

of conscience be preferred before that of God, what will be the issue but the hardening of the wicked, whose blind conscience is set in the place of God? Prov. xvi. 2, 'All the ways of a man are clean in his own eyes: but the Lord weigheth the spirit.'

(2dly.) To fortify our patience. A man must be approved of God, though his own heart speaketh bitter things to him; the sentence of God is to be sought in his word. If he mindeth his duty, seeketh after grace more than peace, is resolved to approve himself to God, though he cannot yet assure his heart before him, let the general comforts of christianity encourage him to wait. Duty thoroughly followed will bring peace in time. We must absolutely endeavour to seek the first. Again, if we have first and second, we must be thankful, though we want the third; and well satisfied, if approved of God, though disesteemed of the world. We must submit to God's providence, and bear our burden of reproach, if we cannot overcome prejudices, however we must do nothing to feed it, nothing to procure it.

*Use of all.*

1. Let us study to approve ourselves to God, before whom we, and all that we do, are manifest; sincerity beginneth there, seeketh the approbation of God: 'He is commended whom God commendeth,' 1 Cor. x. 18. Our final sentence must come out of his mouth. Next let us look to this, that we glory not in appearance, but in heart, that we may have the solid rejoicing of conscience: Job xxvii. 6, 'My heart shall not reproach me till I die.' Faith, love and hope will only give us that; not external privileges. Oh, then, let us keep up the majesty of our profession, that so we may have a testimony in the consciences of men: it will be our safety. In the primitive times they invested christians with bears' skins, and then baited them as bears. So Satan is first a liar, and then a murderer, 1 John ii. 4.

*Use 2.* Here is something to defend the poor ministers of Christ Jesus. I trust you desire to glorify God, and save souls, and that out of hope, fear and love. Some glory in outward advantages only, their church privileges; but I trust we can glory in heart. They burden us with imputations. No enemies, next the devil, are like minister to minister: *Ab implacabilibus odiis theologorum libera nos, Domine!* We all own the same bible, believe the same creed, are baptized into the same profession; if any be more serious in it than others, should they therefore be discountenanced? If it be their desire to save souls, and guide them to their eternal rest, it is ours also. So far as they glory in heart, we do even as they.

## SERMON XX.

*For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause—2 Cor. v. 13.*

PAUL, glorying in his fidelity, was charged by the false apostles with two things: (1.) That he was proud; (2.) Mad. The first objection

is answered, ver. 12; the second in the text. As to the charge of emotion of mind, or madness, (1.) There is a seeming concession, or taking their charge for granted: if it be madness, it is for God. His reply is, that he had spoken these things for God's glory, and their salvation: if I extol my ministry, which you count madness, it is for the glory of God, that the gospel be not brought into contempt; if I speak humbly of myself, as becometh sober men, it is for your profit. (2.) By way of correction, he showeth the true cause of it, which was a high constraining love to Christ, ver. 14.

Observe in the text two points—

1. That carnal men count the holy servants of God to be a sort of mad folks.

2. That a christian in all postures of spirit aimeth at the glory of God.

For the first point—

1. I shall show you, that it is so.

2. I shall inquire what it is in christianity that is usually counted madness.

3. The reasons of it.

4. To show how justly this may be retorted—to show that it is a perverse judgment and censure, which rather belongeth to themselves than those that fear God.

*First*, That it is so, the scriptures evidence, 2 Kings ix. 11. When God sent a prophet to anoint Jehu, the captain said, 'Wherefore came this mad fellow to thee?' God's messengers have been so accounted from time to time. So Jeremiah by Shemaiah, 'This man is mad, and maketh himself a prophet, that thou shouldst put him in prison, and in the stocks.' The same thought Festus of Paul: Acts xxvi. 24, 'Too much learning hath made thee mad. I am not mad, most noble Festus, but speak the words of truth and soberness.' Yea, the Lord Jesus himself could not escape this imputation, no, not from his own kinsmen, for when he was abroad doing good, and promoting the affairs of his kingdom, and constituting apostles, it is said, Mark iii. 21, 'When his friends heard of it, they went out to lay hold of him; for they said, 'He is beside himself,' ἐξέστη, as here the false teachers ἐξέστημεν, 'if we be beside ourselves.' Another time his enemies: John x. 20, 'Many of them said, He hath a devil, and is mad; why hear ye him?' And still in all ages the zealous are counted frantic, fanatical, heady, rash, furious, and men beside themselves, because they have entirely given up themselves to do the will of God, whatever it costs them.

*Secondly*, What is that in christianity which is usually counted madness? What it was in Paul, interpreters agree not. Grotius thinketh his enemies did upbraid him with his ecstasies; he was converted by a trance and rapture, whereof he giveth an account, 2 Cor. xii. 1-4, &c. Others, his self-denial. Paul had no regard to himself; his great purpose was to serve God and the church; as here he professeth he was ready to be accounted mad or sober, so God might be glorified, and their profit promoted. Some, his acting or speaking in zeal, above that which is ordinarily called temper and sobriety, which is indeed the dull pace of the world. Certainly Paul was an extraordinary person, and had a deep sense of the other world, and therefore the carnal will be no fit

judges of his spirit; but most simply and agreeable to the context, to speak thus largely of himself, seemed to them to be the work of a distracted, or foolish person. And so, 2 Cor. xi. 'I would to God you could bear with me;' and vers. 16, 17, 'I say again, let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.' If it had been for his own honour, the objection would have force. But what he did herein, he meant for the glory of God and the gospel.

But that which is counted madness ordinarily in christians, is either seriousness in religion; when men will not flaunt, and rant, and please the flesh, as others do, but take time for meditation, and prayer, and other holy duties, they that choose a larger sort of life, think them mopish and melancholy;—or else self-denial; when they are upon the hopes of the world to come, dead to present interests, and can forsake all for a naked Christ, the world thinks this folly and madness. In the judgment of the flesh it seemeth to be a mad and foolish thing to do all things by the prescript of the word, and to live upon the hope of an unseen world. Or else zeal in a good cause. It is in itself a good thing: Gal. iv. 18, 'It is good to be zealously affected always in a good thing.' But the world is wont to call good evil; as astronomers call the glorious stars by horrid names, as the serpent, the greater and lesser bear, and the dog-star, and the like. God will not be served in a cold and careless fashion: Rom. xii. 11, 'Fervent in spirit, serving the Lord.' This will not suit with that lazy pace which pleaseth the world, therefore they speak evil of it. Another is a holy singularity, as Noah was an upright man in a corrupt age, Gen. vi. 9. And we are bidden, Rom. xii. 2, not to conform ourselves to this world. Now to walk contrary to the course of this world, and the stream of common examples, and to draw hatred upon ourselves, and hazarding our interests, for cleaving close to God and his ways, is counted foolish by them who wholly accommodate themselves to their interests: John xv. 19, 'The world will love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.' Once more, fervours of devotion, or an earnest conversing with God in humble prayer; the world, who are sunk in flesh and matter, are little acquainted with the elevations, and enlargements of the spirit, think all to be imposture and enthusiasm. And though praying by the Spirit be a great privilege, Jude 20, Rom. viii. 26, Zec. xii. 10, yet it is not relished by them; a flat, dead way of praying suiteth their gust better. Christ compareth the gospel to new wine, which will break old bottles, Mat. ix. 17; as fasting in spirit, praying in spirit. A little dead, insipid tplash, or spiritless worship, is more for the world's turn. *Missa non mordet.*

*Thirdly,* The reasons why it is so.

1. Natural blindness: 2 Cor. ii. 14, 'The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned.' They are incompetent judges: Prov. xxiv. 7, 'Wisdom is too high for a fool.' For though by nature we have lost our light, we have not lost our pride: Prov. xxvi. 16, 'The sluggard is wiser in his own conceit than seven men that can render a reason.' Though men's way be but

a sluggish, lazy, dead way, yet they have an high conceit of it, and censure all that is contrary, or but a degree removed above it. And therefore is it that worldly and carnal men judge perversely and unrighteously of God's servants, and count zeal and forwardness in religious duties to be but madness; which is a notable instance of the miserable blindness of our corrupt nature.

2. Prejudicate malice, which keepeth them from a nearer inspection of the beauty of God's ways, and the reasons and motives which his children are governed by. Their eyes are blinded by the god of this world, 2 Cor. iv. 4, and their own forestalled prejudices; and then who is so blind as they that will not see? In the ancient apologies of christians, they complained that they were condemned unheard, and without any particular inquiry into their principles and practices: *Nolentes audire, quod auditum damnare non possunt*, Tertull. They would not inquire, because they had a mind to hate. And Cœlius Secundus Curio hath a notable passage in the Life of Galeacius Caracciolas, which was the occasion of his conversion. The story is thus. One John Francis Casarta, who was enlightened with the knowledge of the gospel, was very urgent with this nobleman, his cousin, to come and hear Peter Martyr, who then preached at Naples. One day, by much entreaty, he was drawn to hear him, not so much with a desire to learn and profit, as out of curiosity. Peter Martyr was then opening the first epistle of Paul to the Corinthians, and showing how blind and perverse the judgment of the natural understanding is in things spiritual; and also the efficacy of the word of God on those in whom the Spirit worketh. Among other things he useth this similitude, that if a man riding in an open country should see afar off men and women dancing together, and should not hear the music according to which they dance and tread out their measures, he would think them to be fools and madmen, because they appear in such various motions, and antic gestures and postures. But if he come nearer, so as to hear the musical notes, according to which they dance, and observe the regularity of the exercise, he will change his opinion of them, and will not only be delighted with the exactness thereof, but find a motion in his mind to stand still and behold them, and to join with them in the exercise. The same, saith he, happeneth to them who when they see a change of life, company, fashions, conversation in others, at their first sight impute it to their folly and madness, but when they begin more intimately to weigh the thing, and to hear the harmony of the Spirit of God and his word, by which rule this change and strictness is directed and required, that which they judged to be madness and folly they see to be wisdom and reason, and are moved to join themselves with them, and imitate them in their course of life, and forsake the world and the vanities thereof, that they may be sanctified in order to a better life. This similitude stuck in the mind of this noble marquis (as he was wont to relate it to his familiar friends), that ever afterward he wholly applied his mind to the search of the truth and the practice of holiness, and left all his honours and vast possessions for a poor life, in the profession of the gospel at Geneva. Well then, it is because prejudice condemneth things at a

distance, and men will not take a nearer view of the regularity of the ways of godliness.

