

## SERMON XXXIII.\*

### PERILOUS TIMES.

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*This know also, that in the last days perilous times shall come.*

2 TIM. iii. 1.

You know my way and manner upon these occasions, is to speak as plainly and familiarly as I can, unto what is of our present concernment; and so I design to do at this time, if it shall please God to help under infirmities.

The words contain a warning of imminent dangers. And there are four things in them. First, The manner of the warning: 'This know also.' Secondly, The evil itself that they are warned of: 'perilous times.' Thirdly, The way of their introduction: they 'shall come.' Fourthly, The time and season of it: they 'shall come in the last days.'

First, The manner of the warning: 'This know also.' Thou Timothy, unto the other instructions which I have given thee, how to behave thyself in the house of God, whereby thou mayest be set forth as a pattern unto all gospel ministers in future ages, I must also add this: 'This know also.' It belongs to thy office and duty to know and consider the impending judgments that are coming upon churches.

And so, as a justification of my present design, if God enable me unto it, I shall here premise, That it is the duty of the ministers of the gospel to foresee and take notice of the dangers which the churches are falling into. And the Lord help us, and all other ministers, to be awakened unto this part of our duty. You know how God sets it forth Ezek. xxxiii. in the parable of the watchman, to warn men of approaching dangers. And truly God hath given us this law: if we warn the churches of their approaching dangers, we discharge our duty; if we do not, their blood will be required at our hands. The Spirit of God foresaw negligence apt to grow upon us in this matter; and therefore the Scrip-

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ture only proposeth duty on the one hand ; and on the other requires the people's blood at the hands of the watchmen, if they perform not their duty. So speaks the prophet Isaiah, chap, xxi. 8. 'He cried, A lion : My Lord, I stand continually upon the watch-tower.' A lion is an emblem of approaching judgment. 'The lion hath roared, who can but tremble?' saith the prophet Amos. It is the duty of ministers of the gospel to give warning of impending dangers.

Again, the apostle in speaking unto Timothy, speaks unto us also, to us all : 'This know ye also.' It is the great concern of all professors and believers of all churches, to have their hearts very much fixed upon present and approaching dangers. We have inquired so long about signs, tokens, and evidences of deliverance, and I know not what, that we have almost lost the benefit of all our trials, afflictions, and persecutions. The duty of all believers, is to be intent upon present and imminent dangers. 'O Lord,' say the disciples, Matt. xxiv. 'what shall be the sign of thy coming?' They were fixed upon his coming. Our Saviour answers, I will tell you. 1. There shall be an abounding of errors and false teachers : many shall say, 'Lo, here is Christ, and lo there is Christ.' 2. There shall be an apostacy from holiness : 'Iniquity shall abound, and the love of many shall wax cold.' 3. There shall be great distress of nations : 'Nation shall rise against nation, and kingdom against kingdom.' 4. There shall be great persecutions : 'And they shall persecute you, and bring you before rulers, and you shall be hated of all men for my name's sake.' 5. There shall be great tokens of God's wrath from heaven : 'Signs in the heavens, the sun, moon, and stars.' The Lord Christ would acquaint believers how they should look for his coming : he tells them of all the dangers. Be intent upon these things ; I know you are apt to overlook them, but these are the things that you are to be intent upon.

Not to be sensible of a present perilous season, is that security which the Scripture so condemns ; and I will leave it with you in short under these three things : 1. It is that frame of heart which of all others God doth most detest and abhor. Nothing is more hateful to God than a secure frame in perilous days. 2. I will not fear to say this, and go with it, as to my sense, to the day of judgment : A secure person,

in perilous seasons, is assuredly under the power of some predominant lust, whether it appears, or not. 3. This secure, senseless frame is the certain presage of approaching ruin. This know, brethren, pray know this, I beg of you, for yours and my own soul, that you will be sensible of, and affected with, the perils of the season, whereinto we are cast. What they are, if God help me, and give me a little strength, I shall shew you by and by.

