

SERMON UPON ZECHARIAH XIV. 20, 21.

In that day there shall be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts.—ZECH. xiv. 20, 21.

THESE words describe the purity and holiness of the gospel church in such terms and notions as are proper to the old testament dispensation. In them observe—(1.) The inscription or impress; (2.) The things on which it is engraven; (3.) The time when it is done.

1. The inscription or impress, 'Holiness to the Lord.' This was of old written on the priest's mitre: Exod. xxviii. 36, 'And thou shalt make a plate of pure gold, and grave upon it like the engravings of a signet, Holiness to the Lord;' to show that he was a person sacred, and designed for special holy uses: therein he was a type of Christ. Now what was upon the high priest's frontlet was inscribed on everything, to show they should consecrate their all to God.

2. The things inscribed, particularly enumerated, first, the horse-bells, or the ornaments of their horses; secondly, their bowls or basons; thirdly, their pots.

[1.] What was used in the kitchens of the temple.

[2.] The utensils of every ordinary house and family. There were kitchens belonged to the temple, wherein the thank-offerings were dressed for their sacred feasts. The bowls of the altar were for an higher use, namely, to receive the blood of the sacrifices to make the sprinklings, as 'Solomon made an hundred basons of gold' for that use, 2 Chron. iv. 8.

3. The time, 'In that day.' He speaketh not of any peculiar time, but the whole state of things under the gospel, which is as it were but one day. And it is called 'that day' by way of excellency. Thus the time of the gospel are days indeed full of light and grace, and 'that day' by way of limitation. It should be reserved for this day, and not found in such a degree and measure at any other time; even then when there should be no sacrifices, no altars, then the bells, pots, and basons should be sanctified or separated from a common, and dedicated to an holy use, that is, there shall be such special universal holiness, as if it were so done upon all these things.

But you will say, When and where is it? Alas! considering the

degenerate state of the christian world, where is this universal holiness to be found? How shall we make it good?

Ans. 1. Prophecies of things belonging to our obedience are to be understood many times *quoad officium*, of our duty, rather than *quoad eventum*, of the event; it is their duty to be thus holy in all their employments and affairs; that dispensation requireth it as our duty.

2. As to the event, it is to be understood comparatively, not absolutely, to show that there shall be a far greater holiness under the gospel than under the law; both *intensivè* as to the degree of the holiness itself, and *extensivè* as to the persons sanctified. Intensively the holiness itself is greater, because the ordinances of the gospel are rational, and not typical, and the duties of it moral more than ceremonial. God taught them by ceremonies to hate sin by the types of legal uncleanness, to devote themselves to God by offering their beasts in sacrifice. Theirs was like a training, ours a real war, as much as the difference is between shooting at a puppet or painted castle and fighting with an enemy. And because more of the Spirit is poured out; now grace is not given upon trust, but the price is actually paid. Extensively, more persons are sanctified, as the pale is enlarged, and the gospel prevaileth on them: Rev. v. 9, 'Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;' Mark xvi. 15, 'Go into all the world, and preach the gospel to every creature.'

3. The gospel state hath its ebbs and flows in several ages. Sometimes there is a notable vigour and power of godliness, at other times a great increase of wickedness, and men do so far corrupt their way, that we are forced to put another sense upon words, or expect a better time when the prophecy shall be more amply fulfilled. We can hardly reconcile the words with the state of the times.

Doct. God in and by the gospel will effect an eminent and notable sanctification both of things and persons. (1.) Let us consider how gospel holiness is set forth in this prophecy; (2.) I shall speak of holiness in the general; (3.) Give you the reasons.

I. That degree of holiness which is here prophesied of.

1. All such things as were before employed against God should be then employed and converted to his service, for the horse-bells shall be inscribed. He speaketh before of horses employed against the church, which God would overthrow, ver. 15. It was the fashion of those oriental countries to adorn their war-horses and camels with golden chains and bells, Judges viii. 26. This prophecy intimateth that now these bells should be converted to another use, to make golden pots and bowls for the temple, and be inscribed by God's motto and impress. In our natural estate we employed our time, and wit, and parts, and strength against God; but if converted, then for him. As one of the fathers glosseth upon Eve's seducing Adam, she was a rib, but she proved a dart. We fight against God by his own weapons, but conversion maketh a change: Rom. vi. 13, 'Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.' The ὄπλα ἀδικίας, the weapons or 'instruments of unrighteousness,' are become ὄπλα καιοσύνης, 'instru-

ments of righteousness.' So ver. 22, 'For now, being made free from sin, and become servants to God, ye have your fruit unto holiness.' There is a manifest change in the use of all things.

