

present, a sinner may bear it out confidently, and with some degree of pleasure; but what will the end be? That quite spoileth sin's market: Prov. i. 17, 'In vain the net is spread in the sight of any bird.' 'The silliest creature would not run into the destructive snare if he did see it. But we are guilty of two faults, either we believe it not, or we consider it not.

1. We believe it not. The apostle tells us, 'All men have not faith,' 2 Thes. iii. 2; few have it, and the best have too little of it. Would they live such a careless life if they were persuaded that all would end in hell-torments? No, they would think they could not soon enough get out of the snare; they would 'flee from the wrath to come,' Mat. iii. 7; they would 'fly for refuge to lay hold upon the hope set before them;' but alas! the other world seemeth little better than a fable to most men.

2. They consider it not: Prov. ix. 18, 'He knoweth not that the dead are there, and that her guests are in the depths of hell;' it is rendered as a reason why the fool counteth 'stolen waters sweet, and bread eaten in secret pleasant;' these carnal delights are taken by stealth, neither allowed by God nor approved by sound reason. How come men to be thus infatuated? They do not consider that these pleasures are salted with a curse, and that after all their free and licentious life, they shall be turned into hell.

To conclude the whole. Since there is no profit to be found in the ways of sin, and they will certainly bring shame and eternal destruction—shame for the present, and confusion of face for evermore—let all the people of God seriously think of these things:—

[1.] That they may be more thankful for their deliverance by Christ. Pliny tells us of a wood, though of an unpleasant smell, that recovers the pleasure of the senses again: so, that we may not be gospel-gluttled, it is good to review the evil of the carnal estate, that we may the better give thanks for our recovery.

[2.] That we may walk more humbly and watchfully. You should be so far from running into your past sins, that you should never remember them without shame and self-loathing; and, considering the fruits of sin, we should meddle with this forbidden fruit no more.

SERMON XXII.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.—ROM. VI. 22.

THE apostle having showed how miserable their estate past was, when they served sin, he showeth now the happiness of the opposite state, into which grace had translated them; 'But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.' In which words observe—

1. The change wrought in them.

2. The effect of it.

1. Their change of state, which is set forth—

[1.] Partly from the terms, from what to what they were turned—from sin to God. Observe, he had called them before servants of righteousness, now servants of God. To serve God is heartily to obey his will, which is called the service of righteousness, because of the equity of his commands, and the strength of the obligation upon us; it is right and equal, it is a due debt. So that the service of God and of righteousness is all one.

[2.] The power by which it was accomplished, which is implied in the passive forms of speech, *ἐλευθερωθέντες* and *δουλώθεντες*. Before, it was *δοῦλοι*, and *ἐλεύθεροι*: ver. 20, ‘When ye were the servants of sin ye were free from righteousness;’ now it is ‘made servants,’ and ‘made free.’ We are prone enough to sin of ourselves, and ready enough to that which is evil; but God, by his effectual working, made us to be that by grace which by nature we could never be; we were born servants of sin, but made servants of God by his Spirit.

2. The effect of this change, which is either holiness or happiness; the one in this life, the other in the next.

[1.] Holiness in this life; ‘Ye have your fruit unto holiness.’ The apostle’s discourse leadeth him to speak of the fruit by holiness; but he saith, ‘Ye have your fruit *to* holiness,’ for he is comparing the service of God and the service of sin. Now, in the service of sin there is nothing to be had but shame and death; those were his arguments there, ‘What fruit had you of those things whereof ye are now ashamed? for the end of those things is death.’ Now he only saith, ‘Ye have your fruit *to* holiness,’ in opposition to shame, which was the consequent of sin; and in opposition to death he saith, ‘And the end eternal life.’ Why doth he thus speak? I answer, because,

(1.) Holiness is a reward to itself, it is its own fruit. If a man doth attain to purity of soul, it is enough; honour and joy doth accompany it, as shame doth sin.

(2.) It may be meant of holiness increased; for the more we serve God, the more holy shall we be: every good work increaseth our holiness, or our fitness and ability for obedience to God. So that, in effect, this is the argument: this good you reap by your subjection to God, that you are in this world sanctified, and fitted to walk in newness of life.

[2.] Happiness in the life to come, ‘and the end everlasting life.’ That is the final issue; for the holy life is a beginning and pledge of that life which is immortal and glorious.

Doct. That when all things are well considered, the only amiable life is that which is spent in God’s service.

I word the doctrine thus—(1.) Because the two lives are compared: the life spent in vanity and sin, and the life spent in holiness and righteousness; therefore I say, ‘when all things are well considered.’

(2.) Because those who are before called servants of righteousness, are now called servants of God; therefore I say, ‘the life spent in the service of God.’ (3.) I assert, this is the only amiable life, because the life spent in sin is full of shame and horror; of shame, because of the baseness and turpitude of that life, disagreeable to the reasonable nature; of horror, because of the dreadful issue—‘The end of these things is death.’ On the contrary, this life spent in the service of God is amiable,

1. Because of the present fruit, sanctification or holiness, which daily increasing in them, breedeth comfort and confidence, and will never be matter of shame to them.

2. Because of the final issue ; eternal life is the consummation of it. The matter doth not rest in sanctification, but looketh further ; at last they obtain everlasting happiness, the hope of which breedeth joy and comfort in us.

Well, then, it rests upon me to prove two things: that this life is the most amiable life, because of the pleasure and honour that doth accompany it: the pleasure, because of the end ; the honour, because of the work.