Secondly, There is the evil and danger itself thus forewarned of: and that is, *καιροὶ χαλεποὶ*, hard times, perilous times, times of great difficulty, like those of public plagues, when death lies at every door; times that I am sure we shall not all escape, let it fall where it will. I will say no more of it now, because it is that which I shall principally speak to afterward.

Thirdly, The manner of their introduction, *ἐνστήσονται*, 'shall come.' We have no word in our language that will express the force of *ἐνίστημι*. The Latins express it by, 'immineo, incido,' the coming down of a fowl unto his prey. Now our translators have given it the greatest force they could. They do not say, 'Perilous times will come,' as though they prognosticated future events; but, 'Perilous times shall come.' Here is a hand of God in this business: they shall so come, be so instant in their coming, that nothing shall keep them out; they shall instantly press themselves in, and prevail. Our great wisdom then will be to eye the displeasure of God in perilous seasons, since there is a judicial hand of God in them: and we see in ourselves reason enough why they should come. But when shall they come?

Fourthly, They 'shall come in the last days,' *ἐν ἔσχαταις ἡμέραις*. The words 'latter,' or 'last days,' are taken three ways in Scripture: sometimes for the times of the gospel, in opposition to the Judaical church state, as in Heb. i. 1. 'Hath in these last days spoken unto us by his Son.' And elsewhere it may be taken (though I remember not the place) for days towards the consummation of all things, and the end of the world. And it is taken often for the latter days of churches; 1 Tim. iv. 1. 'The Spirit speaks expressly, that in the latter times some shall depart from the faith.' And so the apostle John, 1 Epist. ii. 18. 'Little chil-

dren, it is the last time : and as ye have heard that anti-christ shall come, even now there are many antichrists, whereby we know that it is the last time.' And that is the season here intended. But yet you may take it in what sense you will : the last days, the days of the gospel ; the last days towards the consummation of all things, and the end of the world ; the last days following the days of the profession of churches, those called reformed churches, or our own churches in the ways wherein we walk ; and the last days with many of us, with respect to our lives. In whatever sense the words are taken, it is time for us to look what shall come in these last days.

But the observation which at present I shall insist on from the text, is this :

*Observation.* When churches have been continued for awhile in their profession, and begin to fall under decays therein, perilous seasons shall overtake them, which it will be hard for them to escape. ' This know also, that perilous times shall come.'

My design is only to dispose your minds a little to the work of the day : and all I shall do is to shew in several instances what are the things that make a season perilous ; and what is our duty with reference unto such perilous seasons, both as to particular perils, and perilous times in general. And it must not be said, as once it was of the prophet Ezekiel : ' He prophesied of things a great way off.' We do not prophecy of things a great way off ; no, we shall speak of things that are even upon us, what we see and know, and is as evident, as if written with the beams of the sun.

1. The first thing that makes a season perilous, is, when the profession of true religion is outwardly maintained under a visible predominancy of horrible lusts and wickedness. And the reason why I name it in the first place is, because it is what the apostle gives his instance in, in this place : ' Perilous times shall come.' Why? ' For many shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God ; having a form of godliness ;' maintaining their pro-

fession of the truth of religion under a predominancy, a visible, open predominancy of vile lusts, and the practice of horrible sins. This rendered the season perilous. Whether this be such a season or not, do you judge. And I must say by the way, we may and ought to witness against it, and mourn for the public sins of the days wherein we live. It is as glorious a thing to be a martyr for bearing testimony against the public sins of an age, as in bearing testimony unto any truth of the gospel whatsoever.

Now where these things are, a season is perilous,

1. Because of the infection: churches and professors are apt to be infected in it. The historian tells us of a plague at Athens, in the second and third year of the Peloponnesian war, whereof multitudes died; and of those that lived, few escaped, but they lost a limb, or part of a limb, some an eye, others an arm, and others a finger; the infection was so great and terrible. And truly, brethren, where this plague comes, of the visible practice of unclean lusts under an outward profession, though men do not die, yet one loses an arm, another an eye, another a leg by it; the infection diffuses itself to the best of professors, more or less. This makes it a dangerous and perilous time.