2. Upon all the utensils of the temple there shall be 'Holiness to the Lord,' whether pots or bowls. The great and immediate duties of the worship of God should have special holiness in them, for God will be sanctified in all that draw nigh unto him: Lev. x. 3, 'I will be sanctified in them that come nigh me, and before all the people I will be glorified.' There should be a special awe and reverence upon our hearts in our conversing with God, when the blood of the sacrifice is presented to him, as it was in the bowls, or the flesh of the sacrifice eaten by ourselves, as it was by the priests when it was sodden in the pots of the Lord's house. We read of 'discerning the Lord's body,' 1 Cor. xi. 29. We receive it not in an holy manner if our eating be not in a different manner from eating our ordinary meal. The impression of our great end should be upon our ordinary and common actions, but in worship the nature of the work is holy, and the manner of our deportment should be very reverent and serious.

3. The expressions imply a proficiency and growth in holiness; for the pots of the kitchen of the temple shall become as the bowls of the altar for purity and holiness. There were degrees of holiness in the several vessels belonging to the temple; the meanest things in sacred use shall be advanced to an higher degree of esteem and holy employment than before, which some understand thus: that the meanest things in the christian church shall be as precious as the most glorious things in the Jewish church; rather that holiness should be upon the growing hand, and increasing from degree to degree, till all be perfected in the everlasting estate. The bells or neck-ornaments of their horses shall be turned into pots of the Lord's house, and the pots in the kitchen become as the bowls on the altar. O christians! the holiness of the gospel is a growing holiness; we should go on 'from strength to strength,' Ps. lxxxiv. 7, 'from glory to glory,' 2 Cor. iii. 28. The inner man must be 'renewed day by day,' 2 Cor. iv. 16. There should be a continuance in gospel holiness. Carnal men seek to grow greater and greater, and higher and higher, and attain further degrees of their worldly happiness, and shall not we seek to grow better and better? One drachm of holiness is worth a whole world of greatness. Holiness is the glory of saints, the beauty of angels, the delight of God; you cannot be too holy. But alas! many lose ground in religion; holiness is in the wane, not in the increase; sin is not so hateful as it was before. What will this come to at length? How can he be rich who groweth every day poorer? or reach the goal who goeth every day a step back? who lose their zeal, and, the older they grow, live in more indulgence to the flesh?

4. As it is a progressive holiness, so it is also a diffusive holiness, that spreadeth itself throughout all actions, civil and sacred; in things which belong to peace and war. (1.) In things civil and sacred, all the pots of the Lord's house, and all the pots in Jerusalem. (2.) In things of war and peace, for here are horse-bells and pots; all things should now become holy, and holily used. In every point and ordinary action of the christian life, a christian should devote himself to God. True holiness will extend itself, and shine forth in a man's most com-

mou things and employments, and the sincere man referreth all to God, even in his ordinary conversation, as if he were about immediate worship: 1 Peter i. 15, 'For as he which hath called you is holy, so be ye holy,' *ἐν πάσῃ ἀναστροφῇ*, 'in all manner of conversation.' In every creek and turning of your lives, or in every particular passage of your christian course. Oh! what a blessed thing is it when godliness runneth through a man's whole life as the woof through the web! when our whole conversation savoureth of godliness and true holiness, and our common and civil actions are done in the Lord and for his glory, and upon all occasions you show yourselves haters of sin and lovers of what is good! Everything that passeth God's hand discovereth the author; there is not a gnat or a pile of grass but you may see God in it as well as in the more stupendous works of the creation. So should a christian in every condition, prosperous and adverse, in an high or low condition, whether he be abased or do abound, carry himself like a christian: Phil. iv. 12, 'I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and suffer need;' Hosea vii. 8, 'Ephraim is a cake not turned,' baked but on one side, and dough on the other. So in every action, civil or sacred, there must not only be a spirit of holiness breathing in our duties, but shining forth in our ordinary employments and recreations. Every action, morally considered, is in itself a step forward to hell or to heaven; in every relation, in love to our maker, in duty to our fellow creatures: Acts xxiv. 16, 'And herein do I exercise myself, to have always a conscience void of offence towards God and towards men.' To all men, and to our fellow-saints: 2 Peter i. 7, 'And to godliness brotherly kindness, to brotherly kindness charity;' in justice and charity. When the web is one thing, and the woof another, the Lord abhorreth it.

