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THE WHOLE WORKS
OF THE
REV. MR. JOHN FLAVEL,
LATE MINISTER OF THE GOSPEL AT DARTMOUTH, DEVON.

TO WHICH IS ADDED,
AN ALPHABETICAL TABLE
OF THE PRINCIPAL MATTERS CONTAINED IN THE WHOLE.

IN SIX VOLUMES.

VOL. V.
HUSBANDRY
SPIRITUALIZED:

on,
THE HEAVENLY USE OF EARTHLY THING

Consisting of many pleasant observations, pertinent applications, serious reflections; and each chapter concluded with a divine suitable poem. Directing husbandmen to the most excellent improvements of their common employments. Whereunto added, by way of Appendix, several choice occasional meditations upon birds, beasts, trees, flowers, rivers, and several other objects; fitted for the help of such as desire to walk with God all their solitudes, and recesses from the world.

THE EPISTLE DEDICATORY:

To the Worshipful Robert Savery, and William Savery Slade, Esquires.

Honoured Friends,

IT hath been long since observed, that the world below is a to discover the world above; Seculum est speculum: and although I am not of their opinion, that say, the Heathens may spell God out of the sun, moon, and stars: yet this I know, that the irrational and inanimate, as well as rational creatures, have a language though not by articulate speech, yet in a metaphorical sense, preach unto man the wisdom, power, and goodness of God; Rom. 

"There is (saith the Psalmist, Psalm xix. 3.) no speech, nor language "where their voice is not heard." Or (as Junius renders it) is no speech, nor words, yet without these, their voice is understood and their line (i.e. saith Diodate) their writing in gross and draughts, is gone out through all the earth.

As man is compounded of a fleshly and spiritual substance, so hath endowed the creatures with a spiritual, as well as fleshly usiness, they have not only a natural use in alimental and physical
tures (saith Mr. Baxter excellently) we might have a full Christ and heaven, in every bit of bread that we eat, and draught of beer that we drink, than most men have in the sacrament.

And as the creatures teach divine and excellent things, teach them in a perspicuous and taking manner: *Duo il·
ime movent, similitudo et exemplum,* saith the orator. *things, similitude, and example,* do especially move us. more easily conveyed to the understanding, by being fir
some apt similitude, and so represented to the sense. And Jesus Christ the great Prophet, delighted much in teachi
bles: and the prophets were much in this way also, Hos. " have used similitudes by the ministry of the prophets." can retain little of a sermon, yet ordinarily retain an apt

I confess it is an humbling consideration, That man, was led by the knowledge of God to the knowledge of the must now by the creatures learn to know God. That the
(as one saith) like Balaam's ass, should teach their master, though this be the unhappiness of poor man in his colli
yet it is now his wisdom to improve such helps: and w
by the abuse of the creatures, are furthering their perdi
by the spiritual improvement of them, promoting his own

It is an excellent art to discourse with birds, beasts, about sublime and spiritual subjects, and make them ans
questions; and this may be done, Job xii. 7, 8. " And " beasts, and they shall teach thee, and the fowls of the " they shall tell thee; or speak to the earth, and it shall " and the fishes of the sea shall declare unto thee." Thi
neat and accurate † Caryl) the creatures teach us when them: ' They teach us, though not formally, yet virtually
swer and resolve the question put to them, though not
to the ear, yet convincingly to the conscience. So the
the creatures, when we diligently consider them, when
out the perfections and virtues that God hath put into them, or the frailty of man in needing them: such con(
theses are the teachings of the creatures.'
**THE EPISTLE DEDICATORY.**

*First*, In meditation argue thus, as in the present case and state of the apostle. If an husbandman upon the ordinary principle of reason can wait for the harvest, shall not I wait for the coming of the Lord, the day of refreshing? the corn is precious to him, so is the coming of Christ to me. Shall he be so patient, and endure so much for a little corn? and shall not I for the kingdom of heaven! He is willing to stay till all causes have had their operations, till he hath received the former and the latter rain; and not I, till the Divine decrees be accomplished.

*Secondly*, In meditation, make the resemblance, and discern, thus within yourselves: This is my seed-time, heaven is my harvest. Here I must labour and toil and there rest. I see the husbandman's life is a great toil: no excellent thing can be obtained without labour and an obstinate patience. I see the seed must be hidden in furrows, rotten and corrupted, ere it can spring forth with an increase. Our hopes are hidden, light is sown for the righteous; our comforts are buried under the clods, and after all this there be long waiting, we cannot sow and reap in a day; effects can follow till all necessary causes have first wrought. It is not in the power of husbandmen to ripen fruits at pleasure, our times are the hands of God, therefore it is good to wait; a long-suffering patience will reap the desired fruit. Thus you have some hints of this heavenly art of improving the creatures.

The motives inducing me to this undertaking, were the desire of owning with some success, my labours of a like nature *; togethe* with the desire and inclination (stirred up in me, I hope by the grace of the Lord) to devote my vacant hours to his service in this way. I considered, that if the Pharisees, in a blind zeal to a faction, compass sea and land, to proselyte men to their party, though they made them sevenfold more the children of the devil than before; how much more was I obliged, by true love to God, and to the everlasting happiness of souls, to use my utmost endeavors both with seamen and husbandmen, to win them to Christ, and thereby make them more than seventy-seven fold happier than before? to mention other encouragements to this work, which I received from the earnest desires of some reverend and worthy brethren in thereunto; all which I hope the event will manifest to be a call to God to this work.

I confess I met with some discouragement in my first attempt, my unacquaintedness with rural affairs; and because I was to walk in a path (to me) untrodden; but having once engaged in it, those first discouragements would have been overcome by laborious endeavors.
book of husbandry to gentlemen of your quality. This husbandry, which here is taught you; and yet I tell you, persons have accounted that civil employment (which is inferior to this) no disparagement to them. “The king himself “by the field,” Eccles. v. 9. Or, as Montanus renders the text, Rex agro fit servus; The king himself is a servant. And of king Uzziah it is written, 2 Chron. xxvi. 10. “loved husbandry.” And Amos vii. 1. we read of the kings. Yea, Pliny hath observed, that corn was never so Rome, as when the same men tilled the land that ruled the wealth. Quasi gauderet terra laureato vomere, scilicet triumphali; as though the earth itself rejoiced in the laureate share, and the triumphant plowman.

What pleasure you will find in reading it I know not, for it hath been a pleasant path from first to last; who yet have a far greater expence of time and pains in compiling it, than be in reading it. The husbandman’s work, you know, will work, and the spiritualizing of it hath greater difficulty in it; but yet the pleasure hath abundantly recompensed me. I have found Erasmus’s observation experimentally true; addicti sumas, animi lassitudinem a studiis gravioribus et ab isdem studiis, sed amoenioribus recreamus: Those that are addicted to study, (saith he) when they have wearied their study, can recreate them again with study, by making a diversion, that which is severe and knotty, to some more facile and pleasant work.

But to hear that God hath used and honoured these pious good of any soul, will yield me the highest content and imaginability.

May you but learn that lesson which is the general sign of this book, viz. How to walk with God from day to day make the several objects you behold, scale et axe, wings to mount your souls nearer to him, who is the centre of all spirits. How much will it comfort me, and confirm my soul, it was the call of God indeed, which put me upon these duties.

O Sirs! What an excellent thing would it be for your souls such holy improvements of all these earthly objects which happen to your senses, and cause them to proclaim and preach to you the truth, and heavenly mysteries; whilst others make them groan and cry, them to sin, and subjecting them to their lusts. A man cannot be in such a condition, wherein he cannot enjoy the blessings of a pious and powerful ministry; but you cannot (or hope to be) in such a condition, wherein you are free (excepting a be
not more, than you; but use them to those spiritual ends which were here directed, and they will yield you a sweetness far transcending that natural sweetness you ever relished in them; and indeed never use the creatures as their Lord's, till you come to see the Lord in and by them. I confess the discoveries of God's word are far more excellent, clear, and powerful; "He hath rified his word above all his name." And therein are the searchable riches of Christ, or rich discoveries of that grace that no footsteps in nature, as the apostle's expression signifies, iii. 8.

And if that which might be known of God by the creature leave men without excuse, as it is manifest, Rom. i. 20. how excusable then will those be, who have received not only the things of the creature, but also the grace of the gospel in vain! "shall we escape if we neglect so great salvation?" They then careless in the day of grace, shall be speechless in the day of judgment.

I am sensible of many defects in these papers, (as well as in mine) They have doubtless, a taste of the distractions of the times when they were written; nor was I willing to keep them so long in hand as the accurateness and exactness with which such a subject ought to have been handled, did require. Had I designed more credit, I should have observed that counsel, Nonumque pres in annum, i.e. To have kept it much longer under the file, I had exposed it to public view; but I rather inclined to Solomon's counsel, "Whatever thy hand finds out to do, do it with a might: for there is no wisdom, nor knowledge, nor device in a grave, whither thou art going," Eccl. ix. 10.

I apprehend a necessity of some such means to be used for constriction and conviction of country people; who either are not able of understanding truth in another dialect, or at least affected with it. The preposition in every chapter consists of observation in husbandry; wherein, if I have failed in using an improper expression, your candour will cover it, and impute my unacquaintedness in rural affairs:

—in magnis voluisse sat est.

The reddition or application, you will find I hope, both pertinent and close. The reflections serious, and such as (I hope) you sciences will faithfully improve. I have shut up every chapter of Poem, an innocent bait to catch the reader's soul.

That of Herbert is experimentally true:
A very very good sign that a very nice man

THE EPISTLE DEDICATORY.
to have set my dull fancy upon the rack to extort a poem, to amuse my reader; for I cannot say with Ovid, *Sponte sua*; but that I have been informed, that many seamen, induced by the pleasure of a verse, have taken much pains to learn the poetical compass by heart; and I hope both the children at home, and the servants in the fields, will learn to exercise themselves the use of spelling. O, how much better will it be so to do, than so stuff themselves with obscene ballads, and filthy songs, which corrupt their dispositions to much wickedness, by irritating their minds to corruption! But these are purer flames, you will find nothing of such a tendency.

'Tis guilt, not poetry, to be like those,
Whose wit in verse is downright sin in prose.
Whose studies are profaneness, as if then
They only were good poets, when bad men.

D. DIG.

I shall add no more, but to beg that God who inspired the husbandman in his civil calling, to teach him wisdom suitable to the improvement of his station, may particularly, that you may reap a crop of much advantage and benefit, from that seed which is here sown by the hand of the unprofitable servant, and in him,

Your very affectionate,

Friend and Servant,

JOHN

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TO THE CHRISTIAN READERS.