2. It is dangerous because of the effects; for when predominant lusts have broken all bounds of divine light and rule, how long do you think that human rules will keep them in order? They break through all in such a season as the apostle describes. And if they come to break through all human restraints, as they have broken through divine, they will fill all things with ruin and confusion.

3. They are perilous in the consequence, which is, the judgments of God. When men do not receive the truth in the love of it, but have pleasure in unrighteousness, God will send them strong delusions to believe a lie. So 2 Thess. ii. 10, 11. is a description how the papacy came upon the world. Men professed the truth of religion, but did not love it; they loved unrighteousness and ungodliness, and God sent them popery. That is the interpretation of the place according to the best divines. Will you profess the truth, and at the same time love unrighteousness? The consequence is security under superstition and ungodliness. This is the end of such a perilous season: and the

like may be said as to temporal judgments, which I need not mention.

Let us now consider what is our duty in such a perilous season.

(1.) We ought greatly to mourn for the public abominations of the world, and of the land of our nativity wherein we live. I would only observe that place in Ezek. ix. God sends out his judgments and destroys the city; but before, he sets a mark upon the foreheads of the men that sigh for all the abominations that are done in the midst thereof. You will find this passage referred in your books to Rev. vii. 3. 'Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God in their foreheads.' I would only observe this, that such only are the servants of God, let men profess what they will, 'who mourn for the abominations that are done in the land.' The mourners in one place, are the servants of God in the other. And truly, brethren, we are certainly to blame in this matter. We have been almost well contented that men should be as wicked as they would themselves, and we sit still and see what would come of it. Christ hath been dishonoured, the Spirit of God blasphemed, and God provoked against the land of our nativity; and yet we have not been affected with these things. I can truly say in sincerity, I bless God, I have sometimes laboured with my own heart about it. But I am afraid we all of us come exceeding short of our duty in this matter. 'Rivers of waters,' saith the psalmist, 'run down mine eyes, because men keep not thy law.' Horrible profanation of the name of God, horrible abominations, which our eyes have seen, and our ears heard, and yet our hearts been unaffected with them! Do you think this is a frame of heart God requireth of us in such a season, to be regardless of all, and not to mourn for the public abominations of the land. The servants of God will mourn. I could speak, but am not free to speak, to those prejudices which keep us off from mourning for public abominations; but they may be easily suggested unto all your thoughts, and particularly what they are that have kept us off from attending more unto this duty of mourning for public abominations. And give me leave to say, that according to the Scripture rule, there is no one of us can have any evidence that we shall escape outward

judgments that God will bring for these abominations, if we have not been mourners for them; but that as smart a revenge, as to outward dispensations, may fall upon us, as upon those that are most guilty of them; no Scripture evidence have we to the contrary. How God may deal with us, I know not.

This then is one part of the duty of this day, that we should humble our souls for all the abominations that are committed in the land of our nativity; and in particular, that we have no more mourned under them.

(2.) Our second duty, in reference to this perilous season, is to take care that we be not infected with the evils and sins of it. A man would think it were quite contrary; but really to the best of my observation, this is, and hath been the frame of things, unless upon some extraordinary dispensation of God's Spirit: as some men's sins grow very high, other men's graces grow very low. Our Saviour hath told us, Matt. xxiv. 12. 'Because iniquity shall abound, the love of many will wax cold.' A man would think the abounding of iniquity in the world should give great provocation to love one another. No, saith our Saviour, the contrary will be found true: as some men's sins grow high, other men's graces will grow low.