First, The pleasure of a life spent in God's service. Man is ever inviting himself to some delight, and so far nature and grace are agreed ; but the difference is, where true pleasure of mind is to be found. Man in his natural estate consults with flesh and blood, for then the beast rideth the man, and he careth for the body more than the soul, and nothing is sweet and pleasant but what gratifieth sensual appetite ; but this soon bringeth slavery upon us ; for it was our old bondage and servitude to prefer appetite before reason and conscience : Tit. iii. 3, ' We were sometimes disobedient, serving divers lusts and pleasures.' These delights corrupt the mind, and make it an incompetent judge of what is true and sincere pleasantness to such a creature as man is, who hath a conscience, and is capable of an immortal estate, and to give an account of his actions to the God that made him. And besides, they pervert the heart, and dull our desires and endeavours towards better things, and breed such a peace as is not the quiet and repose of the soul in God, but a numbness and deadness of conscience as may be called carnal security, rather than a true and solid peace. But by grace we are invited to more chaste and rational delights, such as ennoble the soul, and raise it to God ; whose matter is not base and dreggy, but heavenly and spiritual, and cannot ensnare nature by any excess, but perfect it : so that a man shall live as a man, not as a beast, and have a solid peace, and durable comfort and confidence, that will not fail him in any condition ; and this pleasure we can only have by having our fruit unto holiness.

I prove it thus :—

1. It is pleasant to do good ; there is a pleasure and a peace that resulteth from the very rectitude of our actions : Ps. cxix. 165, ' Great peace have they that love thy law, and nothing shall offend them.' Our will is conformed to the law and will of God. Now the compliance of our will with the will of God carrieth a quieting pleasure with it, for then it agreeth with its proper rule and measure ; all is right as it should be. Our subjection to God is to the soul as health to the body ; when all the humours and members of the body keep their due proportion, temper, and place, according to the intention of nature, a man findeth himself at ease both in his work and in his rest, and as to his body, he enjoyeth himself with full contentment of mind. It is so as to his soul, when sense and appetite is subordinated to reason, and reason guided by the will of God ; all is in its proper place, and there must needs be a serenity and contentment of mind.

2. God owneth him that liveth in his service ; for those that love

him, and keep his commandments, he will love them, and manifest himself to them, John xiv. 21, 23. Two ways doth God own them,—

[1.] He will forgive their sins.

[2.] Assure them of his love.

[1.] He will forgive their sins. How can any man be truly cheerful, till his sins be forgiven? If conscience be but a little awakened, in the midst of all his mirth he would see a sharp sword hanging over his head by a slender thread, and ready to drop upon him every moment, and that all his jollity is but like dancing about the bottomless pit, into which ever and anon he is ready to tumble. Nay, let him stifle conscience as much as he can, he can never totally get the victory of it, but he hath his qualms and pangs and hidden fears, and stinging remorse of conscience, which, though not always felt, are soon awakened. So that, if you could dig a carnal man to the bottom, you will find that he is never truly and sincerely merry. Suppose none of this ever felt, yet you must grant that there cannot be a man who ever recollects his ways or life, and hath any serious consideration why he came into the world, or where he shall be when he goes out of it but this trouble is revived, and will haunt him, and sour his contentments, and put a damp upon all his mirth. But now he that hath sued out his pardon, and being made free from sin, is become a servant unto God, and so hath his fruit to holiness; he hath true and solid cause of rejoicing, for God owneth him as one that is pardoned and adopted into his family, and admitted into fellowship with him: 1 John i. 7, 'If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.' His great care is over; his wounds are healed; he hath got rid of his great sore and burden, which made his soul sit uneasy with him: Mat. ix. 2, 'Son, be of good cheer, thy sins are forgiven thee.' When the guilt of sin is taken away, the root of all trouble is taken away.

[2.] He will assure him of his love: John xv. 10, 'If ye keep my commandments, ye shall abide in my love, as I have kept my Father's commandments, and abide in his love.' Holiness and obedience, as it is an evidence of our love to Christ, so it is a means of keeping up the sense and assurance of his love to us. Holy walking giveth us a large share of the love of God and Christ; the Lord delighteth to own such, and to put peculiar marks of his favour upon them. Now it is a comfortable life to live in the love of God. If all the world loveth you, and God hateth you, you can have no solid peace, for you must at length fall into his hands; but if you have all the world at will, you may have it with God's hatred, who can make you miserable whenever he pleaseth; he can blast you with diseases, fill you with disquiets of soul, embitter all your comforts; but if God loveth you, and assureth you of his love, what is wanting to your satisfaction and peace? This is enough to support us in all conditions; one drop of it is enough to sweeten all our crosses: Rom. v. 5, 'Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.' And it is the life of all our comforts: Ps. iv. 6, 7, 'Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and

their wine increased ;' and Ps. lxxiii. 3, 'Because thy loving-kindness is better than life, my lips shall praise thee.'

3. As God will own them so conscience speaketh peace and comfort to them that have their fruit to holiness. Before our full and final reward we have this solace, that our own hearts do not only acquit us, but approve what we do ; and a holy course of life is usually rewarded with peace of conscience ; it is not only without offence : Acts xxiv. 16, 'Herein do I exercise myself, to have always a conscience void of offence towards God and towards man ;' but it breedeth joy : 2 Cor. i. 2, 'Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.' On the contrary, men's hearts smite and reproach them for their sins, and the breaches they make in their duty : Job xxvii. 6, 'My heart shall not reproach me as long as I live.' The words imply that the heart hath a reproaching and condemning power ; when we do evil, we shall sensibly find it by accusing thoughts within ourselves : Rom. ii. 15, 'Their conscience also bearing witness, and their thoughts in the meantime accusing, or else excusing one another.' Conscience must be better used, before it will speak a word of well-grounded peace to a man. They that keep the thorn in the foot will never walk without pain. If you would prevent the checks and upbraidings of your own consciences, you must take away the causes and occasions thereof ; walk so that your hearts may not reproach you. Do you take care of your duty, and God will take care of your comfort ; but if you give way to sin, conscience will awaken upon you.