II. Of holiness in the general. What it is? It may be considered relatively or positively.

1. Relatively; so that thing or person is holy which is set apart from a common to a holy use.

2. Positively; so it implieth the renovation of our natures and the rectitude of our actions; for holiness may be applied to persons or actions. An action is holy by its conformity to the rule; a person by the prevalency of his principle. Holiness with respect to our actions is an universal endeavour of conformity to the will of God. A person is holy by the prevalency of his principle, when his heart by those divine qualities which we call graces is constantly bent and powerfully inclined to please God in all things.

I. For holiness relatively considered, or with respect to our relation to God. These four things are in it—

[1.] An inclination towards God. There is a new bias upon the heart, which bends it to God, which before bended and tended towards carnal vanities. Conversion is a turning to God, and the holy life is a living to God: Gal. ii. 19, 'For I through the law am dead to the law, that I might live unto God.' The great work of grace is to set and fix the heart towards him from whom we departed by our folly and sin, that we may serve, please, and glorify him in all things, and finally come to enjoy him as our chief happiness: 1 Chron. xxii. 19, 'Now set your heart and your soul to seek the Lord your God.'

[2.] From this tendency towards God ariseth a dedication of ourselves and all that we have to the Lord's use and service: 2 Cor. viii. 5, 'But first gave their own selves to the Lord, and unto us by the will of God;' Rom. vi. 13, 'But yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God;' Rom. xii. 1, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' They are ashamed they have so long kept God out of his right, therefore now they resign themselves to be what he will have them to be, and to do what he will have them to do.

[3.] From this dedication there results a relation of the persons so dedicated to God, so that from that time forth they are not their own, but the Lord's: Ezek. xvi. 8, 'Now when I passed by thee, and looked upon thee, behold, thy time was the time of love, and I spread my skirt over thee, and covered thy nakedness, yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine;' 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, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's.'

[4.] There is another thing, and that is the actual using of ourselves for God. We are vessels set apart for the master's use: 2 Tim. ii. 21, 'If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.' And accordingly we must live, not to ourselves, but unto God; it resulteth from all the former: 2 Cor. v. 15, 'And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them.' If we love God, and have a thankful sense of his love and kindness to us, we will do so; there needeth no other law to bind this upon us but our love. Love is the poise which inclineth the soul to God. If we are dedicated to God, the sincerity of our dedication is known by our use. Many give up themselves to God, but in the use of themselves there appeareth no such matter; they use their tongues as their own, their hearts as their own, their bodies as their own, their wealth, strength, and time as their own; but a sincere christian maketh conscience of his dedication: 1 Cor. vi. 15, 'Know you not that your bodies are the members of Christ; shall I then take the members of Christ, and make them the members of an harlot? God forbid!' Our members are members of Christ, as we are in covenant with him; in point of fidelity, we must not do so. And his interest in us obligeth us: Mat. xxii. 21, 'Render therefore to Cæsar the things which are Cæsar's, and to God the things which are God's.' We are not our own, but God's: 1 Cor. vi. 19, 20, '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.' Do not rob God of his own; you should make conscience of alienating that which is the Lord's.

Once more, this is bound upon us by another argument, the certainty of our future account: Luke xix. 23, 'Wherefore then gavest not thou my money into the bank, that at my coming I might have received

my own with usury?' He will require his own with usury. We should keep a constant and faithful reckoning how we lay out ourselves for God; we must not spare God something only, but the main drift and business of our lives must be to honour God; he must have a share in all things we have and do.

I might add, as another binding consideration, the constancy of divine inspection. We are always in the eye and presence of the great God, who still looketh upon us, and considereth whose business we are about, his or our own: Luke i. 75, 'In holiness and righteousness before him all the days of our life.' We are always before him, and observed by him.