And there are these reasons for it:

[1.] In such a season we are apt to have light thoughts of great sins. The prophet looked upon it as a dreadful thing, that upon Jehoiakim's throwing the roll of Jeremiah's prophecy into the fire, till it was consumed, 'yet they were not afraid, nor rent their garments, neither the king nor any of his servants, that heard all these words;' Jer. xxxvi. 24. They were grown senseless both of sin and judgment. And where men (be they in other respects never so wise) can grow senseless of sin, they will quickly grow senseless of judgments too. And I am afraid the great reason why many of us have no impression upon our spirits of danger and perils, in the days wherein we live, is because we are not sensible of sin.

[2.] Men are apt to countenance themselves in lesser evils, having their eyes fixed upon greater abominations of other men, that they behold every day: nay, there are those, who pay their tribute to the devil, walk in such and such abominations, and so countenance themselves in lesser evils.

This is part of the public infection, that they 'do not run out into the same excess of riot that others do;' though they live in the omission of duty, conformity to the world, and in many foolish, hurtful, and noisome lusts. They countenance themselves with this, that others are guilty of greater abominations.

[3.] Pray let such remember this, who have occasion for it (you may know it better than I, but yet I know it by rule as much as you do by practice), that general converse in the world, in such a season, is full of danger and peril. Most professors are grown of the colour and complexion of those with whom they converse.

This is the first thing that makes a season perilous. I know not whether these things may be of concern and use unto you, they seem so to me; and I cannot but acquaint you with them.

II. A second perilous season, and that we shall hardly come off in, is, when men are prone to forsake the truth, and seducers abound to gather them up that are so; and you will have always these things go together. Do you see seducers abound? You may be sure there is a proneness in the minds of men to forsake the truth; and when there is such a proneness, they will never want seducers, those that will lead off the minds of men from the truth; for there is both the hand of God and Satan in this business. God judicially leaves men, when he sees them grow weary of the truth, and prone to leave it; and Satan strikes in with the occasion, and stirs up seducers. This makes a season perilous. The apostle describes it, 1 Tim. iv. 1. 'Now the Spirit speaks expressly, that in the latter times,' these perilous days, 'some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' And so Peter warns them to whom he writes, 2 Epist. ii. 1, 2. that 'there shall come false teachers among them, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction: and many shall follow their pernicious ways.' There shall come times full of peril, which shall draw men off from the truth, into destruction.

If it be asked, how we may know whether there be a



proneness in the minds of men in any season to depart from the truth? there are three ways whereby we may judge of it.

1. The first is that mentioned 2 Tim. iv. 3. 'The time will come, when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears.' When men grow weary of sound doctrine, when it is too plain, too heavy, too dull, too common, too high, too mysterious, one thing or other that displeases them, and they would hear something new, something that may please; it is a sign that there is in such an age many who are prone to forsake sound doctrine: and many such we know.

2. When men have lost the power of truth in their conversation, and are as prone and ready to part with the profession of it in their minds. Do you see a man retaining the profession of the truth, under a worldly conversation? He wants but baits from temptation, or a seducer to take away his faith from him. An inclination to hearken after novelties, and loss of the power of truth in the conversation, is a sign of proneness unto this declension from the truth. Such a season, you see, is perilous. And why is it perilous? Because the souls of many are destroyed in it. The apostle tells us directly, 2 Pet. ii. 1. 'of false prophets among the people, who privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.' Will it abide there? No: 'And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.' Brethren, while it is well with us through the grace of God, and our own houses are not in flames, pray do not let us think the times are not perilous, when so many turn unto popery and quakerism, into pernicious errors, and fall into swift destruction. Will you say the time of the public plague was not perilous, because you are alive? No. Was the fire not dreadful, because your houses were not burnt? No. You will notwithstanding say it was a dreadful plague, and a dreadful fire. And pray consider, is not this a perilous season, when multitudes have an inclination to depart from the truth, and God in just judgment hath permitted Satan to stir up seducers to draw them into pernicious ways, and their poor souls perish for ever?