4. Our title to the heavenly inheritance is more clear, and our right confirmed by holiness. There is fulness of joy reserved for God's people, Ps. xvi. 11 ; and if we look to the end, it must needs make the way the more pleasant and comfortable ; especially when we have by faith a lively foresight of this endless glory and blessedness : Heb. xi. 1, 'Faith is the substance of things hoped for, and the evidence of things not seen ;' and by hope and love a foretaste of it : Rom. v. 2, 'We rejoice in hope of the glory of God.' Blessed will the time be when ye shall be for ever with the Lord, and see his glory ; and this is the end of the way you walk in. Alas ! others can never have solid comfort ; they know where they are, but know not where they shall be when they die ; they must into an unknown world, and which is worse, to an unknown God, of whose love they never had any taste or experience. But those that live always in the sight of the world to come, and keep themselves in the way that tendeth thither, and look continually when God will translate them into his immediate presence, they have the foretaste before they have the enjoyment : the promise is matter of joy to them, which is God's grant ; Ps. cxix. 11, 'Thy testimonies have I taken as an heritage for ever, for they are the rejoicing of my heart.' The way they walk in is matter of joy to them, because that confirmeth their right : 1 Tim. vi. 12, 'Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.' While they are in the way, they look to the end of their journey ; while running their race, they see a crown set before them ; the very acts of faith, hope, and love are

pleasant: Rom. xv. 13, 'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost;' 1 Peter i. 8, 'Whom having not seen, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.' Well then, who live the more pleasant lives, they that walk upon the brink of hell every moment, or the heirs of eternal life and happiness, who have a heaven to wait for?

5. They have easier access to God, or more free communion with him here than others have; because there is nothing to hinder, neither on God's part, nor theirs. God hath assured them of audience and welcome, and they have in a great measure overcome their legal bondage, so as they are not shy of God, nor stand aloof from him; they do not allow themselves in the omission of any known duty, nor in the commission of any known sin, and are sincere though not perfect: 1 John iii. 21, 22, 'If our hearts condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do the things which are pleasing in his sight.' Two things obstruct our ready access to God, our own guiltiness, and God's terror. Our own guiltiness straitens the heart and stops the mouth, and makes us afraid and shy of God; but they who are renewed and pardoned come out of this state of bondage; their hearts do not condemn them for living in any known disobedience to God or course of sin, which whosoever doth carrieth his sting and his wound about him, and is subject to tormenting evils and legal fear. On God's part, he is reconciled to such as make conscience of holiness, and they may obtain at his hands whatever in reason and righteousness they ask of him. He hath given them liberty by his new covenant-grant and charter, founded in the blood of Christ; the covenant is large and gracious, and their claim firm and sure, and therefore they come boldly unto him. But now God's presence, which is the comfort of the faithful, is the burden of the carnal and the guilty, terrible to them that live in sin, and therefore they think they are never better than when they are furthest off from God. Well then, you see to have our fruit to holiness is the pleasure and comfort of our lives, for then we maintain our liberty in prayer, and our confidence towards God; there is an open door of access to admit us to God, and free and full communion with him.

6. Their work is more easy, because it is not done against the bent of the heart, but it is the course of life which they have chosen: Ps. xl. 8, 'I delight to do thy will, O God; yea, thy law is within my heart;' 1 John v. 3, 'This is the love of God, that we keep his commandments, and his commandments are not grievous.' And also for this reason, because it is their usual practice, and that which they are versed in: Prov. x. 29, 'The way of the Lord is strength to the upright.' Others, with much ado, bring their hearts to do a little good; but the more we walk in God's ways, the more we may; one part of godliness helpeth another, and the more we obey God, the more we are fitted to obey him. As in a watch there are many wheels, and the one doth protrude and thrust forward another; the motion could not be so constant and orderly if there were fewer wheels in it; so there are many duties implied in holiness, and one maketh another easy, and one duty puts forward another, as hearing fits us for prayer, and prayer for

practice, and frequent and continual practice maketh the whole work go off the more roundly. Or as in the body labour begets an appetite, and when we have an appetite food is more pleasant, and that helpeth digestion, and that strengthens us to labour again; so the more we exercise ourselves to godliness, one part and degree fits for another: whereas christian duties are difficult and tedious when men deal superficially with God; because the difficulty ever continueth, the work is not thoroughly minded. Partly also for this reason, because the more holiness prevaieth, the more the rebelling principle is curbed, and maketh least opposition, and is more weak and ineffectual to tempt and draw us from God: Gal. v. 16, 'Walk after the spirit, and ye shall not fulfil the lusts of the flesh.' If you be sincere and true to God's interest, and cherish the better part, and follow the motions and directions of it, the flesh will languish and die away by degrees. There is yet a fourth reason, God's blessing goeth along with our sincere resolution to walk in his ways; for as he punisheth sin with sin, so he delighteth to reward grace with grace, and to crown his own work: Isa. lviii. 13, 14, 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thy own ways, nor finding thy own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord;' Ps. xxvii. 14, 'Wait on the Lord, and be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord.' The way to pray is to pray, to delight yourselves in God is to delight in him. Pluck up your spirits, take courage, and God will give you courage for every holy action, and reward it with a new supply of grace, whereby strength is renewed; and the duty sincerely performed, bringeth its grace and hope along with it. Well, a life spent in holiness must needs be a pleasant life; because the more we mind it, and set about it, still the work is more easy. It is the partial superficial obedience that is difficult, and the hard heart that makes our work hard; for when men are biassed with fleshly lusts, and are not easily nor without much ado persuaded to set about religion in good earnest, they are only acquainted with the toil, but never with the comfort; conscience is still urging them to do that which they have no heart to do.

7. Those that have their fruit to holiness, all their mercies and comforts are more sweet, because they have them from God's love, and they use them for his glory.

[1.] They have their worldly blessings from God's love. A covenant-right is surely much sweeter than a bare providential right: '1 Cor. iii. 22, 23, 'All things are yours, for you are Christ's, and Christ is God's.' That is a covenant-right, when we have these things, not only by the fair leave and allowance of his providence, but as fruits of his fatherly love in Christ. We find most sweetness in the creature when our persons and ways are pleasing to God, 'God accepteth thy works,' Eccles. ix. 7. Alas! others who are not reconciled to God, have their portion soured by remorse of conscience; God may give them a liberal share of these outward things, but this is all, they must look for no more. It is said, Prov. x. 22, 'The blessing of the Lord maketh rich, and he addeth no sorrow with it.' There is a common blessing which is

vouchsafed to the carnal, and there is a special blessing which is vouchsafed to the holy. Wicked men do not acquire wealth without God's common blessing; the wealth itself, and the comfortable use of it, they have it from him; elsewhere it is called food and gladness. But these words are much more true of the spiritual blessing, when an estate is sanctified; then we have not only the natural comfort of the creature, but a spiritual use of it, a comfortable supply of outward things, and a peaceable conscience, which is more than natural refreshing. Alas! unless we be upon good terms with God, all our rejoicings are but as stolen waters, and bread eaten in secret.

