

till we are made partakers of the divine nature. Apply yourselves to Christ in the use of his appointed means for the renewing of your natures.

4. Bewail your imperfections, and come nearer to your pattern every day: 'I press towards the mark,' Phil. iii. 14; and what is a christian's σκοπός, or mark? Exact holiness as well as complete felicity. Therefore be constantly intent upon this business; it is not a thing that must be left to chance, but it must be your great design, and the purpose and daily business of your lives.

SERMON II.

And walk in love, as Christ also hath loved us, and given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

—EPH. v. 2.

HERE is the second direction for an holy life, 'To walk in love,' as Christ hath given us an example. In the former verse he exhorteth them to imitate God, in this, to imitate Christ.

In the words observe—

First, The duty enforced, 'Walk in love.'

Secondly, The reason to enforce it, which is taken from the example of Christ's love, 'As Christ also hath loved us.' Christ's love to us is both a motive and a pattern.

1. A motive, *because* he hath loved us, and reconciled us to God.

2. A pattern, *as* he hath loved us. In some proportional degree our love should answer his love. It is both ways propounded in scripture. As a motive: 1 John iii. 16, 'Hereby perceive we the love of God, because he hath laid down his life for us; and we ought to lay down our lives for the brethren.' As a pattern: John xiii. 34, 'Love one another, as I have loved you;' and John xv. 12, 'This is my commandment, that ye love one another, as I have loved you.' Now that we may the better discern the force of this motive, and the completeness of this pattern, let us see how the apostle representeth and setteth it forth to us, 'As Christ also hath loved us.' Observe here—

[1.] The principle, 'As Christ also hath loved us.'

[2.] The act and instance of his love to us, 'And given himself for us.'

[3.] The end and intent, 'For an offering and a sacrifice unto God.'

[4.] The fruit and effect, 'For a sweet-smelling savour.'

Doct. That Christ showed so much love in giving himself for a propitiatory sacrifice to God for us, that thereby all true christians are bound to walk in love.

1. Let me open the example and pattern which is here set before us.

2. Show you what it is to walk in love.

3. How we are bound to do so by the example of Christ's love.

I. To open the example here set before us. And there I begin—

1. With the principle, 'Christ also loved us.' That was it which moved and inclined him to so strange an undertaking as to die for our sins. Christ's coming into the world for our redemption is sometimes made an act of obedience, and sometimes an act of love; of obedience to God, and love to us. Of obedience to God: Rom. v. 19, 'By the obedience of one many shall be made righteous.' There his whole undertaking, or what he did, living and dying, is called obedience. So Phil. ii. 7, 'He was obedient unto death, even the death of the cross.' At other times it is made an act of love: Gal. ii. 20, 'Who loved me, and gave himself for me;' Rev. i. 5, 'Unto him who loved us, and washed us from our sins in his own blood.' He thought no price too dear for our salvation. Now these two do not clash the one with the other. It doth not cease to be an act of obedience because it is an act of love, nor to be an act of love because it is an act of obedience. Christ hath reconciled this matter to our thoughts by his own words: John x. 18, 'No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again; this commandment have I received of my Father.' Christ was a free agent; this work was not forced upon him, but he yielded to it by a voluntary dispensation, or upon agreement, in obedience to his Father; and so at the same time he commendeth his love to sinners, and obeyeth the will of God in the discharge of his office. This was then the principle or internal moving cause.

2. The act, 'He gave himself for us.' Where you have the giver, the gift, and the parties interested.

[1.] The giver, Christ. He voluntarily first assumed a body, and then parted with his life for this use.

[2.] The gift was himself. And both put together show that Christ was both priest and sacrifice; as God the priest, as man the sacrifice: Heb. ix. 14, 'He offered up himself to God through the eternal Spirit.' Under the law the priests and the sacrifices were distinct; but our Lord Jesus was both the priest offering and the sacrifice offered. In his person he was the priest offering, and his human nature was the thing offered. Every priest must have somewhat to offer; and when the great high priest comes, he must offer something beyond what was offered before, that the worthiness of the sacrifice and the dignity of the priest may suit and well agree together. What did Christ then offer? Heb. x. 5, 'When he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me.' And therefore it is added, Heb. x. 10, 'We are sanctified through the offering of the body of Jesus Christ once for all.' So that he gave himself, his body, his flesh, for the life of the world, John vi. 51.