2. Positive holiness may be considered either with respect to our persons or actions.

[1.] Our persons, when we are renewed by the Spirit, or there is an inward principle of sanctification wrought in our hearts. Other things, when dedicated to God, are changed only in their use, as gold, silver, and goat's-hair; but when man is dedicated to God, he is changed in his nature; there is not only a difference between him and others, but a difference between him and himself. There is a difference between him and others, not only as he is set apart for God and dedicated to an holy use; the godly are set apart for God: Ps. iv. 3, 'But know that the Lord hath set apart him that is godly for himself;' but as he is cleansed, purified, and renewed by the Holy Ghost, and so there is a difference between him and himself: 1 Cor. vi. 11, 'And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God.' Now this is necessary, that a man should be holy before his actions shall be holy; for till a man be regenerated, and act from a principle of grace in his heart, all that he doth is but the shadow and imperfect imitation of a good action, as an ape would imitate a man, or as a violent motion doth resemble that which is natural. We are bidden to be holy as God is holy: 1 Peter i. 15, 'But as he that hath called you is holy, so be ye holy in all manner of conversation.' God as to his essence and being is holy, and all his acts carry a condecency with his nature: 'He is righteous in all his ways, and holy in all his works,' Ps. cxlv. 17. So we are 'made partakers of a divine nature,' 2 Peter i. 4, and so live and walk in a godlike manner: 2 Peter i. 3, 'According as his divine power hath given unto us all things that pertain to life and godliness.' Grace is given to beget life, and then we are visibly to express it in a course of godly walking. Grace is planted in the heart, and then the influence of it is diffused throughout all the parts of his life. First there is internal holiness, in the hatred of sin and the love of that which is good, and then external holiness is expressed in avoiding the one and pursuing after the other. In short, actions without life are the motions of puppets, not living creatures. On the other side, if there be a change of heart, there must be fruits becoming it. Habits are known by their acts, and resolution by our practice, and the new nature by newness of conversation. A principle of grace there must be, and a prevalent principle, such as gets the mastery of sin, before a man can be denominated holy. There are mixed principles and mixed operations in a christian, but one is in predominancy

though there be a mixture of principles and of operations, yet there is not a mixture of interests; there is but one chief good; their great design is to please God in all things.

[2.] As a person is holy by his principle, so an action is holy by the rule, when it agreeth with it as to manner and matter and end. The substance of the matter must be such as is warranted by the law of God, which meteth and sets out the bounds of sin and duty: 'For by the law is the knowledge of sin,' Rom. iii. 20; Rom. xii. 2, 'That ye may prove what is that good, and acceptable, and perfect will of God;' Gal. vi. 16, 'As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.' So for the manner; it must be done in such a way as will suit with the nature of the action we are about. A man may sin in doing good when he doth not do it well: Luke viii. 18, 'Take heed how you hear;' Eccles. v. 1, 'Keep thy foot when thou goest into the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil.' And in our ordinary conversation: Eph. v. 15, 'See then that ye walk circumspectly, not as fools, but as wise;' Prov. iv. 26, 'Ponder the path of thy feet, and let all thy ways be established.' The end must be to glorify God: 1 Cor. x. 31, 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God;' Col. iii. 17, 'Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.' A common rule for all our actions, that they be undertaken in Christ's name, and thanks be given unto God for the event and success of them. In short, to be ruled by Christ's command, depending on his help, aiming at his glory; the heart must be habitually inclined to all things in him and for him, so as in the issue and close of their actions to yield them matter of thanksgiving to God; this is that universal holiness which is required of all christians.

III. Reasons why this eminent holiness, both of persons and actions, should take place in the gospel, above the times of the law.

1. Because of our principle, the new nature wrought in us by the Spirit of God, which is suited to the whole will of God: Eph. iv. 24, 'And that ye put on the new man, which after God is created in righteousness and true holiness.' As thou art a creature, thou art bound to do the whole will of God, for no creature can be exempted from subjection to his creator; but now as new creatures, so are we fitted and prepared or put into a capacity to serve and please God in all things: Eph. ii. 10, 'For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.' Every creature is fitted for the operations which belong to that life which it hath; so the new creature, if created anew, is fitted anew, and therefore the new nature must show itself in all our actions towards God and men. The new nature must still show itself in all our actions with God, our neighbour, and ourselves: Titus ii. 12, 'Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present world.' In our worship, taking all occasions of conversing with God; as Cornelius, 'a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway,' Acts x. 2. In

our dealings with men : Rom. xii. 17, 'Provide things honest in the sight of all men.' In charity : Acts ix. 36, Dorcas, a devout woman, 'full of good works and alms-deeds which she did.' Nay, in our recreations and delights of the present life, use them still in order to God : 1 Tim. iv. 4, 5, 'For every creature of God is good, and nothing to be refused, if it be received with thanksgiving ; for it is sanctified by the word of God and prayer.' God's permission, and prayer calling for a blessing on it. The word showeth what is commanded as necessary, what is lawful or indifferent. Prayer on all things showeth the seriousness of a christian ; in lesser matters, he would go about nothing but what is recommended to God.