[2.] As they use them for his glory, when they take more occasions to do good. That is the sweetest use of the creature, when we use them with thankfulness, charity, and purity. With thankfulness to God: 1 Tim. iv. 4, 'Every creature of God is good, and nothing to be refused, if it be received with thanksgiving;' that is, with a due acknowledgment of God, whose invisible hand reacheth out these supplies to us. We must use them as a glass, wherein to see our creator's goodness and glory; and surely this religious use of the creature is more sweet than the natural use. With charity with respect to our neighbours, ministering to others that want necessaries: Neh. viii. 10, 'Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared.' Man is not lord of these things, but a steward; for we have not the right of a lord, but the right of a servant, and must give an account, Luke xvi. 2. We do not receive these things to satisfy our fleshly mind, but to do good with them; and the pleasure is not in the possession, but the use: Luke xvi. 9, 'Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.' It is more God-like: Acts xx. 35, 'It is more blessed to give than to receive.' Sobriety respects ourselves, our Lord hath given us a caution: Luke xxi. 34, 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life.' Now, temperance is much sweeter than excess, as being more healthy and refreshing to nature; whereas excess oppresses it. Upon the whole, the holy man's comforts are sweeter than other men's; he hath them from God reconciled, and useth them for his glory. And thus I have proved to you, that to have our fruit unto holiness is the greatest pleasure: the very doing it is pleasant; and God owneth them, pardoning their sins and assuring them of his love, and conscience speaketh peace to them, so that they have no inward trouble to damp their joy, and their end is eternal life: for the present they have some access to God, their work is more easy, and their comforts are more sweet.

Secondly, Let me now speak of the honour that doth accompany a holy life. It will never be matter of shame to us, as sin is to all that practise it, first or last.

1. Because holiness is the very image of God upon the soul, or that work by which he sets forth his praise to the world. If God be excellent, it can be no disgrace or dishonour to us to be like God, and nothing on this side of heaven so like him as a holy soul. This was the blessed perfection in which we were created at first: Gen. i. 26,

'And God said, Let us make man in our image, after our likeness.' And when it was lost, for this end were we redeemed by Christ, who came to set up God's image in our nature: John i. 14, 'And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.' That we may be renewed by the Spirit: 2 Cor. iii. 18, 'We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of our God.' It is an image not made by painter or carver, but the Holy Ghost. Now certainly that which was our primitive glory and excellency, and is renewed and repaired with so much ado, will never be matter of shame to us.

2. They which have their fruit unto holiness have the best temper and constitution of soul of any men in the world; they have a new and divine nature, which inclineth them to the noblest objects and ends: 2 Peter i. 4; nothing below God can satisfy them. Their ends are the glorifying of God, and the eternal enjoyment of him: 2 Cor. iv. 18, 'While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.' Alas! what a poor drossy soul is an unsanctified soul, they that drive no higher a trade than providing for the flesh, or accommodating a life which shortly must expire. When these are seeking after the world, and scrambling for the honours and delights thereof, they are seeking after heaven, and adorning the soul while they are pampering the flesh. Surely they which condemn the world are more honourable than they which enjoy it; and it is much better to please God that we may live with him in heaven, than to flatter men that we may rise in the world.

3. Their way and course of life, as well as their temper and disposition of heart, is more noble; for when others live according to the vain course of this corrupt world, they live according to the will of God, which is the highest pattern of all perfection. The one live to the lusts of men, the other according to the will of God: 1 Peter iv. 2, 'That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.' The one walk *κατ' αἰῶνα τοῦ κόσμου τούτου*: Eph. ii. 2, 'According to the course of this world,' the other *κατὰ κανόνα*: Gal. vi. 16, 'As many as walk according to this rule,' &c. Now, which course is better? Let us refer this question to the sentiments of nature. Even though men be so much depraved by their slavery to their brutish lusts that they might justly be refused as incompetent judges; yet natural conscience in the worst doth homage to the image of God shining in the saints: as, 'Herod feared John, because he was a strict and just man,' Mark vi. 20; and Exod. xi. 3, 'Moses was great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of all the people;' his person and presence was awful to them. Nature hath a secret sentiment of the excellency of holiness; those that regard not to practise it wonder at it: 1 Peter iv. 4, 'They think it strange that you run not with them to the same excess of riot.' Especially when they come to die, then do they approve a sober godly life, though they had no heart to embrace it before: Num. xxiii. 10, 'Let me die the death of the righteous, and let my last

end be like his.' Though they chose to live with the carnal, yet they would die with the righteous, such an approbation is conscience forced to give first or last to a holy course of life.

4. That is honourable and glorious which is most esteemed by God ; for he can best judge, and the great sovereign of the world is the fountain of all honour. Now, holiness is most esteemed by him, which he hath declared both by word and deed.

[1.] By word: Isa. xliii. 4, 'Since thou wast precious in my sight thou hast been honourable.' God, that was refreshed in the review of the works of creation, is also delighted in the works that belong to redemption ; yea more, as these gifts are more worthy, and brought about with greater expense and difficulty, therefore he delights most in the holy and righteous ; any part of holiness is an ornament of great price in the sight of God : 1 Peter iii. 4, 'Let your adorning be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and of a quiet spirit, which is in the sight of God of great price.'