[3.] The parties interested, 'for us.' It was for our sake, that God might pardon our sins, and bring about our salvation in a way most convenient for God's glory and our peace. Now Christ's death was a proper and convenient means—(1.) To demonstrate God's justice and holiness, that he doth hate sin, and will certainly punish it, if it be not taken away in the manner God hath prescribed in his new covenant founded in the death of Christ: Rom. iii. 25, 'Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins. (2.) To vindicate the honour

of his government and law. God's authority was violated by man's transgression; his law was holy and just, and our obedience reasonable. Now to keep up his authority, God would not dispense with the penalties of his law till Christ died for us: Gal. iv. 4, 5, 'But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.' (3.) To be a warning to sinners, not to sin presumptuously, and slight and despise the majesty of God: Rom. viii. 3, 'God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.' God hath put a brand upon sin. (4.) To declare the greatness of his love to us, in procuring our pardon and life at so dear a rate: 1 John iv. 10, 'Herein is love; not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins.'

3. The end, set forth by two notions, 'An offering and a sacrifice to God.' The first word, *προσφορά*, is a general word for anything offered to God; *θυσία*, sacrifice, the other word, is more limited, for all the offerings were not called sacrifices. Or, if you will, take the distinction between these two words thus. 'Offering' implieth things without life, and 'sacrifice' referreth to living creatures. The one referreth to the fruits of the earth that were offered to God, and the other to beasts that were slain; but whatever was offered to God was to be consumed, even such things as were destitute of life, as the meat-offering was to be burnt with fire, Lev. ii. 1, 2. Living creatures were to be killed, and the blood offered upon the altar; for the apostle telleth us, Heb. ix. 22, 'Without shedding of blood there is no remission.' We must understand the blood of some living thing that was sacrificed for freeing a person from guilt and obligation to punishment. Well, then, all these things presignified Christ's death and bloody sufferings; 'For he gave himself to be an offering and sacrifice to God.'

This notion puts us in mind of several things.

[1.] Of our misery; for we have sins whereby we are liable to death, otherwise what needed there a sacrifice to be offered for us? There is no need of a reconciliation where there is no breach, nor a propitiation where there is no offence, nor of a sacrifice where there is no sin to be expiated and taken away.

[2.] It puts us in mind of the mercy of God in Christ, who gave his Son for us, not only to be the high priest of our profession, but also to be our sacrifice: Rom. iii. 25, 'Whom God hath set forth to be a propitiation through faith in his blood.'

[3.] It puts us in mind of the manner of our redemption, by a sin-offering, or a propitiatory sacrifice: Isa. liii. 10, 'When he shall make his soul an offering for sin;' 2 Cor. v. 21, 'He was made sin for us.' Before sin can be taken away, there must be a propitiatory sacrifice, and such as God will accept as a full satisfaction for sin, so that he is fully content; and as to a sacrifice and suffering for sin, there needeth to be no more done. Well, then, here is the true notion of Christ's death, that it is a mediatorial sacrifice, not a thank-offering, but a sin-offering made by Christ, by his condescending to a shameful accursed death for our sakes.

4. The efficacy of this sacrifice is intimated in the last words, *εἰς ὀσμὴν εὐωδίας*, 'for a sweet-smelling savour.' The scripture speaketh

of God after the manner of men. Now men are delighted with sweet odours; therefore, to show the satisfaction God took in the propitiatory sacrifices offered to him, they are represented in scripture as a sweet odour to him; as in the sacrifices of Noah it is said, Gen. viii. 21, 'And the Lord smelled a sweet savour;' in the Hebrew it is 'a savour of rest.' So Lev. i. 9, 'An offering made by fire, of a sweet savour to the Lord;' which cannot be meant of nidor, or the fulsome smoke of burnt flesh, but must be understood metaphorically, of God's gracious acceptance of the required duties. So proportionably we may conceive of this meritorious and acceptable sacrifice of Jesus Christ. A sweet savour refresheth, comforteth, and quieteth the sense when it is disturbed and offended with an ill scent; so this sacrifice pleased God, and appeased his wrath towards us. God was offended by our sins, and his wrath is pacified by Christ's sacrifice or dying for us, as the disturbed sense is quieted and appeased by a good savour. But we need not labour so much about the phrase as about the thing.