3. Because they live contrary to that life which they affect, and do by their practice condemn it. This reason is given by the apostle, 1 Peter iv. 4, 'Wherein they think it strange, that you run not with them into the same excess of riot: speaking evil of you.' Worldly men think there is a kind of happiness in their sort of life, which is so plausible and pleasing to the flesh, they cannot but wonder at it; and as long as they are carnal, they cannot discern those spiritual reasons which make believers abhor their kinds of conversation, and therefore censure and judge them as a sort of crazy brains, that do not know what is good for them. Men that live in any sinful course are unwilling that any should part company with them in their way wherein they will go, that there may be none to make them ashamed, which testify that their deeds are evil, John vii. 7, or to condemn by their practice what they allow, Heb. xi. 7; and the sweetness of Christ's service is wholly hid from them, and therefore are never more furiously confident than when most deceived and most blind, and others appear in a real contradiction to their humours.

*Fourthly*, Let us see how justly this crimination may be retorted, and that their way is properly madness. And in this sense bedlam is everywhere: the whole world is a dreaming, distracted world, a mere incurable bedlam.

1. If you will stand to the judgment of God, the case is determined, that every carnal man is a fool, and out of his wits. There is all the reason in the world, that he should be counted a fool, and one beside himself, whom God calleth fool, for he is best able to judge, because he is the fountain of wisdom: Ps. xlix. 13, the Holy Ghost hath determined the case, 'This their way is their folly.' Job's hypocrites, and Solomon's fools, and those whom John calleth the world, and Paul the carnal, they are all the same company, only diversified in the notion.

2. We will give them as partial a judge as can be. First, In the judgment of their own hearts, they are fools and madmen when they are serious. As when a man is convinced by the Spirit of God, he cometh to himself; as it is said of the prodigal, Luke xv. 17, 'He came to himself.' The first thing that he is convinced of is the folly and madness of his carnal course. Therefore every one of us must become a fool that he may be wise, 1 Cor. iii. 18; a child of God, when he cometh out of a temptation, Ps. lxxiii. 22, 'I was as a beast before thee;' Titus iii. 3, 'We were sometimes foolish,' madmen, or men out of our wits, in regard of our perverse choice; and till we repent, we are never ourselves; then we are in our wits again. The prodigal grew in his folly, till he came to his father; and he went not to his father, till he came to himself. We then come to ourselves when we know our folly, mourn for it, and seriously amend it. The first degree of wisdom is to know our folly; the second to turn from it, and betake ourselves to a wiser course. Secondly, When he cometh to die: Luke xii. 20, 'Thou fool, this night thy soul shall be required of thee.' Why fool? Because everything was provided for but that which should be most provided for, his precious and immortal soul. He that pro-

videth but for half, and that the worser half, and that but for a short time, is a fool. In his greatest extremity his eyes are opened: Jer. xvii. 11, 'At his latter end, he shall be a fool.' In the conviction of his own conscience, his heart will rave at him. O fool! O vain madman! death bloweth away all vain conceits and fancies, when all our vain pursuits and projects will leave us in the dirt. Thirdly, Plain reason will evidence carnal men to be beside themselves. I prove it thus. There is in madness two things, *amentia et furor*, folly and fury. That there are both these in a carnal man, I shall prove by these demonstrations, for a taste.

[1.] There is in them the folly of a distracted man, or one bereft of his senses, even in the wisest worldlings and sensualists.

(1.) Though they acknowledge a God, by whom and for whom they were made, and from whom they are fallen by sin, and cannot be happy but in returning to him, yet the worldly man knoweth no misery but in bodily and worldly things, no happiness but in pleasing his senses. The beginning, progress, and end of his course is all from himself, in himself, and to himself, looking only to things near at hand; every toy that pleaseth his humour is good to him, poureth out his heart upon it and loseth himself for it, and will neither admit information of his error, nor reformation of his practice, till death destroy him, and the God that made him is forgotten days without number: Rom. iii. 10, 'There is none that understandeth, and seeketh after God.'

(2.) They that neglect their main business, and leave it undone, and run up and down, they know not why, nor wherefore, surely they act like mad and distracted, not like wise and rational men. Now, alas! worldly and carnal men spend their time and cares for nothing, like children and boys that follow a bubble blown out of a shell of soap, till it break and dissolve. This is the most serious business of worldly wise men, they court a vain world, which they seem to count religion; and though they believe eternal life and death, yet they make no great matter of it. And though all their life should be spent in fleeing from wrath to come, and seeking after heaven in the first place, yet they never seriously inquire whether they shall be in heaven or in hell. They know they must shortly die, and be in one of them, either endless joy or misery; yet they have not the wit to avoid damnation, or to prefer heaven above inconsiderable vanities; but, like busy ants, run up and down their molehill, lay out their time and thoughts upon impertinences; and some of them are blaspheming of God, and scoffing at the religion they do profess; others whoring and debauching; others flying in the face of them that would curb their folly; others running after preferment, and so eager in the pursuit of some worldly honour, which they know to be slippery; but they run after it, as if it were their only felicity, over-running one another like boys at foot-ball, and contending so earnestly, as if it were some great, desirable prize; others grasping after the world with both hands, though within a little while it must fall to they know not who, and be spent they know not how. Come to any of those and interpose a few sober and serious words about eternity, they will answer as Antigonus, when one presented him with a treatise of *summum bonum*, or true happiness, he answered 'I am not at leisure.' Or as Felix, when his conscience wambled, said to

Paul, I will send for thee at a more convenient season. Now what are all these but a company of madmen? Their great business lieth by, and trifles take up their time and care and thoughts. Men are sundry ways out of their wits, and only one way in them, that is, when the true fear of God and the sense of the other world ruleth in their hearts. But every one is so wedded to his lusts, that they will not consider and repent, or suffer admonition. Oh, the folly and madness of the world! Oftentimes it is seen that men are counted mad, who are bound in fetters, when madder men are walking at liberty.

(3.) Another instance of their madness is their perverse choice. He is a wise merchant that selleth all for the pearl of price, Mat. xiii. 46. A child will prefer an apple, or a nut, before a precious pearl; and a madman will part with things of value for a trifle. Is that man wise that selleth his birthright for a morsel of meat? Heb. xii. 15; that damneth his soul, and selleth his salvation, for so small a pleasure as sin affordeth? that to gratify a lump of flesh, that was dust in its composition, and will be dust again in its dissolution, with a little temporary vain pleasure, hazards his immortal soul, with all the interests and concernments thereof, and changes his part in God and glory for a little carnal satisfaction?

(4.) They that are the worst enemies to themselves, certainly they act as mad and distracted men; as you would count those deservedly mad who are ready to cut their own throats, and gash and wound themselves, and rend and tear themselves, and do themselves a mischief. Now, who is a worse enemy to himself than a carnal person? Prov. viii. 36, 'He that sinneth against me wrongeth his own soul: and all they that hate me love death.' They are self-destroyers and self-murderers in the worst sense, for they destroy their own souls; they make it their business to bar up the gates of heaven against themselves, and kindle and blow up the unquenchable fire, wherewith they shall be tormented for evermore; and with a great deal of cost and stir and care, do labour for damnation; it is not their intent, but is the necessary result of their actions; it is *finis operis*, but not *finis operantis*; it tends to this: Rom. vi. 21, 'The end of these things is death.'

(5.) In their confidence and presumption. As the madman at Athens challenged all the ships that came into the harbour for his own; so they believe they are running to heaven when they are posting to hell; like rowers in a boat, they look one way and go contrary. He is called a foolish builder who would raise a stately building upon a sandy foundation, Mat. vii. 24; so to lay on such a structure of confidence upon such slender grounds as they have, to hope for anything from God, is an instance of their madness.

(6.) In boasting of their folly and madness. Nature is much distorted; man fallen is but the anagram of man in innocency; shame is translated; we are confident where we should be ashamed, and are ashamed where we should be confident. We should own God and religion with an holy boldness, but we conceal it, and sneak pitifully; but glory in our shame, Phil. iii. 19, as if a man besmeared with dung should cry it up for an ornament. We are conceited of our carnal practices. 'The way of a fool is right in his own eyes,' saith Solomon, Prov. xii. 15; and so we glory in that which should be matter of

mourning and confusion of face to us: Eccles. x. 3, 'When he also that is a fool, walketh in the way, his wisdom faileth him, and he saith to every one that he is a fool.' If it be meant of the wicked fool, it is meant of his glorying in his shame, and his boasting of his sins as ornaments.