There are three things wherein (as it hath been said before my day) the exercise of godliness doth chiefly consist, viz. temptation, meditation, and prayer. Meditation is the subject of the manual. The object of meditation is twofold. First, Internal. The works of God are twofold. First, Of creation, Secondly, Of providence. The External works of providence are likewise twofold. First, In things natural, ordering and over-ruled all the affairs and motions of persons, families, and nations, in a subserviency to his own ends, designs, and purposes. Secondly, In things natural, instructing the husbandman to discretion, and teaching him to act with wisdom and industry, in all his affairs.
TO THE CHRISTIAN READER.

and while we wisely consider these natural things, we may grow and more wise, in and for spirituals and eternals.

The worthy and ingenious Author of the ensuing discourse supplied us with an excellent help, for the spiritualizing of the vidential works of God in natural things, by godly meditation; chiefly want the help of the Holy Spirit (without which all helps and helpers are altogether insufficient) to frame and with our hearts for this both profitable and delightful duty; yet the which the Lord is pleased to give us for our direction in it, both ministry of man, is not only not to be refused, but thankfully received and improved; and all little enough to bring our minds or keep them at this work: The best of saints, on this side have, though they are not earthly-minded only, much earth in minds; which like a heavy clog at their heels, or a weight at hearts, presseth them down when they would make an essay to get upward in meditation. We find it no easy matter to keep off evil thoughts, when we are most seriously engaged in heavenly work; how hard is it then to get in, and be fixed upon heavenly thoughts while we are engaged about earthly work; yea, are (for so is the bandman) working the very earth, and raking in the bowels. It is a great part of our holiness to be spiritually-minded, which are conversing with God through Jesus Christ in spiritual duties; but to be spiritually minded, and to mind spiritual things, which are conversing with the cloths of the earth, and the furrows of the land when we have to do with corn and grass, with trees and plants sheep and oxen; when we behold the birds and fowls of the air, worms, and all that creep upon the ground; then, I say, to be spiritually-minded, and thence to have our thoughts ascending, anding up to God, in heart-affecting and quickening contemplation witnesseth an high degree of holiness, and of gracious attainment. To make a ladder out of the earthly materials, for the raising ourselves in spirit up to heaven, is the art of arts. Holy and happy indeed are they who, being taught of God, have learned this art, live in daily practice of it. Earthly objects usually hinder us in this way, sometimes turn us quite out of our way to heaven. Many and sow, dig and delve the earth, till their hearts become as earth as the earth itself: Many deal about the beasts of the field till themselves become even brutish. Is it not then a blessed design which Author aims and drives at, so to spiritualize all sorts, or the compass of earthly husbandry, that all sorts of husbandmen may come spiritual and heavenly? It seems to be a token of good God hath an interest in, as some especial good to the work of a
way, this subject, and to publish their labours in print, that they may be of use, not only for the present age, but for posterity.

And that the husbandman may be pleased as well as instruction gained by perusing the labours of this author; he hath, with skillfulness and acuteness, contrived and contracted the sum and substance of every chapter into an elegant distich, or pair of verses, praying the head of it, and concluded it with a choice melodious poem. He has contrived to do this, and dilating upon the whole matter of it. These things are so contrived that a man, who can but read, may quickly learn and sing for instruction, instead of those vain ballads and corrupting rhymes, which are commonly sung by those that rank are apt to buy and solace themselves withal, with very little benefit, yea, much to their hurt, making their hearts more carnal, and vain thereby.

Let me add one word more to the reader. This book of Husbandry Spiritualized, is not calculated only for the comfort of the husbandman; persons of any calling, or condition, may find the benefit of working out such searching reflections and strong convictions of conscience. Almost every part and particular of the husbandman’s way of life will prove, if faithfully improved, very useful to them; to some for the sake of awakening, to consider the state of their souls, whether they be in grace in nature; to others for their instruction, consolation, and edification in the ways of grace, as also for their proficiency and edification in those ways. That the blessing of the Lord, and the benefit of his good Spirit may go out with it, for all those graciously blessed is the heart’s desire and prayer of him, who is,

**Christian Reader**

*A sincere well-wisher to thy precious and immortal soul.*

**JOSEPH C.**

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To his Reverend and Learned Friend, Mr. John Flavel.

**LETTERS of mark to his dear servant given,**
By him that sists the ruffling winds of heaven:
To fight and take all such as would not deign
To acknowledge him the sea’s great Sovereign.
And what among our riddles some might count,
Was seen at once at Berwick, and the Mount.
Yea, in more ports hath in one lustre been,
Than Hawkins, Drake, or Cavendish have seen.
And prizes of more worth brought home again,
Than all the plate-fleets of the kings of Spain.
But that which makes the wonder swell the more,
Those whom he took were beggars all before.
But rests he here? No, no, our friend doth know,
'Tis good to have two strings unto his bow.
Our rare Amphibion loves not to be pent
Within the bounds of one poor element.
Besides the learned author understood,
That of an idle hand there comes no good.
The law to him no pulpit doth allow,
And now he cannot preach, he means to plow,
Though preaching were a crime, yet he foresaw
Against the plowman there could be no law.
Nor stays he on resolves, but out-of-hand
He yokes his teem, plows up the stubborn land;
Sows it with precious seed, harrows again
The tougher clods, takes pleasure in his pain.
Whilst, Orpheus-like, (which doth his art advance)
Rocks, fields, and woods, after his pipe do dance.
Industrious spirit, to what a rich account
With thy blest Lord, with all these labours mount!
That every nerve of thy best soul dost ply,
To further heaven's spiritual husbandry.
This kind of tillage which thou teachest us,
Was never dreamt of by Triptolemus.
Go, reader, turn the leaves; and me allow
To pray (whilst at work) God speed the plow.

NICHOLAS WA

---

In Authoris Opera.
Teacheth the plowmen, from their work, to know
What duties unto God and man they owe.
Rare artist! who, when many tongues are mute,
Mak'st things that are inanimate confute
The age's sins; by preaching unto eyes,
Truths which in other modes their ears despise.
Prosper his pious labours, Lord! howe'er
Do not forget to crown the labourer,

Sic raptim cani

DAN. C

To his Reverend and Invaluable Friend, Mr. J. F. upon
bandry Spiritualized.

INGENIOUS Sir, what do I see? what now!
Are you come from the pulpit to the plow?
If so, then pardon me, if I profess,
The plow deserves to be sent to the press.
'Tis not long since you went to sea, they say,
Compos'd a compass which directs the way,
And steers the course to heaven; O blest art!
And bravely done that you did that impart
To us, who take it kindly at your hand,
And bless the Lord that you are come to land,
To be an husbandman, wherein your skill,
With admiration doth your readers fill.
One grain will yield increase, 'tis ten times ten,
When the earth's manur'd by such husbandmen.
We may expect rich harvests, and full crops,
When heavenly dew descendeth in such drops
Of spiritual rain, to water every field,
That it full heaps of grace to God may yield.
I must adore the wisdom of that God
That makes men wise, who, even from a clod
of earth, can raise such heavenly meditation
Unto a pitch of highest elevation.
Besides, I mark the goodness of the Lord,
Performing unto us his faithful word,
THE EPISTLE.

We have some bricks, although the straw be gone,
The church, at last, shall be of polish'd stone.
Whatever men or devils act or say,
Sion, at last, will have a glorious day.
The wretched muck-worm, that from morn to night
Labour, as if 'twere for an heav'nly weight;
And, when he hath got all he can, the most
Amounts to little more than a poor crust,
To feed his tir'd carcase: If himself
Have, by his carking, got a little pelf,
Leave it he must, to one he knows not whom,
And then must come to an eternal doom;
And hear his poor neglected, wretched soul
Tell him at last that he hath play'd the fool.
But here he's taught, how he, before he die,
May lay up treasure for eternity;
Wherein he may be rich, yea, much, much more,
Than they that do possess whole mines of ore.
When earth's more worth than heav'n, and gold than grace,
Then let the worldling run his brutish race;
But not before, unless he do intend
To meet with soul-destruction in the end.
But I must leave him, and return again
To gratulate the author for his pain.
And here I can't forbear to bid my pen
To tell the world of all the husbandmen,
That e'er I met, he, he hath hit the vein
To recompense the labourer's hard pain,
And taught him how to get the greatest gain.
Wherein he treads a path not trode before;
By which, indeed, his skill appears the more.
I might encomiums give him, great and true,
And yet come very short of what's his due;
But I must not walk in forbidden ways,
For thereby I am sure, I should displease
His pious mind, who doth, and freely can
Give all the praise to the great husbandman;
Who will his graces in his servants own,
But doth expect himself to wear the crown.
Farewell, dear Sir, I take my leave, and now,
Will say no more than this, God speed the plow.
from the society of many dear friends, into a solitary count
I hope none will envy me these innocent delights, which
of my lonely walks, whereby the Lord sweetened my soli
It is like thou wilt find some passages here, that are harm
sant; yet, I assure thee, I know of none that the most Ca
der can censure, as sinfully light and vain. I must ackn
the praise of God, that I have found some of those (whi
some of my readers will call the slightest and most triffl
meditation) to be the ordinances for instruction, caution
solition to my own soul; yea, such a degree of comfort, t
have found by these things, as hath much endeared this
t life to me, and made me much better to understand th
Horace, than when I learned it at school,
Novistine locum potiorem rure beato?
Est ubi plus tepeant hyems? Ubi gravior aura?
O rus, quando ego te adspicient? Quandoque licebit
Nunc veterum libris, nunc somno, et incertibus hortis
Ducere solitum, jucunda oblivio vita, (I. c.)
What life can with the country life compare?
Where breathes the purest, and most healthful air,
Where, undisturbed, my study I pursue,
And, when I sleep, bid all my cares adieu. Hor.
-And what I have found so beneficial to myself, I can
d be so to others. I assure thee, reader, I am not for
these conceptions; and yet I think I may modestly enh
the emptiest leaf of this book may serve for more, and
than a mere diversion, when thou canst find leisure to
t I know, your troubles and cares are many; and thou
dition of life hath many innocent comforts and outward
sweeten it, yet I believe most of you have found that an
of Anacreon experimentally true: Ἐξει τό πτιγνον της γεωργίας?
Some bitter troubles countrymen do meet,
'Wherewith the Lord doth intermix their sweet.'
The cares of your minds are commonly no less than th
your bodies; it concerns you, therefore, to sweeten what
avoid; and I know no better way for that, than what is
ted to. O friends! what advantages have you for a sp
Why may you not have two harvests every year? One for
another for your bodies; if you could thus learn to hus
husbandry. Methinks spiritual meditations do even put
upon you. Husbandmen of old were generally presum
sire and design to make you so: and I could not think on any probable mean to accomplish this honest design, than what I here used. Methinks it should be a pleasure to you, when you are weary out of the fields from plough, or any other labour, to sit in the evening, and read that chapter which concerns that part of business, and refresh your souls, even from that which hath worn your bodies. Were your hearts but heavenly, and more timorous for spiritual husbandry, your inward comforts would be more, and your outward gains not a jot less; for if the success of your civil labours and employments depend upon the pleasure will of God, (as all that are not atheists do acknowledge) then certainly, your business can succeed never the worse for your endeavours to please him, upon whose pleasure it so entirely depends. I have many times lifted up my heart to heaven, whilst these papers were under my hand, for a special blessing to accompany them, which should be in yours. If the Lord accomplish my desires by his favor upon your souls you shall enjoy two heavens, one here, and another hereafter. Would not that be sweet? The historian tells us, Altitius Serarious was sowing corn in the field, when Q. Cincinnatus came to him bare-headed with letters from the senate, signifying he was chosen to the dictatorship. I hope the Lord will so bless and succeed these labours, that many of you will be called to hold the plough on earth, to wear the crown of glory in heaven which is the sincere desire of

Your hearty well-wisher,

JOHN FLAVIUS

The AUTHOR to the READER.