To clear it, that God is well pleased with Christ's offering up himself for us, I prove it—

[1.] From the dignity of his person: Acts xx. 28, 'Which he hath purchased with his own blood.' It was the blood of God; the eternal Word was made flesh out of love to sinful man, and assumed this flesh into the unity of his person, as we reckon the fruit of the graft to the stock; and so we call it 'the blood of God.' Therefore, of what rare virtue, causality, and influence must that sacrifice be which was made of the body and blood of Christ, who was God? He was the highest and greatest priest that ever could be, and he offered the best and greatest sacrifice that ever was, a sacrifice of an infinite dignity and value, even that flesh and blood which was assumed into his own person, the dignity of which added an infinite value and price to it.

[2.] From the merit of his obedience. Christ's suffering death for the sin of man, upon the command of his Father, was the noblest piece of service, and the highest degree of obedience that ever was or could be performed to God by man or angels. There was in it so much love to God, and pity to man, so much self-denial, humility, and patience, such resignation of himself to God, who appointed him to be the redeemer of mankind, and to do this great service for them, that it is impossible it can be paralleled. That it was an evident act of obedience, I showed before; he was obedient to the death; his death was an act of the greatest humility, charity, patience, faith, obedience. What would you have more to increase the value of the merit?

[3.] The greatness of his sufferings. If he suffered the punishment which sin had made our due, nothing could be added to pacify the wrath of God. The punishment of the sinner is either of loss or pain, the desertion or the curse; and therefore he is said to 'bear our griefs, and to carry our sorrows, and to be wounded for our iniquities,' Isa. liii. 4, 5; 'He was made sin for us;' that is, penally handled, and died for us, 2 Cor. v. 21; 'He was made a curse for us,' Gal. iii. 13. Thus roundly doth the scripture express it: 'God spared not his own Son, but delivered him up for us all,' Rom. viii. 32. He put him to grief, not out of hatred to him, but love to our salvation. Hence came those agonies of Christ, and prayers, and tears, and strong cries, Heb. v. 7. Now these things do all increase the value of the sacrifice.

[4.] God hath declared himself satisfied, and hath approved the sacrifice which he offered for us ; and therefore our sin cannot make us loathsome and unsavoury to God, and stir up his wrath against us, but that we have ground of hope, yea, of sure confidence, that he hath smelled a sweet savour of rest, and his wrath is appeased, and that he hath accepted the sacrifice offered by our redeemer. There is no more necessary for paying the price and ransom for our souls ; for God, the most just judge, would not accept of an imperfect satisfaction, or give testimony that he was well pleased with it.

But how do we know that God hath accepted it? Partly by Christ's rising from the dead, which is not only an evidence of the truth and dignity of his person, but of the fulness of his ransom, and perfectness of his satisfaction ; for would a just judge deliver a debtor or his surety from prison unless full payment had been made? Would God, who is the just judge of the world, who had appointed Christ to die for our sins, raise him from the dead if he had not done his work? Christ's resurrection is expressed in scripture as the letting our surety out of prison: Isa. liii. 8, 'He was taken from prison, and from judgment;' Acts ii. 24, 'Whom God hath raised up, and loosed the pains of death, because it was not possible that he should be holden of it.' He hath loosed the bands of the grave: Heb. xiii. 20, 'Now the God of peace, that brought again from the dead the Lord Jesus Christ,' &c. ; as the apostles would not come forth, but were solemnly brought forth by the magistrates, Acts xvi. 28, 29. And partly because he was not only raised from the dead, but ascended into heaven with glory and honour: 1 Tim. iii. 16, 'Received up into glory.' He was not taken out of prison only, but rewarded, which still showeth that his work is perfected. Partly because, upon the account of his full satisfaction, he had made a covenant wherein he hath offered to the world reconciliation with God, and the everlasting fruition of him in glory upon gracious terms: Mark xvi. 16, 'He that believeth, and is baptized, shall be saved.' The legal exclusion is taken off; remission of sins is the first gift, and blessedness the second: Acts xxvi. 18, 'That they may receive forgiveness of sins, and inheritance among them which are sanctified.' And partly also because he hath procured the Spirit whereby this covenant may be attested and made effectual: Acts ii. 33, 'Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear;' Acts v. 32, 'And ye are witnesses of these things, and so also is the Holy Ghost, whom God hath given to them that obey him.' All these are assurances to the world that their peace is made, so far as a sacrifice is needful to make it, and that God is well pleased with what he hath done for the redemption of mankind.