Besides, there is a great aptness in such a season to work indifferency in the minds of those who do not intend utterly to forsake the truth. Little did I think, I should ever have lived in this world to find the minds of professors grown altogether indifferent, as to the doctrine of God's eternal election, the sovereign efficacy of grace in the conversion of sinners, justification by the imputation of the righteousness of Christ; but many are, as to all these things, grown to an indifferency, they know not whether they are so or not. I bless God, I know something of the former generation, when professors would not hear of these things without the highest detestation; and now high professors begin to be leaders in it, and it is too much among the best of us. We are not so much concerned for the truth as our forefathers: I wish I could say we were as holy.

3. This proneness to depart from the truth, is a perilous season, because it is the greatest evidence of the withdrawing of the Spirit of God from his church; for the Spirit of God is promised to this end, 'to lead us into all truth;' and when the efficacy of truth begins to decay, it is the greatest evidence of the departing and withdrawing of the Spirit of God. And I think that this is a dangerous thing; for if the Spirit of God departs, then our glory and our life depart.

What now is our duty in reference to this perilous season? Forewarnings of perils are given us to instruct us in our duty.

(1.) The first is, not to be content with what you judge a sincere profession of truth, but to labour to be found in the exercise of all those graces which peculiarly respect the truth. There are graces that peculiarly respect the truth, that we are to exercise; and if these are not found in our hearts, all our profession will issue in nothing.

And these are,

[1.] Love: 'Because they loved not the truth.' They made profession of the gospel, but they received not the truth in the love of it. There was want of love of the truth: truth will do no man good, where there is not the love of it. Speaking the truth in love, is the substance of our Christian profession. Pray, brethren, let us labour to love the truth, and take off all prejudices from our minds that we may do so.

[2.] It is the great and only rule to preserve us in perilous times, to labour to have the experience of the power of every truth in our hearts. ‘If so be ye have learned the Lord Jesus.’ How? So as to ‘put off the old man which is corrupt, according to the lusts of the flesh; and to put on the new man, which after God is renewed in righteousness and holiness;’ Eph. iv. 22—24. This is to learn the truth. The great grace that is to be exercised with reference to truth, in such a season as this, is to exemplify it in our hearts, in the power of it. Labour for the experience of the power of every truth in your own hearts and lives.

[3.] Zeal for the truth. Truth is the most proper object for zeal. We ought to ‘contend earnestly for the truth once delivered to the saints;’ to be willing, as God shall help us, to part with name, and reputation, and to undergo scorn and contempt, all that this world can cast upon us, in giving testimony unto the truth. Every thing that this world counts dear and valuable is to be forsaken, rather than the truth. This was the great end for which Christ came into the world.

(2.) Cleave unto the means that God hath appointed and ordained for your preservation in the truth. I see some are ready to go to sleep, and think themselves not concerned in these things; the Lord awaken their hearts. Keep to the means of preservation in the truth; the present ministry. Bless God for the remainder of a ministry valuing the truth, knowing the truth, sound in the faith; cleave unto them. There is little influence upon the minds of men from this ordinance and institution of God in the great business of the ministry. But know there is something more in it, than that they seem to have better abilities to dispute, than you; more knowledge, more light, better understandings than you. If you know no more in the ministry than this, you will never have benefit by it. They are God’s ordinance, the name of God is upon them, God will be sanctified in them. They are God’s ordinance for the preservation of the truth.

(3.) Let us carefully remember the faith of them who went before us in this nation, in the profession of the last age. I am apt to think there was not a more glorious profession for a thousand years upon the face of the earth, than was among the professors of the last age in this nation. And pray what faith were they of? Were they half Arminian.

and half Socinian; half Papist, and half I know not what? Remember how zealous they were for the truth; how little their holy souls would have borne with those public defections from the doctrine of truth, which we see, and do not mourn over, but make nothing of in the days wherein we live. God was with them, and they lived to his glory, and died in peace, 'whose faith follow,' and example pursue, and remember the faith they lived and died in. Look round about and see, whether any of the new creeds have produced a new holiness to exceed theirs.