[2.] Now for the other property, fury. It is also the madness that is in carnal and worldly men: Eccles. ix. 3, 'The heart of the sons of men is full of evil, and madness is in their heart.' There is a violent, heady, pertinacious pressing to evil and sin. How fierce and furious are men in a way of sin, under the passionateness of any lust! The slaves of sin are as a man possessed with a legion of devils in the Gospel, who rent and tore his clothes, and all the cords wherewith they bound him; nay, they are worse than he, for in his fury he broke his bonds, but they double and strengthen theirs. When a man is given over to the rage and madness of his own nature, how is the soul overborne by boisterous and filthy lusts! They go on furiously and forwardly, nothing can put a stop to their raging lusts, but they cast off all restraints of reason, and conscience and grace. The prophet said, Jer. l. 38, 'They are mad upon their idols,' blind with fury against the ways of God, and the church: Ps. cii. 9, 'Mine enemies reproach me all the day, they are mad against me.' Now this madness of nature is seen in that all respects of danger and loss, fear of death, judgment, and hell, will not contain them within their duty; they run upon God himself, and the thick bosses of his buckler, Job. xvi. 21. Every sin is a contest with God, an holding war with the almighty, 1 Cor. x. 22; and wilful sin an open and a plain contest, as if we could make our party good against him; and when we remain under the power of a carnal mind, we are in a state of enmity against God, Rom. viii. 7. And this is such a piece of madness as if a private man could by the help of his family, his private house, prevail against all the forces of the kingdom. This madness showeth itself too by raging at reproofs; the mad world cannot endure those that would stop them in the way to hell. Therefore the seriously godly, whose lives are a standing reproof, are most hated by them: Prov. xxix. 27; and Isa. lix. 15, 'He that departeth from evil, maketh himself a prey.' Now you see where madness is to be charged; either upon the servants of God, who make it their business to please him, or upon the worldly and the carnal. Let them wash themselves from this imputation as well as they can, it will stick to them; and the only sober people in the world are the strict and religious.

*Use 1.* Let us bear it with patience, if we be esteemed madmen for God's service, and our strictness and fidelity to him. Think it not strange, nor be offended at the matter, though ye be thus censured of the carnal men of the world; they can no more judge of these things than blind men of colours, and their dislike is many times a token of God's approbation. No wise man going into bedlam will be offended to be railed at and spit upon; he looketh for no other, and so will not be moved at their madness. If we be not thus minded, the least offences will draw us from our duty. Let us not then forbear these practices, which are thought vanity and folly by carnal men, if they be for God's glory, and the good of our own and other souls; nor be



disheartened with them; we must be contented to be accounted mad for God, in that which the world judgeth madness or discretion.

2. Let us vindicate religion from this imputation. 'Wisdom is justified of her children,' Mat. xi. 19. Those who have received wisdom, true wisdom from God, and are obedient disciples of it, they will defend true wisdom as often as it is condemned by the world.

But how shall wisdom be justified by us?

*Ans.* 1. By disclaiming and renouncing them who adopt fooleries into their religion, and betray it to the scorn of all considering men. In this class and rank I put the Papists and the Quakers. The first, by a pageantry of many ridiculous ceremonies, have so disguised the christian religion, that it is made contemptible. Therefore is it that where this religion hath most absolutely commanded, atheism aboundeth; for the heart of a rational man can find no satisfaction in these things, nothing of the majesty of God and the power of his ordinances, where they are made so sense-pleasing, and accommodated with such worldly pomp and silly rudiments, which can only prevail upon the weaker sort of spirits. The more knowing and searching wits cannot but secretly scorn those things in their hearts; and therefore no other religion being allowed and countenanced, they lie under a dangerous temptation to atheism and unbelief. The other sort are the Quakers, a sort of people, whose principles are not yet fixed, but in the forming; being of a vertiginous spirit, are a ready prey for Satan, and fit instruments for him to work by, to the great disturbance of religion, or to disgrace and shame it, and betray it to scorn. Now the main of what their religion hitherto hath been is to teach men to cast away their bands, and their cuffs, and the trimmings of their garments, and to deny civilities, and to teach men to say, *Thou*: these make religion ridiculous, and prostitute scripture phrase to scorn, and by them the way of truth is evil spoken of.

2. By pleading for it. Surely godliness is not madness, but the highest wisdom. This argument will clear it: wisdom lieth in the fixing of a right end, and the choice of apt and good means, and a dexterous pursuit of these means. These things are evident to reason. Now in all these respects, there is not a wiser man than a godly man; and the more godly he is, the more he excelleth in wisdom; and therefore folly and madness can no more be ascribed to godliness, than heat to the snow, or cold to the fire.

[1.] He fixeth upon an higher end than all the rest of the world doth, which is the pleasing, glorifying and enjoying God. Alas! what is the heaping up of wealth, the getting of a little honour, or designing to wallow in ease and pleasure as to these things? He is wiser, that is wise to salvation, 2 Tim. iii. 16, that chooseth God for his portion; God hath given him counsel in his reins. All the wisdom of the world is earthly, sensual and devilish, James i. 3. Others are foolish and madmen. Who are wiser? They that run after painted butterflies, or spend their time in making clay-pies, like children, or sucking at the dry breast of the creature? or those who are able to govern commonwealths, or do things for public good? Who are wiser? They that can pass by their worldly designs, to carry on their heavenly? or they that are wise for the present, and fools to all eternity?

[2.] He chooseth apt and fit means. He takes not an uncertain course in the world, but goeth by the certain rule of God's word: Deut. iv. 6, 'Keep them, and do them, for this is your wisdom;' Jer. viii. 9, 'They have rejected the word of the Lord, and what wisdom is in them?' 'And the testimony of the Lord is sure, making wise the simple,' Ps. xix. 7. The more a man keepeth to the word of the Lord, the more wise; and as far as he abateth, he showeth folly and madness, as others do.

[3.] For diligent pursuit, being heedful; Eph. v. 15, 'See then that ye walk circumspectly, not as fools, but as wise.' Avoiding what may be a snare, they are true to their end by being serious and diligent: Eccles. x. 2, 'A wise man's heart is at his right hand.' By self-denial, spareth no cost, selleth all for the pearl of great price, Mat. xiii., though to despise the delights and honours and pleasures of the world seemeth the greatest folly and madness to carnal men—nothing venture, nothing have: Rom. viii. 6, 'To be carnally minded is death, and to be spiritually minded is life, and peace;' he loseth something, but getteth much better. If a man should keep his money by him, and neglect a gainful purchase, that would yield him an hundred-fold, this would be accounted folly among worldly-wise men. What is their course who venture death and eternal destruction, rather than be at the pains to save their souls?

3. Let us wipe off this reproach by our conversations; not by abating our zeal and diligence in the heavenly life, but by a prudent behaviour, giving no occasion, by any ridiculous actions of ours, to blemish the holy profession. I will urge but this one argument, that a christian is to show forth the virtues of God, or the ἀρετὰς, praises of God, 1 Peter ii. 9, as an image is to represent the party. Now the virtues of God are chiefly three—wisdom, power, and goodness. A christian is to show forth God's power, by his reverence and awefulness, not daring to do anything that God hath forbidden; his goodness of benignity by his delight and readiness of obedience; as his beneficial goodness, so his moral goodness by our holiness: 1 Peter i. 16, 'Be ye holy, for I am holy.' So also his wisdom; we show he is wise by whose counsel we are guided, and wait on God for the direction of his word, and the Spirit will help you to do it: Jam. i. 5, 'If any man lack wisdom, let him ask it of God, who giveth liberally, and upbraideth no man.'

Use 3. Is caution to carnal men. Let them forbear the censures of the godly, and study their own case. We charge them with madness and folly, not to upbraid them, but to convince them; not out of malice, as they do, but compassion, that they may repent, and grow wise to salvation. Repentance is called μετάνοια, a returning to our wits again. What is that?

[1.] When you begin to be serious. When the conversion of the Gentiles to the christian faith is prophesied of, it is said. Ps. xxii. 27, 'All the ends of the earth shall remember, and turn to the Lord.' As long as men are thoughtless, and mindless of heavenly things, they know not what they do, but are as men sleeping and distracted, not making use of the common light of reason, or those principles which are ingrafted into the hearts of all men. What am I? Who made

me? What do all these creatures proclaim, all that I can see and feel, but an eternal power? Have I any interest in him? Alas, they went on madly before, sleeping in the lap of carnal pleasures, when the Philistines were upon them; or else plunging themselves in a gulf of business and worldly distractions, and there they lie in the deep waters, till they be ready to sink to the bottom. Oh, remember, and return; you are undone for ever, if you do not escape out of this estate.

[2.] When you make a business of it to seek God's favour by Christ. This must be τὸ ἔργον, your main work: John vi. 29, 'This is the work of God, that ye believe on him whom he hath sent;' not a matter by the by, but your chief work, your first care, Mat. vi. 33. When our chiefest care is about our souls, and settling our eternal interests, then we begin to act like men again. Otherwise, when we only cleave to earthly things, we live like beasts, and madmen; all his care is to maintain his animal life, so do the beasts. But when we begin to seek after spiritual and eternal things, immortal food, garments that shall never wax old, laying up treasure in heaven, then we act as those that have an immortal soul. Solomon putteth the question, Eccles. iii. 21, 'Who knoweth the spirit of a man that goeth upward, or the spirit of a beast that goeth downward to the earth?' The words may bear a double sense: Who knoweth? That is, who can collect and gather from the courses and practices of men, that they have a soul distinct from the beasts? they are as greedy upon bodily things, and the sustentation of the present life only, as the beasts are. Now who knoweth it? Who doth acknowledge it, and consider it, so as to look out for food for the immortal soul, to get it adorned with saving grace, sanctified by the Spirit of God? Who, till he be enlightened by the Spirit of wisdom and revelation, and is soundly convinced of heavenly things? Eph. i. 17, 18. But now when a man maketh it his first and main care, then he doth know, or practically acknowledge, he hath a soul which doth go upward, distinct from the beast's, which doth go downward. The man is come to himself again, when he maketh it his business to obtain pardon and eternal life by Christ.

[3.] When they stand in awe of God, and are afraid to disobey his laws: Job xx. 28, 'Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding;' and Prov. ix. 10, 'The fear of the Lord is the beginning of wisdom.' It is the first point and the chiefest point, first both in time and dignity. Now what is the fear of God but to be sensible of God's majesty and presence, that we dare not sin against him and affront him to his face? Wicked men, that can break through a commandment when it standeth full in their way, are simple and witless, for they enter into a plain contest with God, which none but a madman would do: Prov. xiii. 13, 'Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded;' and Ps. cxix. 161, 'My heart standeth in awe of thy word.' A choice frame of heart! more than if a thousand dangers stood in the way. He dareth not, whatever profit or pleasure might ensue upon the breach, or danger for not breaking through.