II. The nature of the duty thence inferred, or what it is to 'walk in love.' To walk in love signifieth not one act or two, but the perpetual tenor of our lives; our whole life should be an exercise of love.

But what love doth he mean? Either love to God and Christ, or love to men? I answer—I cannot exclude the former totally, for these reasons—

1. Love to men is of little worth unless it flow from love to God. And the apostle John, who placeth so much weight on our love to the

brethren, showeth that this evidence must be resolved into an higher : 1 John v. 2, 'By this we know that we love the children of God, when we love God, and keep his commandments.' So that our love to the people of God will not argue our sincerity unless it be founded and rooted in our sincere love to God, and a single evidence will not establish our comfort.

2. Because it is a genuine product of this great love of Christ to us: 1 John iv. 19, 'We love him because he loved us first.' The first impression of the love of Christ upon our hearts begets a love to God again. To God himself; we beat back his own beam and flame upon himself first, and then to all that belong to him.

Now for these reasons I dare not totally exclude this sense. I may add a third—

3. Because not only the direct improvement of the love of Christ, but so much of the christian life dependeth on the love of God, that it should not be excluded when we are discoursing of it : 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 to themselves, but unto him that died for them, and rose again.' The sense of this love should work in us certainly a great fervour of love to God, that may level and direct all our actions to his glory, and make us study to please him.

Well, then, if we take it in this sense, how are we to walk in love? I answer—

1. That love is to be at the bottom of all our actions and duties, that our whole religion may be but an acting of love: 1 Cor. xvi. 14, 'Let all your things be done with charity.' If we pray, let us act the seeking love; if we praise God, let us act the delighting love; if we obey God, let us act the pleasing love. Whatever we do, let it be influenced by love and gratitude, which is the life of the soul, and the heart of our religion.

2. Let us walk in love, all will be nothing else; but let us continue constant to the death in the profession of the christian faith; for vehement pure christian love casteth out all fear in danger. If we love Christ, we will run all hazards for his sake, make no scruple to die or undergo any danger for Christ, thereby imitating the love of Christ to us, like unto those in Rev. xii. 11, that 'loved not their lives to the death.' When self-love is overcome by a greater love, men will neither be persuaded nor frightened out of a love of themselves; it must be another more powerful love that must draw them from it, as one nail driveth out another. Now this can be nothing else but the love of God and of Christ, which if it be once shed abroad in our hearts by the Holy Ghost, we shall lay all things at Christ's feet, we shall suffer all things, and endure all things, and give up self, and strength, and time, and estate, and life itself for his glory. What is nearer to us than ourselves? and what will break the force of natural inclinations but this great love?

But the context seemeth to restrain this to the love of man, for it hath a respect to the former precept and direction. Now then we must inquire what it is to walk in love by the example of Christ's dying, not for friends, but enemies, as all the world were to God when he took their business in hand.

1. That there must be such an impression of the love of Christ upon us, that love to mankind may be the very habit and constitution of our souls. Love must dwell, and bear rule, and have dominion of our hearts, before it can be expressed in our lives: Col. iii. 14, 'And above all things, put on charity, which is the bond of perfectness.' This love to others, founded in Christ's love to us, and all others, even his enemies, will cement the disagreeing parts of the world together for common good, and keep them united to one another in an indissolvable bond, much more perfectly than any other obligation can do. But alas! where shall we find this christian charity, which is a true transcript of Christ's love to us, even among God's people, to God's people, who take little care of working together for the common good, but employ our parts and abuse our esteem for grace to one another's prejudice?