III. A third thing that makes a perilous season is, professors mixing themselves with the world, and learning their manners. And if the other perilous seasons are come upon us, this is come upon us also. This was the foundation and spring of the first perilous season that was in the world, that first brought in a deluge of sin, and then a deluge of misery. It was the beginning of the first public apostacy of the church, which issued in the severest mark of God's displeasure. Gen. vi. 2. 'The sons of God saw the daughters of men, that they were fair, and took them wives of all which they chose.' This is but one instance of the church of God, the sons of God, professors mixing themselves with the world; this was not all, that they took to themselves wives, but this was an instance the Holy Ghost gives, that the church in those days did degenerate and mix itself with the world. What is the end of mixing themselves in this manner with the world? Psal. cvi. 35. 'They mingled themselves with the nations.' And what then? 'And learned their manners.' If any thing under heaven will make a season perilous, this will do it; when we mingle ourselves with the world, and learn their manners.

There are two things I shall speak to on this head: 1. Wherein professors do mingle themselves with the world; 2. The danger of it.

1. Professors mingle themselves with the world, in that wherein it is the world, which is proper to the world. That which is more eminently and visibly of the devil, professors do not so soon mingle themselves withal; but in that wherein it is the world, in its own colours. As in corrupt communication, which is the spirit of the world, the extract and fruit of vanity of mind, that wherewith the world is corrupted, and doth corrupt. An evil, rotten kind of communication,

whereby the manners of the world are corrupted; this comes from the spirit of the world: the devil hath his hand in all these things; but it is the world and the spirit of the world that is in corrupt communication. And how hath this spread itself among professors! Light, vain, foolish communication, to spend a man's whole life therein; not upon this or that occasion, but almost always, and upon all occasions everywhere. Vain habits and attire of the world is another instance. The habits and attire of the world, are the things wherein the world doth design to shew itself what it is. Men may read what the world is by evident characters in the habits and attire that it wears. They are blind that cannot read vanity, folly, uncleanness, luxury in the attire the world putteth upon itself. The declension of professors in imitating the ways of the world in their habits and garb, makes a season perilous: it is a mixture wherein we learn their manners, and the judgments of God will ensue upon it. In this likewise we are grown like the world, that upon all occasions we are as regardless of the sins of the world, and as little troubled with them, as others are. Lot lived in Sodom, but 'his righteous soul was vexed with their ungodly deeds and speeches.' Live we where we will, when are our souls vexed, that we do not pass through the things of the world, the greatest abominations, with the frame of spirit that the world itself doth? Not to speak of voluptuousness of living, and other things that attend this woful mixture with the world, that professors have made in the days wherein we live, corrupt communication, gaiety of attire, senselessness of the sins and abominations of the world round about us, are almost as much upon professors, as upon the world. We have mixed ourselves with the people, and have learned their manners. But,

2. Such a season is dangerous, because the sins of professors in it lie directly contrary to the whole design of the mediation of Christ in this world. Christ 'gave himself for us, that he might purge us from dead works, and purify us unto himself a peculiar people;' Tit. ii. 14. 'Ye are a royal nation, a peculiar people.' Christ hath brought the hatred of the devil and all the world upon him and against him, for taking a people out of the world, and making them a peculiar people to himself; and their throwing themselves upon the world again,

is the greatest contempt that can be put upon Jesus Christ. He gave his life, and shed his blood, to recover us from the world, and we throw ourselves in again. How easy were it to shew, that this is an inlet to all other sins and abominations, and that for which I verily think the indignation and displeasure of God will soonest discover itself against professors and churches in this day. If we will not be differenced from the world in our ways, we shall not long be differenced from them in our privileges. If we are the same in our walkings, we shall be so in our worship, or have none at all.

As to our duty in such a perilous season, let me leave three cautions with you, and the Lord fix them upon your hearts.

(1.) The profession of religion, and the performance of duties, under a world-like conversation, are nothing but a sophistical means to lead men blindfold into hell. We must not speak little things in such a great cause.