[4.] When they delight to do his will and promote his glory. For they have entirely devoted themselves to God: Rom. xiv. 7, 8, 'For none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's;' and 1 Cor. vi. 19, 20, 'What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God? And ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.' He owneth God's interests in him. Carnal policy and spiritual wisdom differ mainly in the end and scope; the one hath a care to please and glorify God; the other to advance himself and his own natural interests.

[5.] When he is ever getting more fitness for heaven, and clearer evidences for heaven. Providing for the time to come is wisdom, Luke xvi. When he would die wisely, his heart is more taken up about his everlasting estate, what he shall do when his soul is turned out of doors. Thus have I showed you how carnal men may know when they are in their wits again.

## SERMON XXI.

*For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause.—2 COR. v. 13.*

THE text containeth the answer to the second imputation: 'Thou art beside thyself.' Paul answers,

1. By way of concession. He may be, as to appearance and to their judgment, sometimes mad, and sometimes sober.

2. By way of exception and vindication.

[1.] From his end: If mad, it is τῶ Θεῷ; if sober, it is ὑμῖν.

[2.] From his principle—the love of God: and so bringeth in his third motive, ver. 14. Paul, whether beside himself (as they thought) or sober, he still sought the glory of God and the good of the church.

*Doct.* A christian in all his speeches and actions, and all postures of spirit, should still aim at the glory of God.

1. We shall consider this truth with some observations, as it lieth in this place.

2. Some reasons of the point in general.

*First,* The observations are these:—

1. Observe what a change and difference the power of the Lord's grace worketh in a man. Paul confesseth of himself, Acts xxvi. 11, that he was, when a Pharisee, mad against God: 'I was exceeding mad against this way.' And now the text representeth him as one (in the judgment of the Corinthians at least) beside himself; but he telleth you it was for God. As formerly he was an instance of the cursed vigour of nature, so now of the sacred power of grace. It is but reason that we should do as much for God as we did before for Satan: Rom. vi. 19, 'I speak after the manner of men, because of the

infirmity of your flesh; that, as you have yielded your members servants to uncleanness, and to iniquity unto iniquity: even so now yield your members servants to righteousness, unto holiness.' That is, this is a moderate proposal, and in condescension to their infirmity, requiring the least that in any reason could be required of them: that they should have the same care of holiness now, and be as diligent to obey the precepts of Christ, as before they were industrious, and earnest to serve their lusts and vile affections. In strict justice, he might require a greater care to secure their life and salvation, than ever they had expressed in ruining and damning themselves; but he would deal with them in the modest and most easy and equitable manner, because the flesh cannot bear too much severity, or too high expressions of duty. *Ἀνθρώπινον λέγω* signifieth, that which hath nothing extraordinary in it, or which is common among men—a modest human proposal, that they should serve God as earnestly as they had served the devil; that, at least, they should do as much for him, now they had better work, better wages, and the best master, as before they had done for sin.

2. That the love of Christ is the root and principle of this sincere aim at the glory of God in all that we do; for when the apostle giveth an account of it, he presently addeth, in the next verse, 'for the love of Christ constraineth us.' To seek God's glory and the good of the church is the fruit of love to God. There is a twofold love—the love of desire and the love of delight. The love of desire is a seeking love; it is ever running after God, that we may enjoy more of him. The love of delight is a pleasing love; it maketh us study to honour and please God in all things. Once love God sincerely, and his honour will be dearer to you than your own interests; then you will be referring anything to him and studying to advance his glory. Men's aims are as their affections are. Self-love maketh us mind ourselves and please ourselves; and carnal lusts do pervert and crook and bend the soul to inferior things, which will bias and poise in every action. There is nothing but the difference of a notion between the chief good and last end; what is apprehended as our chief good and felicity will certainly be our last end and aim.

3. How nearly the glory of God and the good of the church are conjoined; for when the apostle asserteth the sincerity of his aims, he mentioneth both *Θεῶ* and *ὑμῶν*—for God, and for the good of the church. And in the method of the Lord's prayer, this is evident: next to the hallowing of God's name, we beg the coming of his kingdom. First we desire the glorifying and hallowing of the name of God, that he may be known, loved and honoured in the world, and well pleased in us, and we may delight in him as our ultimate end; then that his kingdom of grace may be enlarged, that the kingdom of glory, as to the perfected church of the sanctified, may come; that mankind may more perfectly submit themselves to God, and be saved by him. His glory is the great end, and the coming of his kingdom is the first and primary means; for God's glory is more manifest in his kingdom than in any other of his works. His wisdom and power and goodness is more seen and acknowledged in you than in all the world besides. All God's providences tend first to God's glory, next to the good of the

church. In vain therefore do men think they seek the glory of God, if they do not seek the church's welfare: the lessening, troubling, disordering of the kingdom of God is the crossing his glory. If we would aim at God's glory, we must seek the good of his people, and to our power promote the church's welfare.

4. Here are different actions mentioned—if we be beside ourselves, or if we be sober; but both designed by Paul for God's glory and their good. So it holdeth good in all other things: if sublime and profound in opening the deep mysteries of the gospel; if perspicuous and plain in obvious truths, still for God; if deep and profound, not to set up our worth, but to help the growth of the saints, that they may not always keep to their ABC in religion: Heb. v. 14, 'But strong meat belongeth unto them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.' If facile and plain, be sure it be not the fruit of our laziness, contenting ourselves with obvious notions, because they cost us little labour and pains; but a sincere aim at profit, and in condescension to the meanest: Rom. i. 14, 'I am a debtor both to the Greeks and to the barbarians, both to the wise and unwise.' So in other actions civil or sacred; whether we eat or drink, or pray, or worship, still to the glory of God, 1 Cor. x. 31. Look, as the lines of a circle come from the several parts of the circumference, but they all end in the centre; so whatever we do, we must do it all for God. There may be different ways to the same scope; Paul that circumcised Timothy, that he might not give scandal to the Jews, Gal. vi. 3, rebuketh Peter sorely for complying with the Jews, to the offence of the Gentiles, Gal. ii. 11–14; which reproof Peter took in good part, as being in an error. The use and unseasonable use of christian liberty are distinct things; so of different persons: Rom. xiv. 6, 'One eateth, and another eateth not: but both to the Lord.' An house that is on fire, some are for quenching, others are for pulling down; here is difference in opinion, but an agreement in scope, that the fire do no further mischief; so for reforming the church, some are for a total withdrawing, others hope to mend the cause, as not remediless. But for the same person, as Paul, in the different postures of spirit, if a man be sober for God, he will the better be beside himself for God, that is, in the judgment of the world; so, *e contra*, the prophet proveth they did not fast for God, because they did not eat for God, Zech. vii. 5, 6.

5. That when we are most in danger to seek our own glory and honour, then we must be most careful to fix our intention aright. Paul, when he spake modestly of himself and ministry, or did simply evangelise without any commendation of himself or his ministry, then it is  $\nu\mu\hat{\omega}\nu$ —we use all means to bring you to Christ; if we be sober, it is for your sakes. But when he was forced to assert the sincerity of it against the calumnies of the false teachers, then it is  $\tau\hat{\omega}\Theta\epsilon\hat{\omega}$ . I speak not this for myself, but for God, for the credit of the gospel. Certain it is that in all things we should seek the glory of God, whether full or fasting, mad in the world's account, or sober; but the question is, whether in every action a christian is always bound to think of the glory of God?

I answer; God's glory may be intended habitually and virtually, or

else explicitly and actually ; that is, either by a formal, noted, observed thought, or by the impression of a powerful habit ; as a man that maketh it his scope to go to such a place, doth not always think of it, though he is travelling thither, and the end of his journey, though it be not always in his mind, yet it directeth his motions. This purpose must be rooted in our hearts—to refer all that we do to the glory of God, though in every particular action we do not think of it. But then here a case of conscience ariseth : When the virtual intention sufficeth not without formal noted thoughts ? The answer to it is—

[1.] That the purpose of promoting God's glory should be often renewed, because it is the description of wicked men, that ' God is not in all their thoughts,' Ps. x. 4. They have a multitude of thoughts, but they have nothing of God in them. And the wicked are described by this, that they forget God, Ps. ix. 17 : they seldom or never think with themselves, whether they please or displease, honour or dishonour him. But the godly will be often directing, fixing, elevating the intention of their minds : ' O God, I lift my heart to thee,' Ps. xxv. 1. The end is our measure. Now an expert carpenter that worketh by line, though he doth not in every stroke, yet very often will be trying his work by the line and square. Besides the end is our motive, as well as our measure ; it addeth strength and vigour to the soul in acting. Therefore to excite my drooping and languishing heart, I should often think for whom I am working, and for what end.

[2.] In all momentous actions I must actually intend the glory of God. In lesser things the general frame and bent of my heart to please God in all things sufficeth. There are certain actions of moment, and such as we make a business of, we need there explicitly to call in the help of Christ, and expressly to aim at the glory of God. There are some actions to the performance of which we go forth in a general confidence ; others which are not undertaken without deliberation and invocation. There must be special direction of the intention of the soul. Suppose a minister in preaching the gospel : 2 Cor. i. 20, ' For all the promises of God in him, are yea, and in him amen, to the glory of God, by us.' Suppose any hazardous voyage, the disposing ourselves into any course of life, or abiding relation, we must be sure to aim at God's glory.

[3.] Weak habits and inclinations need express, formal, observed thoughts, for without them christians cannot do their work : but to powerful and strong habits, where men have in a manner naturalised themselves to a godly course, the strength of the general inclination sufficeth. A weak christian needs often to consider, that he is acting for God, and approving himself to God, that he may keep more close and faithfully to his work, and be true to his end. Now the habits of grace being weak in most, they cannot easily keep afoot God's interest in their souls, if they should seldom think of him, and their obligation to him.