[2.] In deed, as they are taken into a nearness to himself, and here enjoy his favour and fellowship, and hereafter shall live with him for ever. Now they have his favour, and enjoy communion with him : Ps. xi. 7, 'For the righteous God loveth righteousness, his countenance doth behold the upright ;' hereafter they shall see his blessed face : Mat. v. 8, 'Blessed are the pure in heart, for they shall see God ;' Heb. xii. 14, 'Follow peace with all men, and holiness, without which no man shall see God,' They are capacitated for true happiness. This is so certain a truth, that all who are made partakers of a divine nature have the same disposition in them : Ps. xv. 4, 'In whose eyes a vile person is contemned, but he honoureth them that fear the Lord.' They look not to the outward pomp and prosperity of the world, and therefore have a heart to honour and respect godly men, as being beloved, prized, and set apart by God, and as they are made partakers of these sure, great, and glorious things, which are infinitely more worthy of our love than anything below. So again : Ps. xvi. 3, 'To the saints that are in the earth, and to the excellent, in whom is all my delight.' When we think too highly and pleasingly of the condition of the rich, and too meanly and contemptibly of the state of the holy and godly, as if it were a better thing to be great in the world than to excel in grace, we discover more of the spirit of the world than of the Spirit of God.

5. That excellency which is more intrinsic puts a truer honour upon us than that which is extrinsic and foreign ; as we do not value a horse by his trappings, but by his mettle and vigour. A corpse may be laid in state, and sumptuously adorned, but there is no life within. Crowns and garlands may be put upon an image ; the white bulls destined for sacrifices to Jupiter were brought to the gates with garlands on their horns, Acts xiv. 13. So men are not to be valued by their external advantages, wealth, and greatness, but their intrinsic perfections, knowledge, holiness, humility, faith, sobriety, godliness : Ps. xlv. 13, 'The king's daughter is all-glorious within, her clothing is of wrought gold ;' not the things without a man do commend him, but the things within him.

6. That is honourable and glorious which will everlastingly be so. But we cannot say so of the things of the world; 'All flesh is grass, and the glory of man is as the flower of the field,' 1 Peter i. 24. The best estate of men, considered with all their ornaments, wherein they use to glory, is frail and perishing; riches, wisdom, strength, and beauty are soon blasted; but they that are holy are lovely for ever, amiable and acceptable to God for ever; 1 John ii. 17, 'The world passeth away, and the lusts thereof; but he that doeth the will of God abideth for ever;' he abideth when other things fade.

Use 1. To exhort you to undertake the service of God, that you may have your fruit to holiness, and the end everlasting life.

1. To serve God is our true liberty. His servants live the noblest and freest lives in the world; *servire Deo regnare est*—you never reign or command till you learn to serve God. His right is unquestionable: Acts xxvii. 23, 'There stood by me this night an angel of God, whose I am, and whom I serve.' It would help you much often to consider whose you are, and whom you ought to serve. If you were your own, you might live to yourselves; but since you are God's, you must live to him, and serve him.

[1.] His service will be your pleasure; for then you are in your due posture, when you have a power over inferior things, and are subject to God, using all things for his glory: 1 Cor. vi. 12, 'All things are lawful for me, but I will not be brought under the power of any;' and vers. 19, 20, 'Know you 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.' You are out of joint, not in your proper posture, till it be so; and,

[2.] It will be also your honour, for all his servants are also his children, and heirs of eternal life: Tit. iii. 7, 'That being justified by his grace, we should be made heirs according to the hope of eternal life.'

[3.] The benefit of this service will be exceeding great. The world often inquireth, 'What profit shall we have, if we serve him?' Job xxi. 15; 'Ye have said, It is in vain to serve God, and what profit is it that we have kept his ordinance?' Mal. iii. 14. The whole reward of serving God is not altogether laid up for the world to come: God giveth a reward before he giveth the full reward. Obedience is a reward to itself, for holiness is the health of the soul; and if we grow more in grace and godliness, we have enough. The apostle saith, 'You have your fruit to holiness.' Besides, we have many spiritual and temporal blessings: 1 Tim. iv. 8, 'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come;' and, 1 Tim. vi. 6, 'Godliness with contentment is great gain.' Once more, though the great blessedness of the saints be in the life to come, yet here we have the foresight and foretaste, there our full portion.

Now, that you may do so, I press you—

1. To give over the service of sin. None can be true servants of God till there be a change both of the heart and of the course of the life; till the power of sin be broken we shall neither be fit nor willing to serve God. Therefore we must first be freed from sin by a hearty

renunciation of this slavery and bondage, wherein God will help the striving soul.

2. I would press you to a high esteem of God, and holiness, and everlasting life.

[1.] Of God; for till we have high thoughts of God, as an all-sufficient God, who is able to protect, and do all things needful for them that serve him, we shall not entirely trust ourselves in his hands: Gen. xvii. 1, 'I am the Almighty God, walk before me, and be thou perfect.' The incredulous world looketh on God's glorious titles as so many fine words.

[2.] Of holiness, purity of heart and life, a recompense worthy of your labours, how dearly soever gotten: Heb. xii. 10, 'They verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness.'

[3.] Of eternal life. They are true servants of God who make it their work and business to serve and please God, and their scope to obtain eternal life: Phil. iii. 14, 'I press towards the mark for the prize of the high calling of God in Christ Jesus;' and ver. 20, 'Our conversation is in heaven, whence also we look for the Saviour, the Lord Jesus Christ.' This is their happiness.

SERMON XXIII.

And the end everlasting life.—ROM. VI. 22.

Doct. That a blessed eternal life is the final reward of those that have their fruit to holiness.

1. What this eternal life is.

2. The reasons why this is our final reward.

First. What eternal life is. Though it be better industriously to seek after it than scrupulously to inquire into the nature of this excellent benefit; yet because unknown things have not such a power and efficacy to quicken our desires, let us know as much of it as we can. Indeed future things are but darkly spoken of ere they be accomplished; we are told, 'Prophecy is but in part,' 1 Cor. xiii. 9. Our knowledge of these things is but imperfect; our apprehensions are suitable to the state we are in, which is a state of imperfection; but yet they are not altogether useless, but fitted to our benefit. Before the coming of Christ in the flesh, the mysteries of the christian religion were but darkly revealed to what they were afterward; but yet they were such as were comfortable, and gave them some kind of sight of Christ before his exhibition to the world, enough to engage them to live in the expectation of the Messiah. So here we have apprehensions fitted to the use of travellers, and such as may encourage us in our heavenly course, and raise an expectation in us. Briefly I shall show three things:—