COME you, whose listening ears do even itch
To hear the way prescrib’d of growing rich;
I’ll shew you how to make your tenements
Ten thousand times more worth, and yet your rents
Not rais’d a farthing; here my reader sees
A way to make his dead and barren trees
Yield precious fruit; his sheep, though ne’er so bad,
Bear golden fleeces, such ne’er Jason had:
In every thing your gain shall more than double,
And all this had with far less toil and trouble.

May that I shew you, be to you a boon.
‘Tis so indeed; thou wouldst not go thy way
Like one that’s disappointed, and so fling
The book aside. I thought ’twas some such thing:
Time was when country Christians did afford
More hours and pains about God’s holy word:
Witness the man who did most gladly pay
For some few leaves his whole cart-load of hay.
And time shall be, when heavenly truth that warms
The heart, shall be preferr’d before your farms;
When holiness, as sacred scripture tells,
Shall be engraven on the horses bells.
Lord, hasten on those much desired times,
And, to that purpose, bless those rural rhymes.

THE PROEM.

1 Cor. iii. 9. Ye are God’s Husbandry.

The scope and design of the following chapters, being
ritual improvement of husbandry, it will be necessary,
proem, to acquaint the reader with the foundation, and
rules of this art in the scriptures, thereby to procure great
unto, and prevent prejudices against composes of this kind.

To this end, I shall entertain the reader a little while with
this scripture affords, which will give a fair introduction to the
coming discourse.

The apostle’s scope in the context being to check and re
vain glory and emulation of the Corinthians, who, instead
fulness for, and an humble and diligent improvement of the
tent blessings of the ministry, turned all into vain ostentation
emulation, one preferring Paul, and another Apollos; in
time depriving themselves of the choice blessings they might
ceived from them both.

To cure this growing mischief in the churches, he checks
nity, and discovers the evil of such practices by several accounts
amongst which this is one,

Ye are God’s Husbandry, q. d.

What are ye, but a field or plot of ground, to be man
cultivated for God? And what are Paul, Apollos, and C...
the ministry of both, and it will be your sin if you despise either; for if the workmen be discouraged in their labours, it is the field that suffers by it; so the words are a similitude, serving to illustrate the relation,

1. Which the churches have to God.
2. Which God's ministers have to the churches.

1. The relation betwixt God and them is like that of an husbandman to his ground or tillage. The Greek word signifies God's *able, or that plot of ground which God manures by the ministry of his pastors and teachers.

2. It serves to illustrate the relation that the ministers of Christ sustain to the churches, which is like that of the husbandman's servants to him and his fields; which excellent notion carries in it perpetual necessity of a gospel ministry. (For what fruit can be expected, where there are none to till the ground?) As also the diligence, accountableness, and rewards which these labourers are to give to, and receive from God, the great Husbandman. All into this,

That the life and employment of an husbandman, excellently dows forth the relation betwixt God and his church, and the relative duties betwixt its ministers and members.

Or more briefly thus:

The church is God's husbandry, about which his ministers employed.

I shall not here observe my usual method, (intending no more a preface to the following discourse) but only open the particular wherein the resemblance consists, and then draw some Corollaries from the whole. The first I shall dispatch in these twenty particulars following:

1. *Prop.* The husbandman purchases his fields, and gives a valuable consideration for them, Jer. xxxii. 9, 10.

*Reddit.* So hath God purchased his church with a full value price, even the precious blood of his own Son, Acts xx. 28. "I will give the church of God which he hath purchased, or acquired with "own blood." O dear-bought inheritance! how much doth it bespeak its worth! Or rather, the high esteem God hath of it, pay down blood, and such blood for it; never was any inheritance bought at such a rate: every particular elect person, and none such are comprehended in this purchase; the rest still remain in devil's right. Sin made a forfeiture of all to justice, upon which Satan entered, and took possession, and, as the strong man armed, keeps it in them. Luke xi. 21, but every one of this sort.
nor their own, 1 Cor. vi. 19. but the Lord's peculiar,
And to shew how much they are his own, you have two in one verse. Cant. viii. 12. “My vineyard, which is mine, mine, which is mine.”

2. **Prop.** Husbandmen divide and separate their own and other men's, they have their land-marks and boundaries, property is preserved, Deut. xxvii. 17. Prov. xxii. 28. Reddit. So are the people of God wonderfully distinguished from all the people of the earth. Psal. iv. 3. “who are his,” 2 Tim. ii. 19. It is a special act of grace closed by God out of the waste howling wilderness of Deut. xxxiii. 16. This did God intentionally, in the day the world was; which decree is executed in their sanctification and adoption.

3. **Prop.** Corn-fields are carefully fenced by the husbandmen, hedges and ditches, to preserve their fruits from beasts~~; otherwise over-run and destroy them——Non minus quam querere parta tueri. It is as good husbandry to us we have, as to acquire more than we had.

**Redit.** “My well-beloved hath a vineyard in a very
and he fenced it,” Isa. v. 1, 2. No inheritance is better and secured, than the Lord's inheritance, Psal. cxxv. 2.“mountains are round about Jerusalem, so the Lord is round about his people.” So careful is he for their safety, “that upon every dwelling-place of mount Sion, and upon every blies, a cloud and smoke by day, and the shining of a fire by night: for upon all the glory shall be a defence,” Not a particular saint, but is hedged about and inclosed with power and love, Job i. 10. “Thou hast made a hedge The devil fain would, but by his own confession could over the hedge to touch Job, till God's permission passed him: yea, he not only made a hedge, but a wall about that of fire, Zech. ii. 5. Sets a guard of angels “to encircle about them that fear him,” Psal. xxxiv. 7. And with them with a single guard of angels neither, though their greatness, and love to the saints as great; but watches over self also, Isa. xxvii. 2, 3. “Sing ye unto her, a vineyard “I the Lord do keep it, I will water it every moment “hurt it, I will keep it night and day.”

4. **Prop.** Husbandmen carry out their compost, to feed their cattle, and to raise their crops and keep it in a

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THE PROEM.

they are costly fields indeed, dressed and fertilized, not only by
uicious ordinances and providences, but also by the sweat, yea, by
of the dispensers of them. "You Londoners (saith Mr. Locki-
Colos. p. 552.) are trees watered choiceIy indeed; it is story
the palm-tree, that at its first transplanting into Italy, it was
tered with wine. I cannot say (saith he) that you have been
watered by me, I dare not; but this I can humbly and truly
that if our choicest strength and spirits may be named instead
water, wine; or if the blessing which hath gone along with a
waters, at any time, hath turned them into wine, in vigour
your souls, then hath God by me, watered your roots with w

5. Prop. The husbandman builds his house, where he makes
purchase, dwells upon his land, and frequently visits it; he knw
that such as dwell far from their lands, are not far from loss.

Redit. So doth God; wherever he plants a church, there he fix his habitation, intending there to dwell, Psalm xlvi. 5. "
is in the midst of her," she shall not be moved. Thus came to dwell upon his own fee and inheritance, in Judea, Lev. 11, 12. "And I will set my tabernacle amongst you, and with your God, and ye shall be my people." Which promise is a
renewed to his churches of the New Testament, 2 Cor. vi. 16.
when the churches shall be in their greatest flourish and purity,
shall there be the fullest and most glorious manifestation of the d presence among them, Rev. xxi. 3. "And I heard a great
out of heaven, saying, Behold, the tabernacle of God is with t
and he will dwell with them, and be their God." Hence the assemblies are called, the places of his feet—And there they "
hold the beauty of the Lord," Psalm xxvii.

6. Prop. Husbandmen grudge not at the cost they are at for tillage; but as they lay out vast sums upon it, so they do it c
fully.

Redit. "And now, O inhabitants of Jerusalem, and men of dah, judge, I pray you, betwixt me and my vineyard; what ot have been done more to my vineyard, that I have not done in And as he bestows upon his heritage the choicest mercies, so he it with the greatest cheerfulness; for he saith, Jer. xxxii. 41. " will rejoice over them to do them good; and I will plant then this land assuredly, with my whole heart and with my w "soul." It is not the giving out of mercy (saith one) that grie God, but the recolling of his mercy back again upon him by creature's ingratitude.

5. Prop. When he hadرعand the earth, and was behi
2. This heavenly Husbandman waits for the fruits of his labours; never did any husbandman long for the desired harvest, as God doth for the fruits of holiness from his saints: God doth not expect the consequences of his people's labours till the harvest is ripe. "And when the fruit drew near, he sent his servants to the husbandman, that he might receive the fruits of it."

8. Prop. Husbandmen are much delighted, to see the fruits of their labours; it comforts them over all their hard pains and weary days to see a good increase. "My beloved down to the garden, into his beds of spices, to feed in them, and to gather lilies." These beds of spices (say * explicable) are the particular churches, the companies of believers; he goes in these gardens, like as men go to their gardens to make harvest; so the Lord expresses his grief for, and anger against people, when they bring forth no fruits, or wild fruits, for none, Hosea ix. 16. "Ephraim is smitten, their root is dried up, Christ was exceedingly displeased with the fig-tree, and for its barrenness; it grieves him to the heart when his servants turn to him with such complaints as these, "We have laboured in vain, we have spent our strength for nought."

9. Prop. The husbandman is exceedingly grieved when the hopes of a good crop disappointed, and his fields prove barren or blasted.

10. Prop. Husbandmen employ many labourers to work in their fields, there is need of many hands for such a multiplied business. God hath diversity of workmen also in the church, he sends forth to labour in his spiritual fields, Eph. iv. 12. "some apostles, some prophets, and some evangelists, "pastors and teachers, for the perfecting of the saints, for "of the ministry," Amos iii. 7. I have sent [my servants] prophets. It is usual with the apostles to place this title of among their honorary titles, though a profane mouth once said, if he were a little infant. * Christ, who sent
husbandman works in the field among his labourers, and the God disdaineth not to work in, and with his poor servants, the work of the ministry.