[4.] And lastly, tempted christians, and when they are in danger to seek themselves, must renew and revive the actual intention. As when we do any public action for God, which hath somewhat of pomp and glory in it, that our eyes may look right on, and we may not squint a little upon any by-motive ; or when we feel the ticklings of vain-glory.

Divines suppose that double—‘Not unto us, not unto us’—to be the rebuke of a temptation, Ps. cxv. 1. This is a re-ekindling of our purpose, when it seemeth to be quenched; as Bernard, when the devil tempted him to vain-glory, *propter te non capi, non finiam propter te*—I neither began for thee, nor will I make an end for thee. And this cometh home to the instance of the text. Paul was forced to commend himself, unless he would have the gospel trampled upon. Now to assure them it was not vain-glory, and to guard his own heart, he saith, ‘If we be beside ourselves, it is to God; or whether we be sober, it is for your cause.’

6. Observe again, when actions are likely to be misinterpreted, and do tend to our dishonour, yet if the glory of God call for them, they should not be omitted; for we must be contented to be nothing, so God be glorified. As here it seemed to be the act of an imprudent person, or of one beside himself, to speak so largely of himself, yet it was necessary, that the false apostles might not draw them from the gospel which he had preached. And therefore Paul would run the hazard of the imputation of folly and imprudence, rather than unfaithfulness to God and their souls; thereby teaching us all to value the honour of God above our own interest, and to approve ourselves to men no farther than will stand with the approbation of God. There are some actions which our duty calleth for, which are disgustful to the world, and may seem to expose the reputation of our wisdom and reason; yet better be counted a fool and a madman for God, than one of this world’s wise men, with the neglect of our duty. Nay, there are some actions which are against the gust of the strictest professors, so that not only the reputation of our wisdom and reason, but of our conscience and integrity, is put to hazard. But he that is not contented with the glory which cometh from God only, will never be a thorough christian, John v. 44. And we must be content not only to deny our own reason and reputation for wisdom, but also our reputation for sincerity in religion, our own everything, but our own God and our own Christ.

7. Observe again from that, ‘if we be sober, it is for your cause,’ Paul’s madness, in their eye, was his asserting the credit of his ministry, his sobriety, when he spake humbly of himself. Now he was as sincere in the one as in the other. In our most sober moods, we must be sure that we glorify God, as well as when we are apt to be misjudged by the world; when we refuse praise, as well as when we own God’s gifts and graces in us. For some men will beat back honour, when it cometh to them at the first hop, that they may catch it at the rebound; and so seek that which they seem to deny; as if they held the stealth and underhand receipt of it more lawfull than the purchase in the open market. No, we must be sure to be as sincere in our professions of humility, where men are least apt to suspect our pride, as there where they are most ready to charge us with it; as the apostle doth assert that he was beside himself for God, so sober for their sakes, for God’s glory and their profit.

8. The end is either ultimate or subordinate. The ultimate end is that which terminateth the action, and wherein our thoughts rest; the subordinate end is that which we aim at, but yet look further; as



here the ultimate end is God's glory, the subordinate end was their profit. So, take that other place, 1 Cor. x. 31, 'Whether ye eat or drink, or whatever ye do, do all to the glory of God.' In eating and drinking, the subordinate end is health, strength, and cheerfulness; the ultimate and supreme end, God's glory. It is a failing in our subordinate end, if we mind only carnal pleasure, and not service: Eccles. x. 7, 'Blessed art thou, O land, when thy princes eat in due season, for strength and not for drunkenness.' When our meals are a meat-offering or a drink-offering to lust and appetite, it is a perversion of God's bounty. They were ordained to be a refection after business, and to repair that strength which hath been weakened in the work of our callings. But now the ultimate end is God's glory; it is not strength for our lusts, strength for our worldly ends, but for the Lord's honour; we must please appetite no farther than the pleasing of it fits us for the service to God. In many cases, nextly we may aim at some other thing beneath God, but ultimately and terminatively, all must be directed to God: as the apostle here considered them, their spiritual profit as his next aim, but, lastly and finally the glory of God.

*Secondly.* The reasons of the general point.

1. The interest God hath in us obligeth us to live to his glory: Rom. xiv. 8, 'For whether we live, we live unto the Lord: or whether we die, we die unto the Lord: for whether we live, or die, we are the Lord's.' The apostle's reasoning is built upon this supposition, that those who are the Lord's, should live as for the Lord: but the case is so with us, we are his, and therefore must live to him. How are we the Lord's?

[1.] By creation: Prov. xvi. 4, 'God made all things for himself.' In the creation of the world, God could have no higher end than himself, than his own glory; for the end is more noble than the means; therefore when he made the world, made beasts, made man, made angels, he did all for himself. God is independent, and self-sufficient of himself and for himself. Self-seeking in the creature is absurd and unbecoming, because we depend upon another for life, and breath, and all things. Therefore to seek our own glory, contentment, and satisfaction apart from God, it is to arrogate a self-being to ourselves apart from him; we were made by God, and were not made for ourselves.

[2.] By preservation: Rom. xi. 36, 'For of him, and through him, and to him, are all things.' As our being is from him, so our moving and doing is through him, through his providential influence and supportation; therefore all must be for him and to him. The motion of all creatures is circular; they end where they began, as the rivers return to the place from whence they came. All that issueth from God in a way of creation, and is sustained and preserved by God in a way of providence, must be to him in the tendency and final end of their motions. As we must deduce all things from God as their first cause, and continual conserving cause, so we must reduce all things to God as their last end.

[3.] By redemption. That is pleaded, 1 Cor. vi. 19, 20, 'Ye are not your own, ye are bought with a price; therefore glorify God with

your bodies, and your souls, which are God's.' You are twice bound, as creatures and as redeemed; and a double obligation will infer a double condemnation, if we answer it not. The bought belong to the buyer; so we to Christ.

[4.] By dedication. We are dedicated and set apart for the Lord's use: Rom. vi. 13, 'Yield yourselves to God, as those that are alive from the dead, and your members as instruments of righteousness unto God.' So Rom. xii. 1, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.' Now to live to ourselves, and speak for ourselves, is practically to retract our own vows, and the dedication which we have made of ourselves to his use and service.

2. We are above all creatures fitted for his glory; as men, and as new creatures.

[1.] As men. Man above all other creatures should glorify God. Partly, because by the design of his creation he is placed nearer God as the end than other creatures are. Man is both *proxime et ultime*, nextly and lastly, for God; and so return immediately to the fountain of our being. There is nothing intervening between God and us, towards which our use and service should be directed. Other creatures, though they were made ultimately and terminatively for God, yet immediately for man; lastly for God, nextly for us; so that man standeth in the middle between God and all other creatures, to receive the benefit of them, that God may have the glory. Oh, then, how much is man, as man, obliged to glorify God, for whom this inferior world was made! All things are subjected to our dominion, or created for our use; not only fowls, and fishes, and beasts of the field, to be enjoyed by him, but sun, moon, stars, rain, weather, and all the seasons of the year: Ps. viii. 3-6, 'When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained; what is man that thou art mindful of him, and the son of man, that thou visitest him? Thou hast made him little lower than the angels; thou crownest him with glory, and honour; thou hast made him to have dominion over the work of thine hands; thou hast put all things under his feet.' When we look up and behold those glorious creatures, the out-work and visible parts of heaven, which display their radiant beauties to our wonder and astonishment; and withal consider how much they serve for our comfort and use, and with them the sovereign power wherewith thou didst invest man over all sublunary and inferior creatures, beasts, fowls, fishes, plants, we cannot sufficiently admire that this vile clod of earth, man, should be so much in the eye of God, to take care of him above the whole creation. The sun doth not shine, nor winds blow, nor rain fall at our pleasure, but it is for our use. Heaven is for us, the airy heaven to give us breath and motion, the starry heaven to give us heat, light, and influence, the third heaven, or the heaven of heavens, to be our dwelling-place; so that man is strangely stupid and oblivious, if he should forget the God by whose bounty he enjoys all these things. And partly, because man is more fitted, as being furnished with higher capacities; 'he teacheth us more than the beasts of the field.' We

have faculties suited to this purpose; we have an understanding that we may know him. Surely such an understanding nature, such an immortal soul, was never made for corruptible things. God was pleased to stamp man with the character of his own image; he beareth his superscription; 'Now give unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' We may find out his track and foot-print in the creatures, but man had his image. Other creatures glorify God necessarily,—we voluntarily and by choice; they know not the first cause, but are over-ruled by the government of providence, but we have, or should have, an understanding to know him, and an heart to love him; therefore the duty properly belongeth to us. Other creatures glorify God passively, we actively; they are the harp, man makes the music, Ps. cxlv. 18, 'All thy works praise thee, thy saints bless thee.' Man is the mouth of the creatures; the creatures by us glorify God.