2. Because of the exactness of our rule, which teacheth us how to walk in our several businesses and employments. A christian in his walk, either as to faith or manners, is not left indifferent to choose what rule pleaseth him best ; but there is a fixed determinate measure of all our actions, how we shall enter into a state of grace, how we should behave ourselves in it : Micah vi. 8, 'He hath showed thee, O man, what is good ; and what doth the Lord God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ?' and Ps. cxix. 105, 'Thy word is a lamp unto my feet, and a light unto my path.' Carnality is a walking *κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου*, 'according to the course of this world,' Eph. ii. 2. Holiness is walking *κατὰ κανόνα*, 'according to the rule,' Gal. vi. 16. The one according to the fashions of men, and the guise of fleshly-minded creatures, the other according to the holy will of God : Rom. xii. 2, 'Proving what is that good and acceptable and perfect will of God ;' or, 'as becometh the gospel,' Phil. i. 27 ; a conversation strict, spiritual, and heavenly.

3. Because of our pattern and example, Jesus Christ, who was exact in all his actions. He declared himself to be the Son of God, useful in all his converses, still aiming at the honour of his father : John viii. 50, 'I seek not mine own glory ; there is one that seeketh and judgeth.' He was careful to please him in all things. Christ came from heaven not only to expiate our offences, but to give us an example ; and 'he that saith he abideth in him, ought himself also so to walk, even as he walked,' 1 John ii. 6. Wherein lieth this example ? He telleth us he came 'not to do his own will, but the will of him that sent him,' John v. 30. In temptations, sufferings, reproaches, in the midst of the ingratitude of men, and poverty and meanness of condition, in all his fastings, labours, and death, he sought still to please his father and promote his will : John viii. 29, 'For I do always those things that please him.' This is your pattern, christians ; and it is true religion to imitate him whom we worship : likeness to him is the true note of our communion with him ; if your life be such a life, then there is 'Holiness to the Lord' written upon it from first to last.

4. Our obligations to Christ ; partly because of his dominion, as the Lord-redeemer by right of purchase : Rom. xiv. 9, 'For to this end Christ both died, and rose, and revived, that he might be Lord both of dead and living.' In all conditions and states of life he hath a right in us, therefore in every state of life we should glorify him. Partly from our gratitude to Christ as a Saviour as well as a Lord. What doth he expect from thee, when he hath done so much for thee already,

and will do much more, but that thou shouldst love him, and live to him? 2 Cor. v. 14, 15, 'For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again.' What hadst thou been were it not for his love? What wouldst thou have answered to an accusing conscience in the midst of thy griefs and fears? How wouldst thou have looked God, the judge of all the world, in the face? Who could free thee from the curse of the law, and the flames of hell, but the Son of God, who parted with all his glory that he might redeem thee to God? And if thou wilt not part with thy sins, thou justly deservest to suffer for them. Thou lookest for more from him than ever yet thou hast received, to live with God for ever; what then is thy business, but to glorify him upon earth, that thou mayest be glorified with him for evermore? Partly by thine own covenant vow; thou art baptized in his name, and hast often ratified the bond of the oath into which thou art entered; and what is baptism but a dedication unto God, not to be thine own, but his? Acts xxvii. 23, 'Whose I am, and whom I serve.' If thou art this, thy whole life should be Christ's. 'We are debtors not to the flesh, to live after the flesh,' Rom. viii. 12; with Gal. v. 3, 'I testify to every man that is circumcised, that he is a debtor to do the whole law.'

Use. Is to persuade you to this universal obedience. None enter upon God's service but with a consecration, and none entirely give up themselves to God unless they give up all things with themselves, not one thing reserved; and if nothing be reserved, nothing must be used but for his glory, otherwise the dedication is a mockery. The considerations are plain. Now I shall give you sundry directions, and they will mostly come to the same purpose, but altogether will bind this holiness upon you.