11. Prop. The work about which husbandmen employ their servants in the field, is toilsome and spending, you see they come at night as weary as they can draw their legs after them.

Reddit. But God's workmen have a much harder task than hence are they set forth in scripture by the laborious ox, 1 Cor. iv. 7. Some derive the word διακονος, deacon, from κοινος, signifies dust, to shew the laboriousness of their employment, laboring till even choked with dust and sweat. It is said of Epist. Phil. ii. 13. "That for the work of Christ he was sighted in nigh unto death; not regarding his life, to supply their labour and service." The apostle's expression, Col. i. ult. is very epi- tical, "Whereunto I also labour, striving, according to his word, which worketh in me mightily." The word αγονιζομαι, signifies such spending labour as puts a man into an agony; and be it is that servant, whom his Lord, when he cometh, shall find some advantage.

12. Prop. The immediate end of the husbandman's labour, his servants labour is for the improvement of his land, to make it more flourishing and fruitful.

Reddit. The scope and end of the ministry is for the church's benefit and advantage. They must not lord it over God's heritage, if the church were for them, and not they for the church; nor themselves of it, but be the church's servants for Jesus' sake, Col. iv. 6. The power they have received being for edification, and for destruction, 2 Cor. x. 8. Christ hath given them to the churches; their gifts, their time, their strength, and all their minds and talents, are not their own, but the church's stock and treasure.

13. Prop. The workmen that labour in the fields are accountable for their work to him that employed them.

Reddit. Church-officers are also accountable to God for souls committed to them. They are stewards of the mystery of God, 1 Cor. iv. 1. and stewards are accountable. "We watch over your souls, (saith the apostle) as they that must give an account," Heb. xiii. 7. If these servants be unfaithful in their work and the blood of souls shall be required at their hands, Ezek. iii. 18, which are fulmina, non verba, (saith Erasmus) thunderbolts rather than words. The guilt of blood is the greatest guilt; and the blood, the blood of souls.

14. Prop. Those that spend their time and strength all their days in the field, and vineyard, and olive, and in instruction of the soul, are not only accountable, but a common care of the church and state. They are under the eye of God, and the eye of all, and must answer accountable.
"man is worthy of his meat," Mat. x. 10. It is a sad thing who break the bread of life to souls, should be suffered to do it themselves. God would not have the mouth of an ox tread out the corn, but have liberty to eat as well as wear. Any pretended to the ministry be like the heifer, that treads out the corn, i.e. cares to do no work, but such as brings pay; he therein sufficiently discovers his beast-like disposition. Ministers must be faithful in their Master's work, and if God will reward them. For "he is not unrighteous to "work, and labour of love," Heb. vi. 10.

15. Prop. It is a great trouble to husbandmen in a busy life to be put off from their labours by stormy weather, which drives them out of the fields, and makes them let all lie, till it clears; yet mean while, they are not idle, but employ themselves in other work.

Reddit. Even so in God's husbandry, it is an unspeakable thing to God's workmen to be rendered useless and unserviceable in churches, by those storms of trouble, which drive them from public ministerial work. With what a heavy heart did a minister from his work at Ephesus, Acts xx. It spends a minister's tongue but more to be silent. It is a loud speaking judgment, shall say to them as to Ezekiel, "Son of man, I will open "tongue cleave to the roof of thy mouth, and thou shalt not "speak thine tongue to gracious hearts; yet, even then, the keepers of the yard have a private vineyard of their own to look after. Why much home-work, when no out-work.

16. Prop. There is a vast difference betwixt those that have been well husbanded and dressed by a skilful hand in a field, and those that have been long out of husbandry. How fragrant is the one? How dry and barren the other? How pass by a field well dressed and fenced, every thing prospering in exquisite order, you may know, without farther enquiry, good husbandman lives there.

Reddit. Thus stands the case betwixt those places which are blessed with a faithful, painful ministry, and such as has worse than none: for as the husbandman's cost and pains, the verdant and fragrant hue of his fields; so a minister's diligence are ordinarily seen in the heavenly lives, and the graces of the people. The churches of Corinth and Thessalonica, where Paul and other holy instruments spent much of their time, became famous and flourishing churches. 2 Cor.
The Prom.

lie long under the clods; he knows it will spring up at the last reward him, or those that come after him, for their pains and patience in waiting for it.

Reddit. Ministers should not be presently discouraged in their work, because they see but little or no appearance of all the seed sown among the people. The "servant of the Lord must be " patient towards all, waiting if at any time God will give the "pentance," 2 Tim. ii. 24, 25. And if it never spring up in time, it may after his death; and if so, he shall not fail of reward, John iv. 36, 37. "And he that reapeth, receiveth "and gathereth fruit unto life eternal, that both he that soweth, "he that reapeth, may rejoice together; and herein is that "true, one soweth, and another reapeth." Though ministers yet their words live; yea, their words take hold of men where they are in the dust, Zech. i. 6.

18. Prop. Husbandmen find low grounds and vallies, most hills, how lofty soever they overtop the lower grounds, yet not the husbandman's pains as the vallies do: these are best watered and secured from the scorching heat of the sun.

Reddit. Experience shews us, that the humblest saints are fruitful under the gospel; "These are they that receive with all "ness the engrafted word," James i. 21. whose influences are on them, as the rain doth in the low vallies. Happy is that man whose lot falls in such a pleasant valley. "Blessed are they that "beside all such waters, that send forth thither the feet of "and the ass," Isa. xxxii. 20. among these vallies run the pure springs and purling brooks, which fertilize the neighbouring ground. Heavenly ordinances there, leave fruitful influences.

19. Prop. The first crop is usually the best, and the long husbandman tills his ground, the less it produces; after a few years its vigour and strength is spent.

Reddit. The first entertainment of the gospel is commonly best; and what good is done by the ministry is often done at the entrance. New things are pretty, and very taking, "John "was to the Jews a burning and shining light, and they were "[for a season] to rejoice in his light," John v. 35. Paul was valued among the Galatians at first; such was their zeal, that they could have plucked out their eyes, and have given them to him to how quickly did this fall tide ebb again? For he complains, 15. "Where then is the blessedness ye spake of?"

20. Prop. Lastly, When fields prove barren, and will not o
be over-run by their enemies. Jer. vii. 12. "Go to Sh.
what I did unto it." What is become of those once
flourishing churches of Asia? Are they not laid waste, 
down by infidels? And now go to, saith the great H.
"I will tell you what I will do to my vineyard; I will
"hedge thereof, and it shall be laid waste," Isa. v. 5.

Thus you see the allegory opened in its particulars
whole, I shall present you with these five ensuing corol

The first Corollary.

How great then are the dignifies and privileges of the
Jesus Christ whom he hath appropriated to himself, above
ple of the earth, to be his peculiar inheritance? The rest
is a waste wilderness; all other places, how pleasant soev-
of their natural amenity and delights, are truly enough cal
places of the earth; dismal, solitary cells, where Ziim a-
terns, Cormorants, and every doleful creature dwells. But
is the paradise of the earth, a garden inclosed, Cant. iv.
hedges the gospel birds chirp and sing melodiously, Cant. bed are beds of spices, Cant. vi. 2. and betwixt its plea
a crystal river of living water runs, Rev. xxii. 1. the stre
make glad the city of God, in the midst whereof the I
delights to walk. O Zion, with what pleasures doth that
If Bernard was so ravished with the delights of his monas
of its green banks, and shady bowers, and herbs, and tr
rious objects to feed his eyes, and fragrant smells, and sw
rious tunes of birds, together with the opportunities of t
emption, that he cried out admiringly, Lord! what e
thou provide, even for the poor! How much more should v
ed with Zion's glory? For, beautiful for situation is mou
whom it may much more truly be said, what a * chronicle
once said of England, That it is the fortunate island, the
pleasure, the garden of God, whose vallies are like L
hills are as Lebanon, whose springs are as Pisgah, whose J
Jordan, whose wall is the ocean, and whose defence is t
hovah. Happy art thou, O Israel; who is like unto thee?
count the privileges wherewith Christ hath invested his c
let it never seem a light thing in our eyes, that we grow
blessed inclosure. How sweet a promise is that, Exod.
"shall be to me a peculiar treasure, above all people "the earth is mine."

The second Corollary.

Here is a full account of the privileges and advantages wa


as the historian saith of Spain, that there is *nihil infrastructum* •*nihil steril*; nothing barren or unfruitful in it. God’s vineyard is planted in a very fruitful hill. Isa. v. 1. “And surely they that were planted in the house of the Lord, should flourish in the courts of our God; they should bring forth fruit, even in old age, to show...” Psal. xcii. 13, 14. “They are created for the Lord, they shall walk in the name of God.” Psal. xii. “Christ Jesus unto good works, which God hath ordained that should walk in,” Eph. ii. 10. “They are married unto Christ, they might bring forth fruit to God,” Rom. vii. 4. An unfruitful branch is a dishonour to the root that bears it, a barren field to a husbandman that owns it; God cannot endure that in his people which he suffers in the wilderness.

*The third Corollary.*

If the church be God’s husbandry, then there is such a special presence of the Lord in his churches, as is not to be found in all the world beside. Where may you expect to find the husbandman but in his own fields? There lies his business, and there his lights to be. And where may we expect to find God but in the assemblies of his saints? “He walks among the golden candlesticks,” Rev. ii. 1. “I will walk among you, (saith he) and be your God,” 2 Cor. vi. 16. Upon this account the church is called Jerusalem, Shammah, the Lord is there, Ezek. xlviii. ult. You may see the steps of God in the creatures, but the face of God is only to be seen in his ordinances. Hence, Psal. xxvii. 4. “David longed to build him a temple, that he might see the beauty of the Lord. Now we see the beauty, but a symmetry and proportion of parts? In the world’s creation you see one attribute manifested in one thing, and another in another thing; but in the sanctuary you may see beauty, even the attributes of God displayed there: And, indeed, we find scripture such astonishing expressions about the visions of God’s church, that in reading them, a man can see little difference between it and heaven; for as the church is called heaven, Mat. xxv. its description is like that of heaven. Heb. xii. 22, 23. “Ye... come to the heavenly Jerusalem, and to an innumerable company of angels,” &c. And Rev. xxii. 4. “They shall see his face...” name shall be written in their foreheads.” And ver. 6. These are represented “standing nearer to the throne of God than the angels themselves.” Hence also ordinances are called galleries which both saints and angels walk, beholding the glory of him who sits upon the throne. Zech. iii. 7. “If you will keep my ways, I will give you galleries to walk in among them that stand by.”
ry. Should husbandman employ ignorant persons, that understand not the rules nor proper seasons of husbandry; how would such workmen damnify and prejudice him? He will employ such to weed his fields, as know not wheat from tares, to prune his trees, that think midsummer as fit for that work: much less will God. He qualifies all that he sends, He qualifies all that he sends, for their work. "His workmen approve themselves, indeed, such as need not be ashamed, rightly dividing the "truth," 2 Tim. ii. 15. As Bezaleel was furnished with before he was employed in tabernacle-work; so Christ in servants with skill and insight, before they are employed in spiritual work. He gives them a mouth and wisdom, Luke x. 43. dues them with power from on high; as Christ was filled ly with the Spirit for his work, so, according to proper those that are sent by him. John xx. 21, 22. "As my Father "sent me, so send I you." And as for those that run before they are sent, and understand not the mysteries of the gospel; no more of them but this; "Father, forgive them, for "not what they do."