1. It is life.

2. It is a good and happy life.

3. It is an endless and eternal life.

1. It is life, both in soul and body. In soul: Ps. xxii. 26, 'Your heart

shall live for ever ;' and again, Ps. lxxix. 32, 'Your heart shall live that seek God.' In body: 2 Cor. iv. 10, 'Always bearing in our bodies the dying of our Lord Jesus Christ, that the life of Jesus also might be manifested in our body;' that is, we are continually ready to be put to death for Christ's sake, that at length we may receive the effects of his quickening power in raising from the dead to the life of glory: so Phil. iii. 21, 'Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things to himself.' Well, this we know then, that the party must subsist and live after death, otherwise he is incapable to enjoy God, and the blessedness of that estate; and he must subsist in body and soul, otherwise he is not the same person, if he were all spirit, and had no body at all; for if his body were utterly perished, and his soul were changed into the nature of angels, which were never destined to be conjoined to bodies, this were not altogether the same being; for it is not he that is glorified or debased, but some other thing. Well then, he that now serveth God shall then live, but in another manner than he now liveth.

[1.] Compare it with life natural. This life is a fluid thing, that runneth from us as fast as it cometh to us; but that is eternal. Besides, here we are exposed to many troubles in an uncertain world: Gen. xlvii. 9, 'Few and evil have the days of the years of my life been;' there is full rest and peace: Rev. xiv. 13, 'Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' The supports of this life are base and low; it is called, 'The life of our hands,' Isa. lviii. 10; most men labour hard to maintain it, but there we are above these necessities. Once more, the capacities of this life are narrow, every strong passion overwhelmeth us; the disciples were not able to bear the glory of Christ's transfiguration: Mat. xvii. 6, 'When the disciples heard it, they fell on their faces, and were sore afraid.' Alas! strong winds soon overset weak vessels; if God should give us but a taste or glimpse of that blessedness which is reserved for us, we are ready to cry out, 'Enough, Lord! we can hold no more;' but there we are fortified by the glory we enjoy, and the object strengthens the faculty.

[2.] Compare it with the life of grace, which puts us into some degree of communion with God; but this doth not exempt us from miseries, rather sometimes exposeth us to them: 2 Tim. iii. 12, 'Yea, and all that will live godly in Christ Jesus shall suffer persecution.' Yea, we often provoke God to hide his face from us; all tears are not yet wiped from our eyes; our sins breed not only doubts of God's love, but put us under a sense of his displeasure: Isa. lix. 2, 'Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.' Though we have obtained the life of grace, we are not yet got rid of the body of death, and that is matter of continual groaning: Rom. viii. 23, 'And not only so, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption,—to wit, the redemption of our body.' Here we serve God at a distance, in some remote service; there we are present with the Lord, and immediately before

the throne : Rev. vii. 15, 'Therefore are they before the throne of God, and serve him day and night in his temple.' Here we enjoy God in the ordinances at second or third hand, there face to face : 1 Cor. xiii. 12, 'For we see but through a glass darkly, then face to face.' Here in part we do not enjoy so much, but more is lacking ; but then we shall be satisfied with his image : Ps. xvii. 15, 'As for me, I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness.' That which attaineth its end is perfect and blessed, there needeth no more to make us happy, for the most perfect estate excludeth all want and indigency ; here is still some want, but there is none.

3. It is a good and happy estate. I prove it—

[1.] From the nature of it ; they that live this life see God and enjoy God. There is some last end of man's life, and therefore some chief good. There are intermediate ends, therefore there must be a last end ; we must stop somewhere. As, suppose I eat for strength, my strength must be employed to some end ; is it for the service of others ? or myself ? or God ? Not for myself, for then I eat that I may have strength to labour, that I may eat again ; not for others, *non nascitur aliis moriturus sibi* ; then for God, who is man's chief good : Gen. xv. 1, 'Fear not, Abram, I am thy shield, and thy exceeding great reward ;' Ps. xvi. 5, 'The Lord is the portion of my inheritance and of my cup :' Ps. xxxvi. 9, 'For with thee is the fountain of life ; in thy light shall we see light.' There is all good in God, and beyond God nothing is to be desired : without him the soul is never satisfied ; but having him, we are perfectly satisfied, and our desires acquiesce, as in their proper centre of rest. Well then, our enjoyment of him is our proper happiness. Certainly man's felicity must agree with the noblest part of a man, his soul, that his noblest faculty may be exercised in the noblest way of operation about its most noble object. Every living creature desireth good, but their highest way of perception being sense, it is sensible good ; but man, being endowed with reason and understanding, must have some spiritual good before his desires can be perfectly satisfied ; a good it must be for our souls. Now the noblest object the soul is capable of is God, and the noblest faculties of our souls are understanding and will, the noblest operations are therefore knowledge and love. Love is either desire or delight. Desire noteth a deficiency, or some imperfect possession ; joy or delight is the repose of the soul in what is already obtained. So, then, the noblest acts are sight, love, and joy, which, assisted by the light of glory, are now most perfect in degree, as, being assisted by the light of grace, they were true in their kind. Well then, put all together, a living reasonable creature is admitted to the sight and love of God in the highest way he is capable of.

[2.] The end must be somewhat better than the means. The means is having our fruit to holiness, the end is everlasting life. This life exercised in holiness is the way, that the home ; this the race, that the goal ; this the warfare, that the crown ; this the labour, that the reward ; this the means, that the end. Here we have the beginning and first-fruits, there the whole crop and harvest. Now a holy man is here united to God : 1 Cor. vi. 17, 'He that is joined to the Lord

is one spirit ;' therefore there the union is greater and more close ; for ' God will be all in all : ' 1 Cor. xv. 28. Here a holy man knoweth and seeth God by faith : John xvii. 3, ' This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent ; ' and 2 Cor. v. 7, ' For we walk by faith, not by sight ; ' therefore there the vision is more clear : 1 John iii. 2, ' We shall see him as he is. ' Here he is renewed according to the image of God : 2 Cor. iii. 18, ' We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory ; ' therefore there shall be another manner of transformation : 1 John iii. 2, ' Then we shall be like him, for we shall see him as he is. ' Here he enjoyeth communion with God : 1 John i. 3, ' Truly our fellowship is with the Father, and with his Son Jesus Christ ; ' there it shall be more full and uninterrupted. Here he rejoiceth and delighteth himself in God : Ps. xxvii. 4, ' One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple ; ' there more especially, when there shall be nothing to divert that delight, and the participation of his benefits shall be more full. Here he promoteth the glory of God, and setteth forth his praise, either by way of design, making that his scope : 1 Cor. x. 31, ' Whether therefore ye eat, or drink, or whatsoever you do, do all to the glory of God ; ' or of resemblance : 1 Peter ii. 9, ' Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light ; ' Eph. i. 12, ' That we should be to the praise of his glory, who first trusted in Christ ; ' there his whole work is to laud and praise God, and he doth more perfectly resemble him, there being nothing to obscure his image.