(2.) If you will be like the world, you must take the world's lot. It will go with you as it goes with the world. Inquire and see in the whole book of God, how it will go with the world, what God's thoughts are of the world, whether it saith not, if it lies in wickedness, it shall come to judgment, and that the curse of God is upon it. If therefore you will be like the world, you must have the world's lot; God will not separate.

(3.) Lastly, Consider we have by this means lost the most glorious cause of truth that ever was in the world. We do not know that there hath been a more glorious cause of truth since the apostles' days, than what God hath committed to his church and people in this nation, for the purity of the doctrine of the truth and ordinances; but we have lost all the beauty and glory of it by this mixture in the world. I verily think it is high time, that the congregations in this city, by their elders and messengers, should consult together how to put a stop to this evil, that hath lost all the glory of our profession. It is a perilous time when professors mix themselves so with the world.

There are other perilous seasons that I thought to have insisted on; but I will but name them.

IV. When there is great attendance on outward duties, but inward, spiritual decays. Now herein, my brethren

(most of this congregation are so in a peculiar manner), I hope, through the goodness of God, in sincerity, though in much weakness, 'Liberavi animam meam.' You know how long I have been treating of the causes and reasons of inward decays, and the means to be used for our recovery: I shall not therefore again insist upon them.

V. Times of persecution are also times of peril.

Now I need not tell you whether these seasons are upon us, or not; it is your duty to inquire into that. Whether there be not an outward retaining of the truth, under a visible prevalency of abominable lusts in the world; whether there be not a proneness to forsake the truth, and seducers at work to draw men off; whether there be not a mingling ourselves with the world, and therein learning their manners; whether there be not inward decays, under the outward performance of duties; and whether many are not suffering under persecution and trouble; judge ye, and act accordingly.

One word of use, and I have done.

*Use 1.* Let us all be exhorted to endeavour to get our hearts affected with the perils of the day wherein we live. You have heard a poor, weak discourse concerning it, and perhaps it will be quickly forgotten. O, that God would be pleased to give in this grace, that we may find it our duty to endeavour to have our hearts affected with the perils of these seasons! It is not time to be asleep upon the top of a mast in a rough sea, when there are so many devouring dangers round about us. And the better to effect this,

(1.) Consider the present things, and bring them to rale, and see what God's word says of them. We hear this and that story of horrible, prodigious wickedness, and bring it in the next opportunity of talk, and there slightly pass it over. We hear of the judgments of God abroad in the world, and bring them to the same standard of our own imaginations, and there is an end. And so we do with the distresses of others; we talk of them, and there is an end. But, brethren, when you observe any of these things, how it is with the world, if you would have your hearts affected, bring it to the word, and see what God saith of it, speak with God about it, ask and inquire at the mouth of God,

what God saith unto these prodigious wickednesses, and judgments, this coldness that is upon professors, and their mixtures with, and learning the manners of the world. You will never have your hearts affected with it, till you come and speak with God about it, and then you will find them represented in a glass that will make your hearts ache and tremble. And then,

(2.) If you would be sensible of present perilous times, take heed of centring in self. While your greatest concern is self, or the world, all the angels in heaven cannot make you sensible of the peril of the days wherein you live. Whether you pursue riches, or honours, while you centre there, nothing can make you sensible of the perils of the day. Therefore do not centre in self.

(3.) Pray that God would give us grace to be sensible of the perils of the day wherein we live. It may be we have had confidence, that though thousands fall at our right hand, and at our left, yet we shall be able to carry it through. Believe me, it is great grace. Point your private, closet prayers, and your family prayers this way; and the Lord help us to point our public prayers to this thing, that God would make our hearts sensible of the perils of the time whereinto we are fallen in these last days.