The fifth Corollary.

To conclude, If the church be God's husbandry, that bandry have so many resemblances of God's works about in it; then how inexcusable is the ignorance of husband things of God, who, besides the word of the gospel, having of the creatures; and can hardly turn their hands to their work, but the Spirit hints one spiritual use or other their souls? How do the scriptures abound with parables similitudes taken from husbandry? From the field, the plow, the barn, from threshing and winnowing; similar from planting, grafting, and pruning of trees; and not the ordering of cattle. So that to what business sover your hands, in any part of your calling, still God meets one heavenly instruction or other. But alas! How few improve their civil employments to such excellent ends! they are but briefly hinted in the scriptures, and those hints stand down, that they know not where to find them; and could, yet would it be difficult so to methodize them, as sary they should be, in order to their due improvement.

And therefore I judged it necessary to collect and pr for your use; and in this manner to present them to you.
THE FIRST PART OF

HUSBANDRY SPIRITUALIZED.

CHAP. I

Upon the Industry of the Husbandman.

In the laborious Husbandman you see,
What all true Christians are, or ought to be.

OBSERVATION.

The employment of the husbandman is by all acknowledged to be very laborious; there is a multiplicity of business incumbe
him. The end of one work is but the beginning of another, a season of the year brings its proper work with it: sometimes find him in his fields, dressing, plowing, sowing, harrowing, weat
or reaping; and sometimes in his barn, threshing or winnowing;
sometimes in his orchard, planting, grafting, or pruning his trees,
and sometimes among his cattle; so that he hath no time to be
As he hath a multiplicity of business, so every part of it is for
toil and spending labour: he eats not the bread of idleness, but
it before he eats it; and, as it were, dips it in his own sweat, whereby it becomes the sweeter to him. Though sin brought
husbandman’s sweat, Gen. iii. 19, yet now not to sweat would in
his sin, Ezek. xvi. 49.

APPLICATION.

Behold here the life of a serious Christian, shadowed for the life. As the life of a husbandman, so the life of a Christian
no idle nor easy life. They that take up religion for ostentation,
not for an occupation, and those that place the business of it in
and idle speculations, in forms, gestures, and external observa
may think and call it so: but such as devote themselves unto
make religion their business, will find it no easy work to ex
themselves to godliness. Many there are that affect the repu
t and sweet of it who cannot endure the labour and sweat of
men might be indulged to divide their heart betwixt God an
comparing the life of a Christian with the life of a husbandman on these five particulars; wherein it will appear, that the Christian is by much the harder work of the two.

1. The husbandman hath much to do, many things to do; but the Christian more: if we respect the extensiveness of his duties, he hath a large field indeed to labour in, Psal. cxix. 96. “mandament is exceeding broad,” of a vast extent and latitude. Prizing not only a multitude of external acts and duties, and the officers of the outward man about them, but also taking thought and motion of the inner man within its compass.

You find in the word, a world of work cut out for Christian about him? For of them he may say, as the historian of Hannibal, they are never quiet, whether conquering or conquered. How many weak, languishing graces hath he to recover, and strengthen? There is a weak faith, a languishing love, faint desires, to be quickened and invigorated. And when done, what a multitude of work do his several relations do for him? He hath a world of business incumbent on him, as man, child, husband, wife, master, servant, or friend, yea, not even friends, but enemies. And, besides all this, how many things are there to be borne and suffered for Christ? And will not allow his people to neglect any one of them. Can he be a Christian that hath not respect to every comfort and joy? Is not holy in all manner of conversation, Psal. cxix. 6. 2 But every one of these duties, like the several spokes in a wheel, bear, in the whole round of a Christian’s conversation: and he hath more work upon his hands than the husbandman.

2. The husbandman’s work is confessed to be spending not like the Christian’s. What Augustus said of the youngethe is verified in the true Christian, Quicquid vult, valde vult, soever he doth in religion, he doth to purpose. Under God rejected the snail and the ass, Lev. xi. 30. Exod. xiii. under the gospel, he allows no sluggish lazy professor, 1 Tim. 21. 13. Sleepy duties are utterly unsuitable to the living God. He have the very spirits distilled and offered up to him in every John iv. 24. he bestows upon his people the very substance of mercies, and will not accept from them the shells and ordinary of duties; not the skin, but the inwards, and the very soul of their duty and conversation, Psal. iv. 1, 2.
2 Pet. i. 10. In securing salvation, diligent; or doing it thoroughly and enough.
1 Tim. iv. 7. In godliness, exercising or stripping themselves for a race.
Luke xiii. 24. In the pursuit of happiness, striving even to agony.

Acts xxvi. 7. In prayer, serving God instantly; or in a stretching out manner; yea, pouring out their hearts before him, Psal. 69. 8. as if the body were left like a dead corpse upon the knees, while the spirit is departed from it, and ascended to God. This is the manner of his work: judge then how much harder this work is, to spend the sweet of the brow in manual labour.

3. The husbandman finds his work as he left it, he can begin the next day where he left the other; but it is not so with the Christian; a bad heart and a busy devil, disorder and spoil his work everywhere. The Christian finds not his heart in the morning, as he left it at night; and even when he is about his work, how many set-backs doth he meet with? Satan stands at his right hand (the worker's hand) to resist him, Zech. iii. 1. when he would do good, evil (evil of his own heart and nature) is present with him.

4. The husbandman hath some resting-days, when he that aside all his work, and takes his recreation; but the Christian no resting-day, till his dying-day; and then he shall rest from labours. Religion allows no idle day, "but requires him to be always abounding in the work of the Lord," 1 Cor. xv. 18. Where duty is done, another calls for him; the Lord's day is a day of rest to the husbandman, but no day in the week so laborious to the Christian. O it is a spending day to him. When he hath gathered the crop of one duty, he is not to sit down satisfied therewith, and say as that rich worldling did, Luke xii. 19. "Soul, take thy ease: thou hast goods laid up for many years;" but must to plow anew, and count it well if the vintage reach to the seed-time, Lev. xxv. I mean, if the strength, influence, and comfort of one duty, is poured out to another duty; and that it may be so, and there be no time left for idleness, God hath appointed ejaculatory prayer, to fill up intervals, betwixt stated and more solemn duties. These are to be kept in the fire, which kindled the morning sacrifice, to kindle the evening sacrifice. When can the Christian sit down and say, Now a work is ended, I have nothing to do without doors, or within?

Lastly, There is a time when the labour of the husbandman ended; old age and weakness takes them off from all employments, and men that have been great masters, fall to the lowest marks of service.
be full of fruits, Psal. xcvii. 14. "They shall bring forth "age, they shall be fat and flourishing."

REFLECTIONS.

1. How hard have I laboured for the meat that perish
The worlding's reflection. in the very fire, and yet is the Chris
harder than mine? Surely, then, I understand the work of Christianity. Alas, my sleepy per
formal duties, even all that ever I performed in my life,
time, that one hour at plow hath done. I am wholly neglected, or at best, so lazily performed religious duties, that I may truly say, I offer to God what cost me nothing. Poor Wretch! How is the judgment of Korah executed upon me? The earth opened her mouth, and swa
his body; but it hath opened its mouth and swallowed up my time, and all my affections. How far am I from the God!

2. And how little better is my case, who have indeed religion, but never made it my busi
The formalist's reflection. an empty (though splendid) profession, notwithstanding their fine names, the \textit{Prosperous}, the \textit{Happy Return}? A fine name could not protect them from nor will it save me from hell. I have done by religion, and have done by the world; prayed, as if I prayed not; and if I heard not. I have given to God but the shadow of can never expect from him a real reward.

3. How unlike a Christian dost thou also, O my soul, go
The reflections of a slothful Christian. work; though upright in the mean
little zeal and activity dost thou exert in thy duties! Awake love and zeal, see the toil and pains men take for the world? How do they pant the dawning of the day; and labour as in the very fire till they have done all this for a trifle! Should not every drop of sweat which trickle from their brows fetch, as it were, a drop of blood from their indefatigable diligence? Do they pant after the earth? Ah, my soul, it was not wont to be so with thee in the first profession. Should I have had no more communion
THE HEAVENLY USE OF EARTHLY THINGS.

now in hell, perished for want of serious diligence in religion, xiii. 34. nor doth my diligence for God, answer to that which Christ hath done and suffered, to purchase my happiness: or to the parfections he hath made in heaven for me? Or dost thou forget thy Master's eye is always upon thee, whilst thou art laziness, loitering? Or would the damned live at this rate as I do, if their of grace might be recalled? For shame, my soul, for shame! Rouse up thyself, and fall to thy work, with a diligence answerable the weight thereof; for it is no vain work concerning thee, it is life.

THE POEM.

Religion  When advanced in pow'r,
Will make you  Husband every hour.
'Twill make  Men strive with all their might,
And therein  Find a sweet delight.
If there were  Nought besides that pay
Christ gives  To cheer us in our way;
Should we not  Do the best we can?
For there's  No such reward from man.
Shall others  Work, and not regard
Their strength  To get a small reward?
Whilst we  Turn slugs, and loiter thus?
O that  Their zeal might quicken us!
Why are our  Hands, and feet so slow,
When we  Unto our business go?
How can we  Then Christ's pay expect,
And yet the  Christian's work reject,
If this, then  Also that embrace
Them both;  If not, we both disgrace.
Some if  They could these two divide,
'Twould  Please them well, with Christ to side!
But if they  May not, then it were
As good  Cease pleading, they'll not hear:
Rouse up  From sloth, my soul betake
Thee to thy  Work, no cavils make.
O strive,  And try! Saints say that even,
The pain they  Take, hath much of heaven.
But yet  Their best wine's kept till last,
Their rest, and  Ease comes all so fast.
CHAP. II.

