Ans. 3. A wicked man may die in presumption, but not in peace; he hopes all is well with him, but there is a great deal of difference between presumption and peace. It will be so much the worse to go to hell with hopes of heaven; a wicked man fancies to himself a good condition; he dies in a fancy, but not in peace; and observe, for the most part, God drives a sinner out of his fool's paradise before he dies. God lets loose conscience upon him, guilt spoils his music; and before his life is cut off, his hope is cut off. I will conclude this with that saying of Christ, Luke xi. 21. 'While the strong man keeps possession, all his goods are in peace.' The peace a sinner seems to have, is but the devil's peace: His serenity is but security, and whatever he may promise himself, Satan doth but still him with rattles. He that lives graceless, dies peaceless.

Use. 2. Here is infinite comfort to the upright man, 'His end is peace; if you look to the beginning of his life it is not eligible, his life is interwoven with troubles, 'We are troubled on every side,' 2 Cor. iv. 8. like a ship that hath the waves beating on both sides; but, the end is peace; and the smoothness of the end may make amends for the ruggedness of the way. The upright man, though he lives in a storm, he dies in a calm, Jer. xxxi. 17. 'There is hope in thine end.' The end crowns all; the upright man, though he drinks wormwood while he lives, yet he swims in honey when he dies; the upright man with Simeon, 'Departs in peace,' Luke ii. 29. and his ending in peace is but his en-

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.'

 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