[2.] As new creatures. The people of God are most bound of all men to seek the glory of God; you are 'created again in Christ Jesus,' Eph. ii. 10. It concerns you to ask, Why am I made? to what use and purpose do I serve, but to glorify God, and admire his grace, and to live answerable to his love, and in a thankful obedience to his precepts, and to promote his kingdom and interest in this world? By regeneration we have new faculties and dispositions. The great effect of grace is to beget a tendency towards God, to restore and incline the heart of man to his proper end. To know the end distinguisheth a man from a beast, but to choose the end, and seek the end, distinguisheth one man from another; to make God's glory the chief scope and end of all our lives and actions is the great fruit and effect of grace. Naturally we are either ignorant or mindless of our great end, and the way that leadeth to it: 'All of us are gone astray like lost sheep,' Isa. liii. 6; and Ps. xiv. 2, 'They are all gone out of the way;' or that path which will lead us to the end for which we were created. And naturally we spend our time in serving our lusts, and are taken up with other business, have no heart or leisure to live unto God and for God, but employ our souls only to please our bodies, and to serve and please the senses, and are slaves to all the creatures, who by original institution were put under man's feet. But now 'Christ died to bring us to God,' 1 Peter iii. 18, and by his Spirit doth change the heart, that we may be to the praise of his glorious grace, Eph. i. 13, not only as passive objects, but as active instruments. Indeed there is objectively a greater impression of God upon the new creature, than there is upon anything else, which hath passed God's hand. This work sets forth more of his attributes, of his goodness, wisdom, and power, than all things else. The very being of the new creature sets forth more of the praise of God to all beholders; though the man himself were silent, yet the work would speak for itself. But we are not speaking of that now, how the new creature objectively and passively sets forth the praise of God, but how as active instruments they should glorify God both in word and deed; not only as the praise of his glory is to be manifested in them, but as it is to be manifested and intended by them, having renewed faculties to enable them how they should live unto God and bring forth fruit unto God. Yea,

besides the renewing of their natures, they have the actual influences of his grace; and therefore since they have all from God, they should use all for him, and live to the glory of God, whose grace enableth them to do everything. It is by the grace of God they are what they are, and therefore it is for the glory of God that they do what they do: 'All the fruits of righteousness wrought in them, are by Jesus Christ, to the praise and glory of God,' Phil. i. 11. God's glory, and not any by-respect, must be the main scope and end of the new creature; otherwise he perverts the influences of grace, and would serve himself of the supply of the Spirit.

[3.] We by the providence of God are disposed in all our relations for this end, that we might have some sphere wherein to glorify God; some as magistrates, some as ministers, some as masters, some as servants; so that the glorifying of God concerneth every man in all that he doth, in all that relation wherein God hath placed him. Every man is sent into the world for some end; for no wise agent worketh at random. God hath made nothing in vain, but hath assigned to every creature its own use and operation. To do a thing to no purpose will not agree with the wisdom of a considering man. Therefore God, who is a God of judgment, hath certainly in every work of his some scope and end; therefore every man hath his service and employment; if he were made for nothing, then hath he nothing to do in the world. Surely life and reason was given us for something, not merely to furnish and fill up the number of things in the world, as stones and rubbish do; nor merely to grow in stature, as life was given to the plants to grow bulky or increase in length and breadth; nor merely to taste sensitive pleasures, as that is the happiness of the beasts, to enjoy pleasures without remorse. God gave man those higher faculties of reason and conscience, to manage some profitable work and business for the glory of his creator, and his own eternal happiness; and by some honest labour and vocation, as instruments of God's providence, to serve their generation, Acts xiii. 26. The world was never made to be a hive for drones and idle ones; if any man might be allowed to be idle and serve for no use, then God would make one rational creature in vain; and one member would be useless in the body politic. We see in the body natural, there is no member but hath its function and use, whereby it becometh serviceable to the whole; all have not the same office; that would make confusion; but all have their use, either as an eye, or as a hand, or as a foot, or as a sinew, or as a vein, or as an artery. So in human society, no member may be useless; they must have one function or another wherein to employ themselves, otherwise they are unprofitable burdens of the earth. Every man more or less hath some relation, which he is to improve for the glory of God and the good of others. Every one hath his talent, which must not be hid in a napkin; he is accountable to God for that state of life wherein God hath set him. The Mediator hath his work, and he giveth up his account to God: John xvii. 4, 'I have finished the work thou gavest me to do.' The courtier hath his work: Neh. i. 11, 'The Lord show me favour in the sight of this man; for I was the king's cupbearer;'—he useth this as an argument, that he had improved his place for God. The minister hath his work:

2 Cor. i. 20, 'For all the promises of God in him are yea, and in him amen, to the glory of God by us;' and Heb. xiii. 17, 'Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give an account.' The master and parent his work, and he is to glorify God as a master and parent; the parent is to bring up his children in the nurture and admonition of the Lord, Eph. iv. 6; the master hath a master in heaven, Eph. vi. 9. The servant his work, Titus ii. 10. It was well said of Epictetus the heathen, If I were a nightingale, I would sing as a nightingale; or if I were a lark, I would peer as a lark; but now I am a man, I will glorify God as a man, and praise him without ceasing. If a poor man, I will glorify him by my patient, innocent contentedness and humble submission; if rich, by liberality and public usefulness; when well, I will glorify God by my health, being hard at work for him; when sick, by meekness and patience; if a magistrate, by my zeal and activity; if a minister, by diligence and faithfulness: if a tradesman, by my righteous and conscionable dealing. So that from Christ to the meanest christian, from the king to the meanest scullion, all should be at work for God; for every man is sent into the world for some cause, and born for some end or other, to act that part upon the stage of the world which the great master of the scenes appointeth.

[4.] All our sufficiencies, gifts and abilities were given us for this end. Every man hath some gift, more or less, as well as some relation, as Mat. xxv., every man received his talent; and he that had but one talent, was to give an account of it. Now all these must be improved for God. As the husbandman, when he scattereth his seed on the earth, looketh for a crop and increase; so when God scattered his gifts, it was not to dispossess himself, but that they might be used for his glory. Every gift and grace received is not barely *donum*, a gift, but *talentum*, a talent. We are stewards, and not owners; not to act for ourselves, but to honour our master. Therefore what honour and glory hath God by our gifts and graces? God hath *dominium*, we have but *dispensationem*. It is ours for use, but not ours for enjoyment; as a factor entrusted with his master's goods; at length it will be seen how we have improved them.

[5.] The end much varieth the nature of the action. It maketh an act to be of another kind; an indifferent action by the end may become a duty; a meal is an act of worship; alms, a sacrifice, Heb. xiii. 18; trading for God an act of religion, as well as prayer. On the other side, a duty by the end may become a sin; as prayer is howling, Hosea vii. 14, when it hath only a natural or a carnal end; fasting, the bending of a bulrush, Isa. lviii. 5; obedience, murder, Hosea i. 4. Jehu did not the Lord's work sincerely, but for his own base ends and interests. He was anointed at God's command to execute judgment on Ahab's house, 2 Kings ix. 6, 7, and was temporarily rewarded for it, 2 Kings x. 30; his children to the fourth generation should sit on the throne of Israel; yet 'I will avenge the blood of Jezreel upon the house of Jehu.' Why? Because he did it only to get a kingdom to himself; and though he executed God's quarrel on Ahab and his house, yet he clave to the idolatry of

Jeroboam for securing his interest. So reformation may be a covetous design; *non pietate everterunt idola, sed avaritia*. Indeed an act for the matter sinful is not altered by the end: for I must not do evil that good may come thereof: nor use the devil to serve God. But how vile is it then to make God serve with our iniquities, and use his worship as a stale to our own ends!

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## SERMON XXII.

*For whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause.*—2 COR. v. 13.

Use is to press you to make this your great aim, to glorify God. You must take care, not only negatively, that God be not dishonoured, but positively, that he be honoured and glorified by you, and that in all states and conditions, and also in all businesses and employments. Some have wholly deviated from their great end, and are not yet come to themselves: and live unprofitably in the world, and do nothing but eat, and drink, and play, and sleep; they live to themselves, and to their own ease and carnal delights. Alas! what are these men good for? To what end have they reason and conscience? Some things, if they be not good for one thing, yet are good for another: but a man, if he doth not know God, and love God, and delight in God, and seek the glory of God, is like the wood of the vine, Ezek. xv. 2-4, good for nothing: not so much as to make a pin whereon to hang anything; good for nothing but to be cast into the fire, and to reflect upon the glory of his justice, to be fuel for the Lord's indignation. Another sort are those who are convinced they should live to God, and do now and then look after him, but are not so overcome by grace, as that this should be the overruling principle in their hearts. The last end is *principium universalissimum*; it should have an universal influence upon us, and be minded and regarded in all our desires, purposes, actions, enjoyments, relations. God's glory should be at the utmost end of every business; nothing is good that is not directed to the last end; it is done to the flesh, and not to God. It is impertinent to our great scope. First, In all our desires, if we desire increase and estate, it is to honour God with it, James iv. 3. Agur measures every estate by ends of religion, Prov. xxx. 8. 9. Nay, spiritual things must be desired, in order to God's glory, Eph. i. 6. We must not please ourselves merely, in the consideration of our own happiness and personal benefit, but as God's glory is promoted by it. Secondly, Our purposes. Dependence is the proper notion of a created being; man hath God for *principium et finem*. It is no more lawful for a man to abstain from respecting or seeking his end than it is possible not to depend on his principle. The creature is from another, and for another. Man is for God's glory, and for no other end; as he is from God's power,

and no other cause ; and therefore in whatever we deliberately purpose and resolve upon, the glory of God must have the casting voice : 2 Cor. i. 17, 'The things that I purpose, do I purpose according to the flesh ?' that is, am I swayed by carnal motives ? A christian should not lightly and rashly resolve upon any course, but consider how it may conduce to the glory of God. Thirdly, Our actions civil and sacred, all the pots in Jerusalem, must have God's impress, Holiness to the Lord, as well as the utensils of the temple, Zech. xiv. 21. In a king's house there are many officers, but all to serve the king ; so in a christian's there are many duties, of several kinds, but all must have an aspect upon, and a tendency to, the glory of God ; I must mind it in the closet, mind it in the shop, mind it in the family. Fourthly, For enjoyments : I must value them more or less, as they conduce to the glory of God. In every thing I must ask, What doth it ? Eccles. ii. 2. How doth it contribute to my great end ? The delight in an estate is not in the possession but use, for that hath a nearer connection with the glory of God ; the delight in an ordinance, as it giveth out more of God, enableth me more to honour him ; the delight in graces, as they incline me to God ; in Jesus Christ, as he bringeth me to him, and fits me for him. Now these things being so, I must rouse up both these, more to regard the glory of God, that it may influence and govern their actions. Consider these motives :—

1. God will have his glory upon you, if not from you, for he is resolved not to be a loser by the creation of man ; for, 'he made man for himself, and the wicked for the day of evil,' Prov. xvi. 4 ; and Levit. x. 3, 'And before all the people I will be glorified.' God will have his glory, that is certain ; he will have the glory of his justice in the day of wrath and evil, if not the glory of his grace and holiness in the day of his patience and mercy : therefore he will be glorified by you, or upon you. Some give him glory in an active, some in a passive way ; if he have not the glory due to his command, he will right himself in the course of his providence. How sad that will be, judge you. For then we shall serve for no other use, but to set forth the glory of his vindictive justice.