Upon the Thriftiness of the Husbandman

_The hardest lab'ners are the thriving men,
If you'll have thriving souls, be active then._

**Observation.**

Industry and diligence is the way to thrive and get the world. The earth must be manured, or its increase expected; _Qui fugit molam, fugit farinam_; He that shall sit in the mill, refuses the meal, (saith the proverb). "The desire shall be made fat." Solomon hath two proverbs concerning thriftiness and increase in the world. In Prov. x. 4. he saith, "Hand of the diligent maketh rich." And in ver. 22, "The blessing of the Lord maketh rich." These are not confirmatory, but confirmatory each of other; one speaks of the _principle_, and the other of the _instrumental_ cause. Diligence without God will not do it; and that blessing cannot be expected without diligence; therefore husbandmen ply their business with pains, they do even lodge in the midst of their labours as husband Boaz did, Ruth ii. 3. They are parsimonious of but prodigal of their sweet and strength, because they be the thriving way.

**Application.**

As nature opens her treasures to none but the diligent, doth grace. He that will be a rich, must be a painful Christ; whosoever will closely ply the trade of godliness, shall come and quickly find, "That in keeping God's commands there is reward," Psal. xix. 11. God is a "bountiful rewarer" and diligently seek him," Hebrews xi. 6. They must not in for wages, *nor yet will God suffer their work to go unyea, it sufficiently rewards itself, 1 Tim. vi. 6. And its twofold; (1.) Present and in part; (2.) Future, and in full. x. 29, 30. Now in this time an hundred-fold, even from which seems the most unprofitable part of the work, and in to come life everlasting. If you ask what present advantage have by their diligence? I answer, as much and more husbandman hath from all his toils and labours. Let us co-
THE HEAVENLY USE OF EARTHLY THINGS.

It is the highest honour of a creature to be active and useful for God. Saints are called vessels of honour, as they are fitted for master's use, 2 Tim. ii. 21. Wherein consists the honour of an office in which a man can serve God, even that of Nethinim, or door-keepers, which was the lowest order or rank of officers in the house of God, Ezek. xlv. 10, 11. is yet preferred by David before the vice of the greatest prince on earth, Psalm lxxxiv. 10. It is no small honour to be active for God.

2. You have this benefit by your labour, that thereby you are loose and evil company, which would draw you into mischief. diligence for God, the Christian also is secured from temptations. "God is with them while they are with him," 2 Chron. xxvii. Communion with God in the way of duty is a great preservation against temptations. The schoolmen put the question, how the apostles and glorified saints become impeccable? And resolve it thus: They are secured from sin by the beatific vision; and sure I am, the visions of God, not only in glory, but now also in duty, are excellent defences against sin; and they who are most active for God, have the fullest and clearest visions of God, John xiv. 21.

3. You have this benefit by your labour, that it tends much to health of our bodies. The Christian hath this benefit by his labour, that it tends to a healthful state of soul; "The way of the Lord is strength to the upright," Prov. x. 29. As those that follow their daily labours in the field, have much more health than either that live idly, or scholars that live a sedentary life: So the active Christian enjoys more spiritual health, and is troubled with few complaints than others.

4. By diligence in your civil employments, you preserve your estates, and are kept from running behind-hand in the world. strife trouble not such men's doors; they usually have the forefoc of their neighbours. And by activity and diligence for God, souls are kept from backsliding, and running back in their graces and comforts. Remissness and intermission in our duties are the first steps and degrees by which a soul declines and wastes as to his spiritual estate.

5. Your pains and diligence in the fields, make your bed sweet you at night, Eccles. v. 12. "Rest is sweet to a labouring man, yet he eat little or much." But the diligent life of a Christ makes the clods of the valley, his grave, sweet unto him, 2 Cor. in 2 Kings xx. 3. "Remember now, O Lord, how I have walked before thee," from This day forth...
Christians? They can get in an hour that which they
would have sold for all the gold and silver on earth, Prov. iii. 14.
So that compare these labourers, as to all their advantages,
you shall see, that there is no trade like that which
Christian drives.

REFLECTIONS.

1. Blush then, O my soul, at the consideration of the
Reflections of the ritual wants! And can I wonder
slothful soul. refuse the painful way of duty, in which
cious fruits of godliness are only to be found? If the first
the surface of duty, or could be had with wishes, I should
them; but to dig deep and take pains I cannot. My
those of the slothful man, kill me, because my hands refuse to
Prov. xxi. 25. If every duty were to be rewarded with gold, would I not have been more assiduous in them, been?
And yet I know that a heart full of the grace of the Holy Ghost, is better than a house full of gold and
what a composition of stupidity and sloth am I! I have
the short cut to comfort, when constant experience teaches
the further way about, by painful duty, is the nearest.
What pains do husbandmen take? What peril do sea-
a little gain; O sluggish heart! wilt thou do nothing
treasures?

Secondly, If there be such great reward attending
duty, then why art thou so apt, O my soul, to cast off
duty thou findest not present comfort in it? How quickly are
raged, if I presently find not what I expect in duty? Well
worn is deep, and much pains must be taken to draw up
joy, Isa. xii. 3. There is a golden vein in the mountain
it lies deep; and because I meet not with it as soon as I
lazy heart throws by the shovel, and cries, Dig I cannot.

Thirdly, If this be indeed the rich and thriving trade
puddle about the poor, low things of
The world's reflections. so much, neglecting the rich trade for it? O how much of my time art
have these things devoured? Had I employed that time
union with God, would it not have turned to a better
Thinkest thou in earnest, O my soul, that God hath end-
with such excellent faculties, capable of the most Divin-
ly employments, or that Jesus Christ hath shed his inva-
THE HEAVENLY USE OF EARTHLY THINGS.

greatest strength, and choicest hours? O that I could once consider, what a good Master Christians serve, who will not abundantly reward them at night, but brings them their food in the fields to encourage them in their labour! What pity is it, so good a Master should be so badly served as he hath been by Hark how he pleads to gain my heart:

THE POEM,
By way of Dialogue betwixt Christ and the World.

CHRIST.

O Why so free of sweat and time,
For what ere long will not be thine?
Or if it might, thou sell' st to loss,
A precious soul for lasting dross.
Those weary hands, and toiling brains,
Might be employ'd for better gains.
Wouldst thou but work as hard for me,
As for the world which cozens thee;
Thy gains should be a thousand fold:
For my revenue's more than gold.

WORLD.

Soul, I have always found thee willing,
Rather by me to earn a shilling,
Than trust uncertain things which lie
Beyond thee in eternity.
Shall things unseen now tempt thee? Tush,
A bird in hand's worth two in the bush.
I pay thee wages down in hand,
This thou canst feel, taste, understand,
O let not such a vain pretence
Prevail against thy very sense.

CHRIST.

Thus beasts are led, thus birds are snar'd,
Thus souls for ruin are prepar'd.
What! trust no farther than you see,
You'll trust a thief as far as me.
Deluded wretch! Will nought but sight
And sense convince thee? O how right,
How just is God? whose direful scourge
Such arguments in hell shall urge.
Come see, the saints, for all their brags,  
How well they thrive, they’re cloth’d in rags.

**CHRIST.**

If my dear saints in rags do go,
’Tis not religion clothes them so;
But by such wants the Lord secures
Their souls against the killing snares:
They all are heirs, tho’ under age,
Expectants of their heritage:
Kept short for present, yet contemn
A change with those that scoff at them.

**WORLD.**

It is vain to plead, for I
With present things charm pow’rfully;
What’er thou offer’st, they’ll despise,
I hold them pris’ners by their eyes.

**CHRIST.**

If they will serve no other Lord,
Then let it stand upon record,
Against their souls, that they refus’d
My wages, and my grace abus’d.
Remember this when they shall see
All turn’d to ashes that’s in thee.

**ANOTHER.**

NoNE will deny but those are blessed pains
Which are attended with the richest gains.
Grant this, and then most clearly ’tis infer’d,
Soul-work to all deserves to be preferr’d.
This is an unknown trade: O who can count
To what the gains of godliness amount?
For one poor shilling, O what risks some run?
Some toiling as i’ th’ fire, from sun to sun.
Whereas one hour spent with God brings in
Such heavenly treasures, that poor souls have bee
Enrich’d for ever. Even as you see
A prince’s favourite, upon the knee,
Can in an hour’s time more wealth obtain,
Than all your lives by labour you can gain.
THE HEAVENLY USE OF EARTHY THINGS.

The difference 'twixt the one, and th' other's best
By such a simile as this, exprest:
As in a summer's day you often see
The wanton butterfly, and painful bee;
On fragrant flowers fix, whence one doth strive
To bear his precious burden to the hive;
The other's pains no profit with it brings,
His time is spent in painting of his wings.
When winter comes, the bee hath full supplies,
The other creeps into an hole, and dies.
Like different events shall be betwixt
The painful saint, and lazy notionist.

CHAP. III.

Upon the cheerfulness of the Husbandman.

The plowman sings, and whistles, though he sweat,
Shall Christians droop, because their work is great;

OBSERVATION.

THOUGH the labours of the husbandman are very great
Toilsome, yet with what cheerfulness do they go through them?
It is very delightful to hear the melody they make, by whistling,
They follow the plow; yea, the very horses have their bells, which
Make a pleasant noise. Horses (saith Mr. Fuller) will do the

for a whistle than a whip; and their bells do, as it were, gingle at

their weariness. I have been often delighted with this country

music, whereby they sweeten their hard labours with an inner

pleasure, and verify the saying of the poet:

Tempus in agrorum cultu consumere dulce est. Ovid.
Altho' they plow from morning until night,
Time steals away with pleasure and delight.

APPLICATION.

BUT how much greater cause have the people of God to add
Themselves unto his work with all cheerfulness of spirit? And
Indeed, so far as the heart is spiritual, it delights in its duties.
True, the work of a Christian is painful, and much more spent


them, Psal. cxix. 14. "I have rejoiced in the way of thy time, as much as in all riches." And by the promises that such, Psal. cxxxviii. 5. "Yea, they sing in the ways for great is the glory of the Lord." And again, "Ye a song as in the night, when an holy solemnity is keeper ness of heart, as when one goeth with a pipe, to a mountain of the Lord, to the Mighty One of Israel. 29.

And, lastly, by the many commands, whereby joy in the Lord is made the duty of the saints. "Rejoice in the righteous, for praise is comely for the upright," Psal. cxv. 1. "Rejoice, and again I say, rejoice," Phil. iv. 4. when command is doubled, yea, not only simple rejoicing, but the gree of that duty comes within the command. Psal. cxvi. 9. "Shout for joy all ye that are upright in heart." And I 29. they are bid to leap for joy, when about the difficult their work. And that you may see there is a sufficient it, and that it is not like the mad mirth of sinners, be consider,

1st, The nature of the work about which they are engaged is the most excellent and heavenly employment that ever acquaint with. O what a ravishing and delightful to walk with God! And yet by this, the whole work of a expressed, Gen. xvii. 1. Can any life compare with this? Can they be chill that walk in the sun-shine? abide in the fountain of all delights; and walk with him is the God of all comfort, 2 Cor. i. 3. "In whose pres fulness of joy," Psal. xvi. 11. O what an angelic Happy Christian then live?