[3.] It is an endless and everlasting life. Such as are once possessed of it shall never be dispossessed again. If man be designed to enjoy a chief good, and this chief good must content all our desires, it must also be so firm and absolutely immutable as to secure us against all our fears ; for a fear of losing would disquiet our minds, and so hinder our blessedness. Now that there is no fear of that, let us consider what may be said concerning the firmness of it—

1. On God's part.

2. On the part of the blessed.

(1.) On God's part it standeth on three strong foundations—

(1st.) The infinite love of God, which is from eternity to eternity : Ps. ciii. 17, ' The mercy of the Lord is from everlasting to everlasting to them that fear him ; ' before the world was, and when the world shall be no more.

(2d.) The everlasting merit of Christ, which never loseth its force and effect : Heb. ix. 12, ' Having obtained eternal redemption for us ; ' not that Christ is always propitiating God by a continued sacrifice ; no, the work was once done in a short time, but the virtue of it is of everlasting continuance.

(3d.) The unchangeable covenant : so Heb. xiii. 20, ' Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting

covenant.' Though the covenant made with Israel was abolished, yet this continueth for ever, and shall never be altered, because it was able to reach the end for which it was appointed, which is the eternal salvation of man; that was a temporary covenant, this eternal.

(2.) On the part of the blessed, who being once admitted to the sight of God cannot any more cease from the love of God, or be subject to sin. Heaven is a paradise, where the flowers that grow are 'incorruptible and undefiled, and never fade away,' 1 Peter i. 4.

Secondly, The reasons of it, why this is our final reward.

1. Because this is the end to which they are appointed. Everything hath its end and final perfection, for God made nothing in vain. Now, inanimate things tend to such an end as they are appointed unto by God's overruling providence; such things as have a self-moving principle, as beasts, they are carried to their end by instinct, appetite, or natural inclination; those things which have reason and knowledge, foreseeing the end, order the means thereunto; they know the end, choose the means. As mere men, they seek to be happy; and christians, who are holy men, seek to be most like him who is holy and happy. Now, then, since whatever acteth, acteth for an end, they that have their fruit to holiness have their end everlasting life. A capacity of an endless blessedness doth difference a man from the beasts that perish; a disposition to it doth difference the saints from the ungodly; and the fruition of it at length doth difference the glorified from the damned.

2. God's government requireth it. The wisest lawgivers could not devise any other means to make men good besides *pœna et præmium*, punishment and reward. For in the right dispensation of these two the life of government doth consist. Indeed many laws do more incline to punishments than rewards: for robbers and manslayers death is appointed, but the innocent subject hath only this reward, that he doth his duty, and escapeth these punishments. In few cases doth the law promise a reward: the reason is, because fear is a greater and more commodious engine of human government than love; and inflicting punishment is the proper work of man's law, for its end and use is to restrain evil. But God's law propoundeth rewards equal to the punishments, because the use of God's law is to guide men to their proper happiness. It is *legis candor*, the equity and favour of man's law to speak of a reward; it commands many things, forbids many things, but still under a penalty, *ex malis moribus nascuntur leges*, to restrain evil is its natural work; but God's covenant, being ordered for another end, doth not only threaten sinners, but promises life to the holy, and these threatenings and promises carry a proportion to God's nature, eternal life on the one hand, and eternal death on the other: Deut. xxx. 15, 'See, I have set before thee this day life and death, good and evil;' and Mat. xxv. 46, 'These shall go away into everlasting punishment, but the righteous into life eternal.' There are nowhere such dreadful punishments and such bountiful rewards as are propounded to us christians; eternal punishment is the reward of the disobedient, and eternal life is the privilege of the holy. Which, by the way, is a great shame, that we should be so defective in good, so fruitful in evil, less observant of the laws of the universal king, than the subjects of any prince. How often do we pawn our hopes of

everlasting life upon less occasions than Esau did his birthright, and set Christ at a lower price than Judas did?

3. All that have their fruit to holiness are capacitated for this blessed estate.

1st. They earnestly desire this blessed estate, 'they hunger and thirst after righteousness,' after a larger measure of God's sanctifying grace, or likeness to God, Mat. v. 6. The thirst after honour, greatness, and preferment in the world are tortures to the soul wherein they are harboured; but they that thirst after more holiness shall be satisfied.

2dly. They are prepared for it. For purity of heart is the root whereof happiness is the fruit: Mat. v. 8, 'Blessed are the pure in heart, for they shall see God.'

3dly. They have the pledge and earnest of it: 2 Cor. i. 22, 'Who hath also sealed us, and given the earnest of his Spirit in our hearts;' and 2 Cor. v. 5, 'Now he which hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.' The sanctifying Spirit is given us by God as the earnest of the glory which he will give us, for it is the seed of it, and breedeth an inclination thereunto.

Use 1. If this be the reward of the holy, then it informeth us that certainly there is such a thing as everlasting life and happiness; for God would not feed us with fancies, or flatter us into a fool's paradise.