2. He taketh notice of it, and is well pleased with it, when we glorify him here in the world. It is one of Christ's pleas for his disciples, John xvii. 10, 'Father, I am glorified in them.' He is an advocate in heaven for those who are factors for his kingdom here upon earth ; which is a comfort to all those who sincerely set themselves to promote the glory of God, and the good of the church. The more our endeavours are to glorify God and Christ, the more confident we may be of Christ's mediation, that he is negotiating our cause in heaven.

3. We shall be called to an account, what we have done with our time and talents, and interests, and opportunities : Luke xix. 23, he will 'require his own with usury ;' what honour he hath by our gifts and graces, estate or esteem, relations and services ; how glorified, as magistrates, ministers, parents, masters, husbands, wives, children, servants. Beasts are liable to no account, because they have no reason and conscience ; they are ruled by a rod of iron, to glorify God in their kind passively. We are left to our own choice ; therefore we should mind

it seriously. If you do not ask yourselves why you came into the world, what will you answer at your appearance before God's tribunal? Job xxxi. 10, 'When he shall rise up, what shall I answer him?' I beseech you consider what you will say, when the master returneth, and taketh an account of your dispensation; you were sent into the world for this business, to serve the Lord. What will you say, when you cannot shift and lie? Will this be an answer, I spent my time in serving my own lusts; I was drowned in worldly cares, never thought of pleasing God, or glorifying God? As if an ambassador that is sent abroad to serve his king and country should only return this account of his negotiation—I was busied in courtships, and cards and dice, and could not mind the employment you sent me about. Or as if a factor that is sent to a mart or fair, should stay guzzling in an inn, or ale-house, and there spend all his money, which was to be employed in traffic. Oh, what a dreadful account will poor souls make, that have spent their time either in doing nothing, or nothing to purpose, or that which is worse than nothing, that will undo them for ever!

4. How comfortable it will be at death, when you have minded your business, and seriously made it your work to live to God; and can say as our Lord, John xvii. 4, 'Father, I have glorified thee upon earth; I have finished the work thou hast given me to do.' Oh! the comfort of a well-spent life to a dying christian: 2 Tim. iv. 7, 8, 'I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto them also that love his appearing;' or as Hezekiah, Isaiah xxxviii. 3, 'Remember, Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart.' I have been careful for matter, manner and end, to glorify God by a constant obedience to his holy will. Now, on the other side, what thoughts will you have of a careless and mis-spent life, when you come to die? Many beguile themselves, and do not think of the end of their lives, till their life comes to be ended, and then they howl and make their moan; usually when they lie a-dying, they cry out of this world, how it hath deceived them, and how little they have fulfilled the ends of their creation. Partly, because their conscience puts off all disguises, and partly because present things are apt to work upon us; and when the everlasting estate is at hand, the soul is troubled that it did no more think of it before. Oh, it is better to be prepared than to be surprised. Think of your last end betimes. It is lamentable to begin to learn to live when we must die. These end their life before they begin to live. You are in your health and strength now, but we are all hastening apace into the other world. But when God summoneth by sickness, and you are immediately to appear before God, what have you to say for yourselves? The devil will then be busy to tempt and trouble us, and all other comforts fail, and have spent their allowance, and are as unsavoury as the white of an egg. Will this comfort you, that you have sported and gamed away your precious time? That you have fared of the best, and lived in pomp and honour? Ah, no; but this will be a cordial to your hearts, that you have made conscience of honouring and



glorifying God, and have been faithful in your place in promoting the church's good. Therefore if hitherto you have been pleasing the flesh, idling and wantoning away your precious time, say, 'The time past is more than enough,' 1 Peter iv. 3; I have long, too long, walked contrary to my great end, been dishonouring God, and destroying mine own soul; it is high time to remember and seek after God.

5. Consider what a full reward abideth for those that live unto God, and in all things regard his glory: 1 Sam. ii. 30, 'Those that honour me, I will honour;' and John xii. 26, 'If any man serve me, him will my Father honour.' In the issue you will find that self-denial is the truest self-seeking; that those who are contented to be anything for the Lord's glory, need not seek another pay-master. God will glorify you, if you glorify him. God's glorifying is effective and creative; ours is but declarative; he calleth the things that are not as though they were. We do no more than call things to be what they are, and far below what they are; we declare God to be what he is; we are but a kind of witnesses to God's glory; but he is an efficient in our glory; he bestoweth upon us what was not before; and the glory he bestoweth upon us answereth the greatness of his being: 2 Cor. iv. 17, 'For our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory.' He will at length act like himself, as an infinite and eternal power. His gift shall answer his nature, a far more exceeding and eternal weight of glory.

6. Gratitude bindeth us continually to live unto God. Every moment God is at work for us, and therefore every moment we should be at work for God: John v. 17, 'My Father worketh hitherto, and I work.' In everything we should be mindful of him; you are upheld by him every moment, and have life and breath, and all things from him.

7. Our great end must fix our minds, which otherwise will be tossed up and down in several and various uncertainties, and distracted by a multiplicity of ends and objects, that it cannot continue in any composed and settled frame: Ps. lxxxvi. 11, 'Unite my heart;' and James i. 8, 'A double-minded man is unstable in all his ways.' An uncertain mind breedeth an uncertain life; not one part of our lives will agree with another, because the whole is not firmly knit by the power of their last end running through them. Most men's lives are but a mere lottery, because they never minded in good earnest why they came into the world. The fancies they are governed by are jumbled together by chance; if right, it is but a good hit, a casual thing; they live at peradventure, and then no wonder they walk at random.

*Means.* 1. Rouse up thyself, and consider often the end for which you were created, and sent into the world. Our Lord saith, John xviii. 37, 'For this cause was I born, and for this end sent into the world, that I might bear witness to the truth.' So should every one consider for what errand God sent him into the world. If these self-communings were more rife, they would do us a great deal of good. Why do I live here? What have I done in pursuance of my great end? Most men live as beasts, eat and drink, and trade and die; and there is all that can be said of them. Little have they served God, or done good

in their generation. Certainly you were not made to serve yourselves, nor any other creatures, but that other creatures might serve you, and ye serve God. Will ye once sit down in good earnest about this business, and mind the work for which ye were born? Many never asked yet in good earnest for what purpose they came into the world; and then no wonder they wander and walk at random, since they have not as yet proposed any certain scope and aim to themselves. All that we have to know is, what is our end, and the right way to obtain it; and all that we have to do is to seek the end, by those means. Now we should often consider, whether we do so yea, or no; for comparing our ways with our rule, is the way to awake and come to wisdom: Ps. cxix. 59, 'I thought on my ways, and turned my feet unto thy testimonies.' I labour, I take pains, I rise early, I go to bed late, but to what end is all this? What is it that my soul doth principally aim at in all these things? Oh, consider seriously and frequently, for whom are you at work, for whom are you speaking and spending your time? For whom do you use your bodies, your souls, your time, your estate, your labours, and cares? Oh, my soul what is thy end in all these things?

2. Remember thou art not thine own to dispose of. The sense of God's interest in us should be often renewed upon our hearts, 1 Cor. vi. 19. 'Ye are not your own; therefore glorify God.' He hath a full right in all that we have and do: Rom. xiv. 8, 'For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's.' He hath *jus possidendi, disponendi et utendi*—a power to possess, dispose, and use the creature at his own pleasure. And if they alienate themselves from him, or use themselves to any other purpose than for his service and glory, they do as much as in them lieth to dispossess him of his right; there is nothing doth so strongly bind us, absolutely to resign ourselves to the will, use and service of our creator, as his right and interest in us. It is meet that God should be served with his own. Every man expecteth to receive the fruit of his vineyard, the improvement of his own money and goods. We think we speak reasonably, when we say we demand but our own. All the disorder of the creature proceedeth from the denial, or forgetfulness, of God's propriety in us: Ps. xii. 4, 'Our tongues are our own, who is lord over us?' Therefore if we would live unto God, we must often think of it, and revive it upon our souls, that we may not dispose of ourselves, or anything that is ours, but for the glory of God, and prefer his interest before our own.

3. Consider how much we are bound in gratitude to devote ourselves to God's use and service, for the great mercies of creation, redemption and daily providence. Certainly if we have a due sense of the Lord's goodness to us, we will devote the whole man, our whole time and strength, to his service, will, and honour; the glorifying of God is the fruit of love. The context showeth that love is but the reflex of God's love, or the beating back of his beam upon himself. Because he hath loved us, we love him; and because we love him, we live to him, and seek his glory and honour. It is gratitude keepeth this resolution afoot, of being and doing all things for God; he showed love to us in creation, when we started out of nothing into the life and being of man. But he showed more love to us in redemption, when his own Son came to die

for us; and that is the greater engagement to bind us to live unto God. And so it is pressed everywhere in the scripture. But yet God reneweth his mercies to us every day, that the variety and freshness of them, producing new delight, may revive the feelings of his love and goodness, and excite us to renewed zeal for his glory and delight in his service, and to employ our time and strength to his glory, with a thankful heart. In short, creation bindeth us; for to whom should we live but to him from whom and by whom we live? Having all from God, we should in gratitude bring back all to him. Redemption bindeth us, for we are purchased to God, not to ourselves; and God carried it on, in such an astonishing way, the more to oblige us that we might readily and freely yield up ourselves to live to him; daily mercies bind us to sweeten our service, God being so good a master.