Or, 2dly, If we consider the variety of spiritual ex. Varietas delectat. Change of employment takes off the of labour. Variety of voices pleases the ear, variety of lights the eye, the same meat prepared several ways, ple late more, and clogs it less. But oll the variety of choice with God entertains his people in a Sabbath! as the way sacraments, &c. Isa. lvi. 13. If thou call the Sabbath or, as Tremellius renders it, thy delicate things. "My David) shall be satisfied as with marrow and fatness;" 3dly, or lastly, If we consider the suitableness of this generate soul. Is it any pain for a bird to fly? Or a fish? Is the eye tired with beautiful objects? Or the ear with sounds? A little can a spiritual soul be weary with a
loveliness of Jesus Christ. The sight of your thriving flocks, flourishing fields, cannot yield you that pleasure which an up提升

"They that are after the flesh, (saith the apostle, Rom. viii. 7) mind the things of the flesh, and they that are after the Spirit things of the Spirit." But then look how much heavenly objects transcend earthly ones, and how much the soul is more capable of delight in those objects, than the gross and duller senses are in these, so much soth the pleasure arising from duty excel all sensitive lights on earth.

REFLECTIONS.

How am I cast and condemnèd by this, may I say, who never enjoyed this spiritual delight in holy duties! When I am about my earthly employments, I can go on unweary'dly from day to day; all the way is down-hill to my nature, and the wheels of my affections oiled with carnal delight, run so fast, that they have need most of trigging. Here I rather need the curb than the spur. Our fleet and nimble are my spirits in these their pursuits! but O were I slug am I in religious duties! sure if my heart were renewed in grace, I should delight in the law of God, Rom. vii. 22. As the world is alive in their ways, every creature enjoys his proper pleasure and is there no delight to be found in the paths of holiness? Is peaceliness only a dry root that bears no pleasant fruits? No, there are carnal heart as mine savours them not.

I cannot say but I have found delight in religious duties, but have been only such as rather sprang from the ostentation of gifts and applauds of men than any sweet and real communion I have had with God through them; they have rather proved food and fuel to my poor soul than food to my soul. Like the nightingale, I can sing sweeter when I observe others to listen to me, and be affected with my melody O false, deceitful heart, such delight as this will end in howling! If my spirit right, it would as much delight in retirements for the enjoyment of God, as it doth in those duties that are most exposed to the observation of man. Will such a spring, as this maintain a stream of affections when carnal motives fail? What will thou answer, O my soul! to that question? Job xxvii. 9, 10. "Will he hear his cry when trouble comes upon him? Will he delight..."
The upright heart's reflection.

From all this the upright heart takes to rouse up its delight in God; it expostulateth with itself: Doth not sing amidst his drudging labours, and whistle away his time in the fields; and shall I droop amidst such heavenly employments? My soul, what wantest thou here, to provoke thy delight? Be such an affection as delight in thee, methinks such a delight should excite it. Would this enoble all my services, and make them angels? Would not the blessed face of God in ordinances should excite it. Would this make all my duties Christ-like; that pattern, the more excellent: He delighted to do his will, it was to him meat and drink, Psalm xl. 7. John iii. 32. Yea, it would not only enoble, but facilitate all my duties. Be to me as wings to a bird in flying, or sails to a ship in midsea; tardat uncta rota; oiled wheels run freely: "Or ever my soul made me like the chariots of Amminadib." C. This is my reason (my God) my delight in thee should be so little? To cause my unbelief is so great? Rouse up my delights, contain of pleasure! and let me swim down the stream of duty, into the boundless ocean of those immense delights of thy presence, and at thy right hand for evermore.

THE POEM.

O What a dull, desponding heart is mine! That takes no more delight in things divine. When all the creatures, both in heav'n and earth, Enjoy their pleasures, and are big with mirth. Angels and saints that are before the throne, In ecstasies and raptures every one Perpetually is held; each blessed spirit The purest, highest joys doth there inherit: The saints on earth, in their imperfect state, Those peerless joys, by faith do antedate. To natural men, who savour not this pleasure, Yet bounteous nature doth unlock her treasure Unto them, with this grace of the Holy Spirit.
Yea, birds and beasts, as well as men, enjoy
Their innocent delights: these chirp and play;
The cheerful birds among the branches sing,
And make the neigh'ring groves with music ring:
With various warbling notes they all invite
Our ravish'd ears with pleasure and delight.
The new-fall'n lambs, will in a sun-shine day,
About their feeding dams jump up and play.
Are cisterns sweet? and is the fountain bitter?
Or can the sun be dark when glow-worms glitter?
Have instruments their sweet, melodious airs?
All creatures their delights; and saints not theirs?
Yea, theirs transcend these sensual ones as far
As noon-day Phoebus doth a twinkling star.
Why droop I then, may any creature have
A life like mine for pleasure? Who e'er gave
The like encouragement that Christ hath given,
To do his will on earth, as 'tis in heaven?

CHAP. IV.

Upon the due Quality of Arable Land.

_Corn land must neither be too fat, nor poor;
The middle state suits best with Christians, sure._

_Observation._

_Husbandmen_ find, by experience, that their arable land
may be dressed too much, as well as too little; if the soil be of
rank, the seed shoots up so much into the stalk, that it seldom
well; and if too thin and poor, it wants its due nutriment, and can
not to perfection. Therefore their care is, to keep it in heart, not
to over-dress, or under-dress it. The end of all their cost
pains about it is fruit; and therefore reason tells them, that such a sub-
and temperament of it, as best fits it for fruit, is best both for it

Application.

And doth not spiritual experience, teach Christians that a me
dition, as a suit is to the body that sits close and neat, short, nor too long: we cannot desire a better condition in this. This was it that wise Agur requested of God, Prov. xxi, 1, 2, "Give me neither poverty nor riches, but feed me with bread sufficient for me, lest I be full and deny thee, and say, 'Lord? Or lest I be poor and steal, and take the name of the Lord in vain." Against both he prays equally, not absolutely, as it has been his sin; but, comparatively, and submissively to the will of God, for he had rather, if God see it fit to avoid both of these extremes, he might have the one or other; but what would he have then? Why, food convenient. According to the Hebrew, give me my prey or statute-bread, a metaphor from birds which fly up and down to prey for what they get; and what they get they distribute among them; they do not more than enough to preserve their lives, but not more than enough to order in the nest. Such a proportion Agur desired, and why he desired it is drawn from the danger of both extremes, measured like a wise Christian, the convenience or inconvenience of his estate in the world, by its suitableness or unsuitableness of his being, which is the service of his God. He acquires true excellence of his life to consist in its reference and the glory of his God; and he who could not see how a redundant great a penury of earthly comforts could fit him for that idle estate, equally removed from both extremes, best fits it. And this was all that good Jacob, who was led by the hand of God, looked at, Gen. xxviii. 20, "And Jacob vowed a vow, saying, 'if God will be with me, and keep me in the way that I go, and give me bread to eat, and raiment to put on, so that it may be well with me, if God will provide me a table in the land, because I have provided him a place,' then shall the Lord my strength and my goad, and I will give him a blessing in the land. Poor Jacob, he desires no great matters in the world, nothing will satisfy him; in spiritual matters his desires are not; he is the most greedy and unsatisfied man in the world; but in the matters of this life, if he can get from God a quam, a morsel of meat and a mouthful of water, he is the richest Cæsarius, or Crassus upon earth. Cibus divitae Christianorum; meat and drink are the riches of Divitiae sunt ad legem naturae composita paupertas, says, Atticus; riches are such a poverty, or mediocrity, as is for nature's uses; and such a state is best accommodates condition, and to the desires of a saint.

1. To his condition, for what is a saint but a stranger upon earth, a man in a strange country travelling here. David professed himself, Psal. xix. 12, "I am a stranger and a sojourner, as all my fathers were, and of the same company with them: their habitation is the wilderness."
THE HEAVENLY USE OF EARTHY THINGS.

2. It suits best with his desires, I mean his regular and advancing desires. For.

1. A gracious soul earnestly desires a free condition in the world, as he is sensible he hath much work to do, a race to run, and is apt to be clogged, or have his foot in the snare of the cares or pleasures of this life. He knows that fulness exposes to wantonness and insatiable desires. As it is the misery of the poor to be neglected of men, so it is the desire of affections. The heart of a Christian, like the moon, commonly suffers an eclipse when it is at the full, and that by the interposition of the earth.

It was Solomon's fulness that drew out and dissolved his spirit, and brought him to such a low ebb in spirituals, that it remains a question with some, Whether he ever recovered it to his dying hour? As it is the misery of the poor to be neglected of men, so it is the misery of the rich to neglect God. Who can be poorer than to love the world and love it? Or richer, than to enjoy but little of it, and live above it?

And on the other side, extreme poverty is no less exposed to storms and tempests, that it remains a question with some, Whether he ever recovered it to his dying hour? As it is the misery of the poor to be neglected of men, so it is the misery of the rich to neglect God. Who can be poorer than to love the world and love it? Or richer, than to enjoy but little of it, and live above it?

2. A gracious person desires no more but a competency, because there is most of God's love and care discovered in giving in our daily bread, by a daily providence. It is betwixt such a condition, a fulness of creature-provisions in our land, as it was betwixt Egypt and Canaan; Egypt was watered with the flood from the river Nile, and little of God was seen in that mercy; but Canaan depended on the dews and showers of heaven? and so every shower of rain was a refreshing shower to their souls, as well as bodies. Most men have a stock of creature-comforts in their hands, look upon them as coming in an ordinary, natural course, and see very little of God in their mercies. Pope Adrian built a college at Louvain, and caused this inscription to be written in letters of gold on the gates there:

Trajectum plantavit, Louvanium rigavit, Caesar dedit incrementum.

(i.e.) Utrecht planted me, Louvain watered me, and Caesar gave me the increase. One to reproach his folly wrote underneath, Hic nihil fecit; here God did nothing. Carnal men sow, and reap, eat, and look no further.