2. That showing love to others should be the business of our lives, and whatever we do towards them, we should do it in love, being as diligent to promote their good as our own, and as tender of their interests as our own, and, in short, loving our neighbour as ourselves. It is a hard lesson, but we must frame ourselves to learn it, or else it will fare ill with us in the judgment; for wilfully to break or neglect any one of Christ's known commands is not consistent with sincerity. Therefore we must live in this mutual love, and it must be a Christ-like love, patient and humble, and diligent to procure and promote the good of those whom we love. But moral things are best known by their opposites. They that sin against it are—

[1.] Self-seekers and self-pleasers, that are wholly taken up with their own things: Phil. ii. 21, 'For all seek their own, not the things which are Jesus Christ's.' These cannot bear with others, because they wholly seek their own contentments, and not another's good; whereas, if they did love others as themselves, as they would do no hurt to others, so they should bear with their infirmities; for 'Charity beareth all things,' 1 Cor. xiii. 7. There is none of us but can bear with a great many faults in ourselves, and would be borne with in them by others also. Use the same measure in buying and selling.

[2.] Those that are proud and contentious, and full of strife for nothing; whereas if we did cherish that humility and modesty which becometh people conscious to so many infirmities as we are, we should not break love for a little disrespect. A proud man sets too high a price and value upon himself, and is angry when others will not come up to his price, and value him so inordinately as he doth himself: Prov. xiii. 10, 'Only by pride cometh contention; but with the well-advised is wisdom.' The modest and humble have no great expectations, are content that others go before them; but the proud take it ill that all others entertain not their conceits of themselves; they expect so much, that none about them can answer their expectations; therefore pride is the great incendiary of the world in societies, churches, families, and neighbourhood.

[3.] Worldly men. Greedy dogs fall out about the carrion, which every one desireth to feed on, and would exclude others. The whole world is not wide enough for ambitious and covetous men; they enlarge their desires, and would have what another hath; and therefore fall

out with them, because they would shine alone in the earth : Isa. v. 8, 'Woe unto them that join house to house, and lay field to field, till there be no place, that they may be placed alone in the midst of the earth.'

[4.] Impatient men ; for passionate persons are like fine glasses, broken as soon as touched ; the least injury is enough to break them all in pieces. But is this to be like Christ, who was meek, and lowly, and endured the contradiction of sinners, and has bidden us to learn of him ? Mat. xi. 29, 'Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest to your souls.'

[5.] The lazy and backward to do good : 2 Thes. iii. 13, 'But ye, brethren, be not weary in well-doing.' A christian's daily business is to promote the good of others, and to seek out all occasions of usefulness. If a heathen could say, *Diem perdidit*—I have lost a day, surely a christian should count that day lost in which he hath not done some good.

III. I come now to show you how we are bound to do so by the example of Christ's love. And here I shall show you that it is both a motive and a pattern.

1. It is a motive to excite us to love him, because the great thing that is remarkable in Christ's giving himself as a sacrifice for us is love.

You may conceive it by these considerations—

[1.] To suffer for another is more than to do or act for him, for therein is more self-denial. In doing a good turn for another, we only bestow our labour ; but in suffering for them, we hazard our interest, yea, life and limb ; therefore we more oblige others when we are willing to incur damage for them, than in doing an act of kindness for them. The soldier that held up to Augustus the stump of his arm, having lost his hand in battle for him, thought that action had much of merit and obligation in it ; and Peter thought he expressed great love to Christ when he told him, John xiii. 37, 'I will lay down my life for thy sake.' Oh, then what love hath Christ showed us, who would become not only a surety, but a sacrifice for our sake !

[2.] To suffer death for another is the greatest obligation that we can put upon him : John xv. 13, 'Greater love hath no man than this, that a man lay down his life for his friends.' This is the greatest evidence that can be ; he speaketh this to make his example the more binding. This depriveth us of a capacity to enjoy those for whom we suffer.