4. The new nature is requisite, that we may in all things mind God's glory. It is more easy to convince us of our obligations to live unto God, than to get a heart and a disposition to live to God. The new creature, which is created after God, ever bendeth and tendeth towards him. As the flower of the sun doth follow the sun, and openeth and shutteth according to the absence of the sun; so doth the heart of a christian move after God. We say, *Aqua in tantum ascendit*, &c.; nature<sup>1</sup> riseth no higher than its spring, head and centre; self is our principle and end: Hosea x. 1, 'Israel is an empty vine; he bringeth forth fruit to himself.' We live to ourselves, and seek after our own interests, till God give us another heart; when the heart is changed, a man's felicity and last end is changed. And therein the new nature doth most bewray itself.

5. The more our lusts are mortified, the more sincerely shall we aim at the glory of God. That which is lame is easily turned out of the way. And if we have not a command over our affections, they will be interposing and perverting all our actions; and when God should be at the end of all our actions, the idol that our lust hath set up will be at the end of them. We will subordinate them to our pleasure, honour, and profit. Any lust is a great engrosser; the belly will be God, and honour command us as a God, and mammon will be God; our hearts are corrupted, and some created thing is set up instead of God. Therefore mortification is the guard of sincerity; otherwise we shall love the creature for itself alone, or for ourselves alone, and so be turned from God, whom alone we should honour, please and obey.

*Use 2.* Is this the temper and disposition of our souls?—do we make the glory of God our great end and scope? If it be so, then—

1. We will prefer God's honour above our own interests, though never so dear to us. A notable instance we have in our Lord Jesus Christ, who came as God's servant in the work of redemption; and we read of him in the general, Rom. xv. 3, 'That he pleased not himself,' that is, he did not gratify his own natural and human will. More particularly, Phil. ii. 6-8, 'That he emptied himself, and made himself of no reputation, and humbled himself to the death of the cross.' To promote his Father's glory he willingly submitted to all manner of indignities; for this end and purpose more expressly we have the workings of his heart set forth, John. xii. 27, 28, 'Father,

<sup>1</sup> Qu. 'water'?—ED.

save me from this hour, but for this cause came I to this hour. Father, glorify thy name. And there came a voice from heaven, saying, I have glorified it, and will glorify it again.' His desires of his own safety were moderated, and submitted to the conscience of his duty, and he preferreth the honour of God, and seeks to advance it above his own ease; for Christ endeth all debates with this, 'Father, glorify thy name.' Now certainly all that have the spirit of Christ will be tender of God's glory, and account that dearer to them than anything else, and submit to the bitter cup, so God may have honour thereby. You will think Christ's example too high, who submitted the sensible consolations of the godhead to the respects of God's glory; and this is not possibly practicable by any creature. It is true every ordinary christian doth not come to this height, but the thing is imitable; witness Paul, who valued the glory of God above that personal contentment and happiness that should come to him by his own salvation: Rom. ix. 3, 'For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.' It is not a hasty speech; he calleth God to witness that this was the real disposition of his heart; he speaketh advisedly and with good deliberation. But how then can it be made good? There is a holy part and a happy part in religion; he did not wish less love to Christ, nor to be less beloved of him. But you will say, A regular love beginneth at home. True, but it is not his salvation and their salvation that cometh in competition, but his salvation and the glory of God; and he was much more affected with God's glory than his own good. This should shame us that stand upon our petty interests. We are not called to such self-denial. Surely we should be contented to do anything, and be anything, so God may be glorified; poor or rich, so God may be glorified by our poverty or riches; as travellers take the way as they find it, so it will lead to their journey's end. Decline no service nor suffering for God's sake when he calleth us to it: Phil. i. 20, 'So also now Christ shall be magnified in my body, whether it be by life or by death'; so Christ be glorified in his body. That is a lower and more moderate interest, the suspension and delay of salvation, laying it at God's feet; the glorifying of God in his calling was more welcome than his present entrance into glory. So Acts xx. 24, 'I count not my life dear to me, so I may finish my course with joy.' When they told him of dangers, he went bound in the spirit to Jerusalem. Well then, a heart that is truly affected with God's glory standeth upon no temporal interests and concerns, and preferreth God's honour before its own ease, honour, pleasure, esteem, yea, life itself.

2. If tender of receiving honour from men, to God's wrong. The apostles did not set up a trade for themselves: Acts xiv. 15, 'They rent their clothes, and said, What do ye do? we are but men of like passions.' So Acts iii. 12, 'Why gaze ye upon us, as if by our power and holiness we had made this man to walk.' Herod received applauses, and was therefore blasted, Acts xii. The concealer is as bad as the stealer; to affect or admit divine honour, or too much attributing to ourselves any good effected by us, as instruments, as we must not assume, so we must not receive honour when it is ascribed to us by others. The apostles would not suffer the admiration and

praise of the people to rest upon themselves: 'Thy pound hath gained ten pounds,' Mat xxv. ; and, 1 Cor. xv. 10, 'Not I, but the grace of God that was with me;' 'And I live, but not I,' Gal. ii. 20.

3. If affected deeply with God's dishonour, though done by others: Ps. lxxix. 9, 'The zeal of thine house hath eaten me up, and the reproaches of them that have reproached thee have fallen upon me.' Vehement passions waste the body, affected more with God's dishonour than our own personal injuries. On the other side, when we rejoice in his glory, though we ourselves be lessened: Phil. i. 18, 'Whether in pretence, or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice;' John iii. 30, 'He must increase, but I must decrease.'

4. If it be the principal design that your souls travail with, and you are still contriving how you may improve your relations, capacities and particular advantages, for God's honour and glory, Neh. i. 11. What a man loveth, he will strive to promote it. If a man love the flesh, he will strive to please it, Rom. viii. If a man love the Lord, he will contrive how he may honour him; if a minister, 'study to show thyself a workman that needs not be ashamed;' if a master of a family, he will endeavour to glorify God in his family, and will consider what he hath there to do for God.

5. If not solicitous about the opinions and censures of men, 1 Cor. iv. 3. Not to stand much upon man's day or what men think of us; it is no great matter, my business is to approve myself to God; the christians in the spirit were discerned from the christians in the letter: Rom. ii. 29, 'Whose praise is not of men, but God.' Sincerity is much known by considering whom we make our witness, judge, approver and pay-master; and the truest magnanimity is a living above opinions, and slighting what men think and say of us, so we be found in the way of righteousness and in the discharge of our duty; it is more easy to deny wealth and pleasure, than it is to deny esteem and reputation.

6. When this is the great motive to all honest walking. For our end is known by our motives; and the only way and means to glorify God is by an uniform and constant holiness: Mat. v. 16, 'Let your light so shine,' &c.; 1 Peter i. 2; 2 Thes. i. 12. Not seeking any glory to ourselves from men, but honestly aiming at the glory of God, will bring sufficient encouragement. So John xv. 8, 'Herein is my Father glorified, if ye bring forth much fruit.' When we seek our father's glory in all that we do, it is argument enough.

7. If we rejoice that God be glorified by others, and to the utmost of our power endeavour that it may be so. True grace is cumulative: Luke xxii. 32, 'When thou art converted, strengthen thy brethren.' As fire turneth all into fire about it, so grace will diffuse itself. It is observed of mules and creatures of a mongrel race, that they never procreate and bring forth after their kind. There is an enmity goeth along with a carnal profession; they would fain impale the common salvation, appropriate Christ to themselves, shine alone in the reputation of holiness; but hearts zealously affected with the glory of God can delight in the gifts and graces of others, and in their actings for God, as they could do in their own: 'Would to God all the Lord's people were prophets,' Num. xi. 29. It is a sign we mind the

end more than the instruments. Self-love and self-seeking is much bewrayed by envy; if at work for God, we should be glad of company. It is a sign God's glory is our aim, when we can rejoice that others are equal or superior to us. When a man would fain have a work despatched, he would be glad of fellow-labourers.

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### SERMON XXIII.

*For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead.*—2 COR. v. 14.

IN the context the apostle is rendering the reason of his fidelity in the ministry, which exposed him to hard labour, and sundry calamities. His three grand inducements were—First, the hope of a blessed immortality; secondly, the terror of the judgment; thirdly, the love of Christ. This threefold cord is not easily broken. His hopes are professed in the beginning of the chapter; his sense of the terror of the Lord, and the weightiness of his account, vers. 10, 11. With an answer to objections, thou art proud, mad, or transported, ver. 13. Now the last from his end and principle, which bringeth in the third inducement, the love of God. All together is enough to set the most rusty wheels a-going; motives strong enough to move the hardest heart. Here are the strongest arguments to persuade, the greatest terrors to affright, yet all will not work without the force of love. Rewards allure and encourage; terrors keep awful and serious, but it is love that must inwardly incline men and constrain the heart, *For the love of Christ constraineth us, &c.*

In the words we have—

1. The force and operation of love.

2 The reason why, and how it cometh to have such a force, and operation: *Because we thus judge, that if one died for all, then are all dead.* The reason of our love to Christ, is Christ's love to us; which is described—

[1.] By the special act of his love; he died for us, one for all.

[2.] The end and aim of it; 'then were all dead; and that he died for all, that they which live, should not henceforth live to themselves, but to him that died for them,' ver. 15. Christ's end was—

(1.) Our dying to sin and worldly interests.

(2.) Our living in a dedicated and consecrated way wholly to the service and glory of Christ.

1. I begin with the force and operation of love; 'The love of Christ constraineth us.' It was love which put bands upon him, and made him forget himself, and only speak and do those things which concern the glory of Christ, and the good of the church.

Let us a little explain the words.

The love of Christ. It may be taken passively or actively; passively, for that love with which Christ loveth us; actively, for that love which we bear to Christ. I take it for this latter. Our love to Christ,