1. Undertake nothing but what will bear this inscription upon it, 'Holiness to the Lord.' This question should be put to ourselves, Can I dedicate this to God? In worship, Am I now acting for God or for myself? In your callings, Is this for God? Is it inconsistent with my great end, or impertinent to it? If it be inconsistent, it is plain treachery to my covenant vow; if impertinent, it is a diversion not voluntarily to be allowed: 2 Cor. v. 9, 'Wherefore we labour that, whether present or absent, we may be accepted of him.' In your sports and delights, Eccles. ii. 2, 'What doeth it?' When you are carding away your precious time or your substance, which might be better employed, is this 'Holiness to the Lord?' That should be legible in all you are and do. In the choice of your relations, disposal of your condition of life, here is your measure still.

2. Be sure to exercise your general calling in your particular; your general calling is to be a christian, your particular calling is that way of life to which God hath designed you by your abilities and education for the common good. Now the one falleth into the other. I am to guide myself in my calling by the general duty of a christian, as a minister, magistrate, gentleman, or tradesman, as one fearing and loving God: John xvii. 4, 'I have glorified thee upon earth, I have finished the work thou gavest me to do;' Acts xiii. 36, 'David served

his generation by the will of God.' As an instrument of providence, I must consider how my particular calling will serve my great end : 1 Cor. vii. 21, 22, ' Art thou called, being a servant? care not for it; but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant; ' Neh. i. 12, ' The Lord show me favour in the sight of this man; for I was the king's cup-bearer.' He had improved his place for God.

3. Turn all second-table duties into first-table duties: Heb. xiii. 16, ' But to do good, and to communicate, forget not; for with such sacrifices God is well pleased.' Sacrifice is a first-table duty, yet relieving the poor is called a well-pleasing sacrifice: James i. 27, ' Pure religion (*θρησκεία*, worship) and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction.' Whatever we do must be a sacrifice; then in serving men you serve the Lord Christ. This is to turn common pots into temple pots, and pots into bowls of the altar: Eph. v. 21, ' Submitting yourselves one to another in the fear of God.' Be conscientiously careful and tender of your duty to man: Col. iii. 22, ' Servants, obey in all things your masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God; ' ' Wives, submit yourselves to your own husbands, as unto the Lord,' Eph. v. 22; out of love to Christ: Eph. vi. 1, ' Children, obey your parents in the Lord.'

4. Go about your earthly business with a heavenly mind: Phil. iii. 20, ' But our conversation is in heaven.' All is a journey thither; look to the unseen world.

5. Content not yourselves with the natural use of the creature, as brute beasts do, but see God in all. The creature is as a glass and image wherein to read your Creator's goodness, and as helps and means to enable you to his service; therefore still they must be received with thanksgiving: 1 Tim. iv. 3, ' For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.' Man is to use the inferior creatures for God, not as the lord of them, but as the steward of the Creator, to whom he is accountable for that use; not to sacrifice them to his own pleasure and will, and to gratify his fleshly mind; they are neither his, nor for him, but for God; for he hath not the right of a lord, but a servant.

6. In all your ways acknowledge God, depending upon him for direction and success, and consulting with him, and approving thy heart and life unto him: Prov. iii. 6, ' In all thy ways acknowledge him, and he shall direct thy paths.' Especially duties must be done by virtue of influence from Christ: Phil. ii. 13, ' For it is God which worketh in you both to will and to do of his good pleasure; ' Gal. ii. 20, ' I live by the faith of the Son of God.' In our ordinary actions, we must still ask his leave, counsel, and blessing, acknowledging his dominion over us and all that we do; there we must call in his help, and aim at his glory: 1 Cor. x. 31, ' Whether you eat or drink, or whatsoever you do, do all to the glory of God; ' that, doing things by him, we may do them for him.

7. God should be worshipped by every faithful person in his own

house in as God-like a manner as he was worshipped by the Jews in the temple. A christian must be alike everywhere, at home and abroad: Phil. ii. 12, 'Wherefore, my beloved, as ye always have obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.' So David: Ps. ci. 2, 'I will walk within my house with a perfect heart.' There where we familiarly converse, we should show most of holiness, ordering all our affairs and actions as may best demonstrate the sincerity of our hearts.