[3.] This is the highest expression of love to friends, but Christ did it for enemies, for the ungodly sinful world : Rom. v. 7, 8, 'For scarcely for a righteous man will one die ; yet peradventure for a good man some would even dare to die ; but God commendeth his love towards us, in that while we were yet sinners, Christ died for us.' Here are three sorts of men, the wicked, the righteous, or a man of a rigid innocency, and the good and bountiful man ; but now we were in the lowest class.

[4.] To suffer for the faults of another is the greatest condescension. A naughty man may be innocent in some cases, and it is much to die for him out of love to justice, and to maintain his innocency ; but for

Christ to 'be made sin for us, who knew no sin,' 2 Cor. v. 21, to be reckoned or numbered among transgressors, this is inestimable love.

[5.] Because this is not fit to be done among mankind, that the innocent should suffer capital punishment for the nocent. God would represent this in the beasts, to show his sovereignty over them, where the innocent creature was set apart for this use to bear man's sin: Lev. xvi. 21, 22, 'And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities into a land not inhabited, and he shall let go the goat in the wilderness.' And the blood of the beast was given on God's altar to make atonement: Lev. xvii. 6, 'And the priest shall sprinkle the blood upon the altar of the Lord, at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord.' This was thoroughly accomplished in our Redeemer: Dan. ix. 26, 'The Messiah shall be cut off, but not for himself;' Isa. liii. 4-6, 'Surely he hath borne our griefs, and carried our sorrows; and he was wounded for our transgressions, and was bruised for our iniquities; and the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, every one to his own way; and the Lord hath laid on him the iniquities of us all;' 1 Peter iii. 18, 'He died, the just for the unjust, that he might bring us to God.' This was the wonderful act of God's grace to find such a strange and unusual sacrifice for us.

[6.] That he should suffer to such ends, or that the consequent benefits should be so great, as the remission of sins and eternal life. Remission of sin we have Mat. xxvi. 28, 'For this is my blood of the new testament, which is shed for many, for the remission of sins.' The second, eternal life, we have Heb. v. 9, 'He became the author of eternal salvation to them that obey him.' Both together we have Heb. x. 14, 'For by one offering he hath perfected for ever them that are sanctified.' Sin is the greatest evil, the makebate or cause of difference between us and God, and eternal life is the greatest happiness that we are capable of.

[7.] That, with respect to the end, God and Christ took such pleasure in it: Isa. liii. 10, 'It pleased the Lord to bruise him; he hath put him to grief;' John x. 17, 'Therefore doth my Father love me, because I lay down my life.' The Father is so well pleased with the reconciliation of lost sinners, that he loveth Christ for undertaking and performing it. So Christ was satisfied: Isa. liii. 11, 'He shall see of the travail of his soul, and be satisfied.' He solaced himself with the thoughts of it: Prov. viii. 31, 'Rejoicing in the habitable parts of the earth, and my delights were with the sons of men.' He delighted to appear in human shape, and longed for its accomplishment, and patiently submitted to it.

2. It is a pattern which we should imitate.

[1.] In the reality of it: 1 John iii. 18, 'Let us not love in word, neither in tongue, but in deed and in truth.' As Christ did not: Gal. i. 4, 'He gave himself for our sins, that he might deliver us from this present evil world.'

[2.] In the freeness of it. He was not induced to it by any overture from us, but by his own love only: Eph. v. 25, 'Christ also loved the church, and gave himself for it.'

[3.] In the constancy of it. He was not discouraged when it came to push of pike: John xiii. 1, 'Having loved his own that were in the world, he loved them to the end.'