[1.] The nature of man showeth it; why else did he make a reasonable creature? Man of all creatures would be most miserable, if obnoxious to so many infelicities, and were not capable of true happiness some way or other. Certainly he made him to be happy. Is it to be happy here? In what? Here is no happiness. Is it in eating, drinking, and sleeping? These are to strengthen us for our service, which tendeth to our end. Better be without meat, if we could be without the need of it, as it will be hereafter: 1 Cor. vi. 13, 'Meats for the belly, and the belly for meats; but God shall destroy both it and them.' Beasts have not the cares and sorrows of mind that man hath to get and keep what they need. Wherein, then, lieth the dignity of men above the beasts? Surely there is a life to come.

[2.] The government of God showeth it. Why doth he use such methods, by his precepts and promises, but to bring us to our eternal end? Why hath he required moral duties of temperance, sobriety, contentation with a little; such evangelical duties of self-denial, obedience to Christ; such instituted duties as praying, hearing, sacraments, and seriousness in all, such constant diligence in his service, but that by all these we might come to the blessed hope? Believers use them to these ends: Acts xxvi. 7, 'Unto which promise the twelve tribes, instantly serving God day and night, hope to come;' and Phil. iii. 14, 'I press toward the mark for the prize of the high calling of God in Christ Jesus.'

[3.] The graces planted in us by his Spirit show it. What use is there for faith and hope, if there be no object to be believed and hoped for? Heb. xi. 1, 'Now faith is the substance of things hoped for, and the evidence of things not seen.' As the apostle saith, 'Our preaching is in vain, and your faith is also vain,' 1 Cor. xv. 14. Now, is faith

and hope a dotage? and the whole doctrine of the gospel a forgery? and all the sufferings which God's servants have endured for him a mere frenzy and madness? Surely then there is a reward, and an everlasting reward, for the righteous.

Use 2. To persuade us :

[1.] To have our fruit to holiness. Heaven is the perfection of what is begun by sanctification, and the more we increase in it, the more our right is clear. Let us labour, therefore, to be thoroughly sanctified, and to fill our lives with the fruits of holiness. Heaven is described to be 'the inheritance of the sanctified by the faith which is in Christ Jesus our Lord,' Acts xxvi. 18; the *sanctified* is there put for the perfected. Our blessedness is in a fair progress when we are drawn from caring for the body to the saving of the soul, from things earthly to heavenly, from the life of the world to the life of God; in a word, from sin to holiness.

[2.] To fix your hearts more in the hope of eternal life. It is the want of this hope that maketh men swerve from holiness; some want it in habit, some in act.

1st. Some want it in habit, because they want faith; for no men will look for that which they do not believe. Now these wallow in sin and filthiness: 2 Peter i. 9, 'He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.' He that is blind as to heavenly things which lie at a distance, can never purify his heart, nor walk holily; for they will not trouble themselves with it. On the contrary, 1 John iii. 3, 'He that hath this hope in him purifieth himself, even as he is pure.'

2d. Some want it in act, do not revive upon themselves the remembrance of the blessed hope, or keep their hearts in heaven as much as they should do, because they lose their taste, or suffer it to be interrupted and deadened by worldly cares and voluptuous living. When the heart runneth out inordinately after secular ends and contentments, our affections are estranged from heavenly things. Alas! we presently find the inconvenience; we lose our taste of the powers of the world to come; so also by negligence and carelessness. Now, a good christian should always stand with his loins girt and lamp burning, looking for his master's coming; the pledge and earnest of eternal life which we have received is of more worth and value than all the pleasures and contentments of the world, and should not be lost for trifles. We did rejoice at our first entrance on christianity in these hopes, now we must keep this firm to the end: Heb. iii. 6, 'If we hold fast the confidence and the rejoicing of the hope firm to the end;' and ver. 14, 'If we hold the beginning of our confidence steadfast to the end.' Often draw up your hearts from things transitory to things eternal and heavenly.

Use 3. Direction to us in the Lord's Supper. We come to this duty to bind ourselves to two things :

[1.] To have our fruit to holiness, as those who are free from sin, and are become his by covenant with him. Here we resume and ratify the vow made in baptism, and so we are (1.) to arraign, accuse, and judge ourselves for our former neglect, that we have made no more progress in purifying our souls, and fitting ourselves for the eternal estate; (2.) to beg pardon of God, with promises of greater diligence for the future;

(3.) to implore the special aid and assistance of God's Spirit for the better performance of what we promise ; (4.) we are to obtain it by the means of Christ's sacrifice and intercession, ' who by one offering hath perfected for ever them that are sanctified,' Heb. x. 14; there needeth no other sacrifice. If we thus humbly apply ourselves to God, and desire again to bind our bond, the duty will be comfortable to us.

[2.] Our second general work is to revive afresh the hopes of eternal life, and to get our taste and relishes of that blessed estate renewed and confirmed upon our hearts, that we may be fortified against the troubles of the world, and inconveniences of our pilgrimage, that we may not only be encouraged to do well, but to suffer evil with patience. That this duty is a pledge of heaven appeareth by Christ's words: Mat. xxvi. 29, ' I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.' It is an antepast of that blessed and eternal feast, ' when we shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven,' Mat. viii. 11. And the end of both sacraments is to prepare us for sufferings: Mat. xx. 22, 23, ' Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with.' These terms show that the sacraments imply a preparation for sufferings; for there seemeth to be a plain allusion to both sacraments, drinking of his cup, and being baptized with his baptism. Now counterballasting our troubles with our hopes begets the true spirit of christian courage and fortitude: Rom. viii. 18, ' For I reckon that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us; ' 2 Cor. iv. 17, ' For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' Therefore here is your work; mind it, and God will bless you.

SERMON XXIV.

For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord.—ROM. VI. 23.

THESE words are the conclusion, confirming all that the apostle had said before in this argument, and more especially explaining those two clauses, that the end of sin is death, and the end of holiness is eternal life. It is so, but with this difference, the one as wages deserved, the other as a mere free gift: death follows sin by justice, but eternal life follows holiness by free favour. Both branches deserve to be considered by us conjunctly and apart.

1. Conjunctly, and there we shall see wherein they agree, and wherein they disagree.

[1.] Wherein they agree.

(1.) They agree in respect of their duration and continuance, the death and the life are both endless: Mat. xxv. 46, ' These shall go away into everlasting punishment, but the righteous into life eternal.'