*Use 2.* The next thing is this, that there are two things in a perilous season: The sin of it, and the misery of it. Labour to be sensible of the former, or you will never be sensible of the latter. Though judgments lie at the door, though the heavens be dark over us, and the earth shake under us at this day, and no wise man can see where he can build himself an abiding habitation; we can talk of these things, and hear of other nations soaking in blood, and have tokens of God's displeasure, warnings from heaven above, and the earth beneath, and no man sensible of them. Why? Because they are not sensible of sin, nor ever will be, unless God make them so.

I shall range the sins that we should be sensible of, under three heads: The sins of the poor, wretched, perishing world in the first place; the sins of professors in general in the second place; and our own particular sins and decays in the third place. And let us labour to have our hearts affected with these. It is to no purpose to tell you this and



that judgment is approaching; for your leaders, and those that are upon the watch-tower, to cry, 'A lion, my Lord,' we see a lion. Unless God make our hearts sensible of sin, we shall not be sensible of judgments.

*Use 3.* Remember there is a special frame of spirit required in us all in such perilous seasons as these are. And what is that? It is a mourning frame of spirit. O, that frame, that jolly frame of spirit that is upon us! The Lord forgive it, the Lord pardon it unto us, and keep us in a humble, broken, mournful frame of spirit: for it is a peculiar grace God looks for at such a time as this is. When he will 'pour out his Spirit,' there will be great mourning together and apart; but now we may say there is no mourning. The Lord help us, we have hard hearts, and dry eyes under the consideration of all these perils that lie before us.

*Use 4.* Keep up church watch with diligence, and by the rule. When I say rule, I mean the life of it. I have no greater jealousy upon my heart, than that God should withdraw himself from his own institutions, because of the sins of the people, and leave us only the carcase of outward rule and order. What doth God give them for? for their own sakes? No; but that they may be clothing for faith and love, meekness of spirit, and bowels of compassion, watchfulness, and diligence. Take away these, and farewell to all outward rule and order, whatever they are. Keep up a spirit that may live affected with it; get a spirit of church watch, which is not to lie at catch for faults, but diligently, out of pure love and compassion to the souls of men, to watch over them, to wait to do them good all we can. As it was with a poor man, who took a dead body and set it up, and it fell; and he set it up again, and it fell; upon which he cried out, 'Oportet esse aliquid intus,' 'there wants something within' to enliven and quicken it: so is it with church order and rule; set them up as often as you will, they will all fall, if there be not a love to one another, a delighting in the good of one another, 'exhorting one another while it is called to-day, lest any be hardened through the deceitfulness of sin.'

*Use 5.* Reckon upon it, that in such times as these are, all of us will not go free. You find no mention of a perilous

season in Scripture, but it follows, some shall have their faith overthrown, others shall follow pernicious ways, and others shall turn aside. Brethren and sisters, how do you know but you or I may fall? Let us double our watch every one, for the season is come upon us, wherein some of us may fall, and fall so as to smart for it. I do not say we shall perish eternally; God deliver us from going into the pit; but some of us may so fall as to lose a limb, some member or other, and our works will be committed to the fire, that shall burn them all. God hath kindled a fire in Zion that will try all our works; and we shall see in a short time what will become of us.

*Use 6.* Lastly, take that great rule, which the apostle gives in such times as those wherewith we are concerned: 'Nevertheless the foundation of God stands sure.' O, blessed be God for it! 'God knows who are his.'

What then is required on our part? Let him that nameth the name of God depart from evil. Your profession, your privileges, your light will not secure you; you are gone unless every one that nameth the name of Christ departs from all iniquity. What multitudes perish under a profession every day? O, that our hearts could bleed to see poor souls in danger of perishing under the greatest profession!

Will you hear the sum of all? Perilous times and seasons are come upon us, many are wounded already, many have failed, the Lord help us, the crown is fallen from our head, the glory of our profession is gone, the time is short, the judge stands before the door. Take but this one word of counsel, my brethren; 'Watch therefore, that none of these things may come upon you, but that you may escape, and be accounted worthy to stand before the Son of God.'