[4.] In the self-denial and condescension of it: Mat. xx. 28, 'Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.' He chose not a life of pomp and ease, not a delightful flesh-pleasing course of life, but a mean and low estate, and ignominious sufferings. Ease and stateliness and lordly pre-eminence should be far from the disciples of Christ. He came not in the pomp and equipage of an earthly prince. Strife for pre-eminence little becometh us, but who shall be most useful to bring home most souls to God. But because we cannot pursue all, two things I shall commend to you from this love of Christ—

(1.) The kind of the love; it was a love to souls. If Christ gave himself as a propitiatory sacrifice to reconcile and recover them to God, we should have a higher value and esteem for them. Before Christ died, men could not sufficiently understand of what precious account souls were; but now, unless we shut our eyes, we may see plainly that the redemption of the soul is precious: Ps. xlix. 8, 'The redemption of the soul is precious, and ceaseth for ever.' If a man find a pearl of great price, and, not knowing what it is, maketh no more esteem of it than of a piece of glass or a common bead, and is ready to sell it for a few pence, but upon the offer of it to a skilful lapidary, who at first sight biddeth two or three thousand crowns for it, would he not change his mind, and think this jewel is of greater value than he took it to be? So here; man knows not the value of the soul, and did not greatly set by it. Adam lost his own soul and the souls of all his posterity for an apple, and we sell the birthright for a mess of pottage; but when Christ, who made souls, and knoweth the value of them, came to recover lost souls, he gave himself for us; hereby he taught us to set a higher price upon them, for nothing but his precious blood could redeem them; and therefore we should not despise our own souls, so as to forfeit them for base unworthy trifles. So for the souls of others; if any of us be induced to show charity to the bodies of others, but little regard their souls, I should think ill of them. We pity a man that should be famished to death for want of what we can give him, but we do not pity a man that is going to hell, and is ready to perish eternally. There is little of the bowels of Christ found among most christians. Or if we pity them, and wish it were otherwise with them, yet we do little or nothing to pull them out of the fire; yea, though many times they are nearly related to us, we are loath sometimes to be at the trouble of a little serious exhortation, or hearty and christian advice; the case of the flesh checketh us. Is this to walk in love as Christ loved us? Or it may be we will not venture the hazard of a scorn or mock, or the displeasure of a carnal friend. Christ gave up himself and all the interests of that life he had assumed for the good of souls. We shall never do any great things, nor honour God in our relations, till we have a love to souls fixed in our hearts, till we have

the bowels of Christ : Phil. i. 8, 'For God is my record how greatly I long after you all in the bowels of Jesus Christ.' Christ thought the gain of souls recompense enough for his ignominious death.

(2.) The next thing is the greatness and degree of this love. Let us be ready to lay down our lives for the church of God : 1 John iii. 16, 'Hereby we perceive the love of God, because he laid down his life for us ; and we ought to lay down our lives for the brethren.' We must imitate Christ in this, in his dying to reduce men to God. It is not left arbitrary ; we must and ought.

(1st.) There must be a venturing and hazarding life. That may be done in many cases, as for the conversion of the carnal world, in which we may carry our lives in our hands : Phil. ii. 17, 'Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.' Or though it involve you in great trouble to relieve their necessities, visit them in prison ; or to rescue the life of another from an assassin, or when another is assaulted by thieves and ruffians, to prevent murder.

(2d.) There must be certain death ; as when a single person dies for a community, a private person for a more public or more useful person, as a subject to save his prince ; or when we lose a temporal good for another's eternal good ; as the apostle : Rom. ix. 1-3, 'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart ; for I could wish that myself were accursed from Christ for my brethren and kinsmen according to the flesh.' Some will not hazard a scorn, a check, or frown, or scoff for them.

Use 1. This love of Christ must be firmly believed. Let us not look on the death of Christ only as a tragical story and the sufferings of an innocent person, or only believe the history of his death ; but let us believe that he died a sacrifice for us, out of love to our souls, to redeem us to God, and save us from wrath.

Use 2. It must be closely applied for our good and benefit, till we are duly affected with it, so as to make suitable returns to God ; partly by devoting ourselves to him : 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 ;' and partly by rendering our thank-offerings of charity towards others : Heb. xiii. 17, 'But to do good, and to communicate, forget not, for with such sacrifices God is well pleased.'

SERMON III.

But fornication, and all uncleanness or covetousness, let it not be once named among you, as becometh saints.—Eph. v. 3.

In the words observe—

1. The things forbidden. Three sins are enumerated, 'Fornication,' and 'All uncleanness,' and 'Covetousness.'