But now, when a man sees his mercies come in by the special
in which he receives it, because it comes (be it never so slight) as a covenant mercy to him. "He hath given breath that fear him, he is ever mindful of his covenant," Luther, who made many a meal upon a broiled herring, say, Mendicato pane hic vivamus, annon hoc pulchre sae quod pascimur pane cum angelis et vita aeterna, Christo et tie: Let us be content with coarse fare here, have we not that came down from heaven? Do we not feed with angelic instance of the sweetness of such mercies is given us, divine of our own, Mr. Isaac Ambrose, * For my own he) however the Lord hath seen cause to give me but tance of outward things, for which I bless his name, income thereof, I have many times observed so much of providence, that thereby they have been very much swe my heart hath been raised to admire his grace. When e an hard dispensation (which I judge not meet to ment I suffered with inward peace conscientiously) all stream supplies being stopt, the waters of relief for myself anc run low. I went to bed with some staggerings and d the fountain's letting out itself for our refreshing; b awake in the morning, a letter was brought to my bed was signed by a choice friend, Mr. Anthony Ash, who some unexpected breakings out of God's goodness for These are some of his lines,—Your God, who hath an heart thankfully to record your experiences of his good renew experiences for your encouragement. Now I one which will raise your spirit towards the God of your Whereupon he sweetly concludes, 'One morsel of God' (especially if it come unexpected, and upon prayer, when most) will be more sweet to a spiritual relish, than all joys were. Many mercies come unasked for, and they require the, but when mercies come in upon prayer, and as a return their sweetness more than doubles; for now it is both sing upon his own institution, and a seal set to his prom Psal. lxvi. 16, 17. Doubtless Hannah found more com Samuel, and Leah in her Naphtali, the one being ask and the other wrestled for with God, (as their names in mothers ordinarily do in their children.

REFLECTIONS.
God's people have subjected all their creature-enjoyments to religion so appositely, O my soul, thou hast subjected religion to thy worldly interest and designs. Instead of eating and drinking to serve God, have served God that I might eat and drink; yea, I have not acted below religion, but below reason also; for reason dictates plainly, that the means must never be more excellent than the end. Wretch that I am, to make religion a slave to my lust, a stirrup to advancement, an artifice to carry on my carnal designs; verily have my reward; and this is all the good I am ever like to get by

And no less should the worldling tremble, to consider how he cast off the duties of religion, made them stand aside, and give place to the world. Instead of desiring so much only as might make him serviceable to God, he thrusts aside the service of God to get as much of the world as he can, who is so far from making godliness the end of creature-comforts, that he rather looks upon it as an obstacle and hindrance to them. May not the very heathens make me blush? Could Aristotle deliver this as a true rule to posterity, to make religion our first, and chief care? Could Aristippus say, He would rather neglect his means than his mind! his farm than his soul? What, the very Mahometans, how urgent soever their business be, lay aside five times in the day to pray? Yea, it is common to a professing among the very Papists, that mass and meat hinder no man; yet I, that profess myself a Christian, thrust out duty for every trifle. O wretched soul! how hath the god of this world blinded my eyes? Can the world indeed do that for me that Christ can not? Hath it ever proved true to them that trusted it, and doanted of it? Hath it not at last turned them off, as men turn off a sumpter-horse at night, that hath been a drudge to carry their gold and silver to them all day, and at last is turned out with an empty belly, and galled back? O how righteous will that sentence of God be! God serveth the gods whom thou hast served.

And may not many gracious hearts turn in upon themselves with shame and sorrow, to consider how unsatisfied they have been in that condition, that others have preferred and esteemed as the greatest of all outward mercies? I have indeed been fed with food convenient, but not contented? how hath mine heart been tortured from day to day with anxious thoughts, what I shall eat and drink, and wherewith I mine shall be clothed? I pretend indeed that I care but for a contents of the world, but sure I am, my cares about it have been but a sumptuous usage.
sation a home-dweller. Erasmus said he desired home
no more than a weary horse doth a heavy cloak-back.
not account him a fool that would victual his ship as
the channel to France, as if she were bound for there;
Alas! it will be but a little while, and then there we
need of any of these things. It is sad, that a soul which
door of eternity, should be perplexing itself about food.

Quest. 2. Which of all the saints hast thou known that
for much of the world? It hath been some men’s utter
God suffer men to be their own carvers, but they
fingers. ‘To give riches and pleasure to an evil man (s
is but to give wine to one that hath a fever.’ Where
want, there is usually much wantonness. What a sad
Pius Quintus. When I was in a low condition, said he
comfortable hopes of my salvation; but when I came
al, I greatly doubted of it: But Since I came to the
have no hope at all. Though this poor, undone wrote
out, and others keep it in; yet, doubtless, he hath my
fellows in the world that might say as much, would tell
the truth.

And even God’s own people, though the world hath
them out of heaven, yet it hath sorely clogged them in
ther. Many that have been very humble, holy, and
low condition, have suffered a sad ebb in a full condition.
cold blast have they felt coming from the cares and of
life, to chill both their graces, and comforts! It had
some of God’s people, if they had never known what
meant.

Quest. 3. Is not this a sad symptom of a declining soul
be so hot, eager, and anxious about the superfluous trif
Thinkst thou, O my soul? that one who walks in the
glory above, and maintains a conversation in heaven
taken with these vanities? Do not the visions of God very
splendour of the creature! It was the opinion of some
men, that the reason why Adam in paradise was not
nakedness, was because he was wholly taken up in corp
God. But this is certain, lively and sweet communica
gle blunts and dulls the edge of the affections to earthly
canst thou be satisfied, my soul, with such gains as
with such spiritual losses?

Quest. 4. To wanderer, is it not dishonourable to G
unbecoming a thing is it in me to live and act as I have done! 
me henceforth learn to measure and estimate my condition, rather 
its usefulness to God, than its content and ease to my flesh.

THE POEM.

If fruit and service be indeed the end
To which my being and redemption tend,
Reason concludes that state of all the rest,
Which is most serviceable, to be best.
And such a state experience shews to lie
'Twixt fulness and a pinching poverty.
This golden mean is worth a golden mine;
He that hath this should be ashamed to whine.
The full-fed Christian, like the ox i' th' stall,
Is no way fit to work, or plow withal.
And penury, like Pharaoh's leaner kine,
Devours the fattest portions of our time.
That man with whom this earthly pleasure's found,
Or in whose heart those anxious cares abound;
And yet can walk by scripture-rule, and line,
Will need a better head and heart than mine;
A single staff the traveller may find,
Of use and service; but if you should bind
A bundle of them to his back, they'll make
Him slack his pace and cry, my shoulders ach.
I am a traveller, this world's my way,
A single staff may be of use to stay
My feeble body, if it do not crack
By too hard leaning on it; but my back
Will bear no more: Alas! I soon shall tire,
And more than one I cannot well desire.
Lord, to prescribe to thee becomes me not,
I rather do submit unto my lot.
But yet let condescending grace admit
Thy servant's suit this once, and this is it:
The staff of bread convenient let me have,
And manage it discreetly; so, 'twill save
Thy feeble servant from the mire and dirt.
But more or less than this may do me hurt.
Or if thou say, thy servant shall have none,
Upon the Improvement of bad Ground

Spent barren land you can restore, and nour
Decayed Christians God can cause to flourish.

OBSERVATION.

WHERE land is spent out by tillage for want of re
careful husbandman hath many ways to recover and heart again. He lets it lie fallow, to give it rest, and the
itself: carries out to his sand, lime, and compost, to
quicken it again; and in pasture and meadow ground
it, (if possible) with a current of water, or the float of the
a fall of rain, which is to the earth as a spring of new bes
sumptive body. He cuts down and kills the weeds that
and causes them to make restitution of what they had
from it, by rotting up the place where they grew. Are they to recover it, when it is spent, as an honest pl
his patient in a languishing condition; for he knows be as grateful to him, and fully requite his care and co

APPLICATION.

As man's, so God's husbandry is sometimes out of ye
yielding too many crops, but too few. The mystical
hath some fields, (I mean particular societies and perso
once fragrant and fruitful like a field) which God had are now decayed and grown barren; whose gleanings were more than their vintage now; the things that are ready to die, Rev. iii. 3. It is possible, yea, too con
scious souls to be reduced to a very low ebb, both of grace
forts; how low I will not say. Our British divines gr
ace indeed cannot be totally intermitted, nor finally los
may be an omission of the act, though not an omission of
The act may be perverted, though the faith cannot be su
may be shaken in, though not shaken out: Its fruits may
its sap lies hid in the root. They demerit the loss of the but lose it not effectively; the effect of justification may b
but the state of the justified cannot be dissolved *

* But in it is says that, like Paul, both have wrapped
"who shall separate me from the love of Christ?" may, at another time lie mourning, as at the gates of death, crying, "O wretched man that I am, who shall deliver me from the body of death?" One that hath walked in sweet communion with God, sunning himself in the light of his countenance, may after while walk in darkness, and see no light," Isa. 1. 10. He that hath an anchor within the veil, and rode securely in the peaceful harbour of assurance, may seem to feel his anchor of hope come home to him, and go a-drift into the stormy ocean again, crying with the church Lam. iii. 18. "My hope is perished from the Lord." His calm clear air may be overcast and clouded, yea, filled with storms and tempests, lightnings and thunders; his graces, like under-ground flowers in the winter, may all disappear, and hide their beautiful heads.

To God he may say, I am cast out of thy sight. I know thou canst do much, but wilt thou shew wonders to the dead?

To the promises he may say, you are sweet things indeed, what have I to do with you? I could once, indeed, rejoice in them as my portion; but now I doubt I grasped a shadow, a fancy instead of you.

To saints he may say, turn away from me, labour not to comfort me, O do not spill your precious ointment of consolation upon my head; for what have I to do with comfort? To former experiences he may say in his haste, you are all liars. To the light of God's countenance he may say, farewell sweet light, I shall behold thee no more. To Satan he may say, O mine enemy, thou hast at last prevailed against me, thou art stronger than I, and hast overcome. To death and ordinances, he may say, Where is the sweetness I once found in you? You were once sweeter to me than the honey-comb; but no, as tasteless as the white of an egg. O sad relapse! deplorable change quantum mutatus ab illo?

But will God leave his poor creatures helpless, in such a case as this? Shall their leaf fall, their branches wither, their joy, life, their hearts depart? Will he see their graces fainting, hopes grasping, the new creature panting, the things that are in the body ready to die, and will he not regard it? Yes; "there is hope, a tree if it be cut down, and the root thereof wax old in the earth, yet by the scent of water it will bud, and bring forth boughs and leaves," plant," Job xiv. 8, 9. This poor declined soul, as sad as it sinks, the gates of hell, may rouse up itself at last, and say to Satan, stands triumphing over him, "Rejoice not over me, O mine enemy,
"not die, but live, and declare the works of the Lord\textsuperscript{7} say to the promises, You are the true and faithful say, My unbelief did bely you; I said in my haste you would eat my words, I am ashamed of my folly. Surely, O Lord, yet hope in thine end, thou mayest be restored, Psal. x. 15, mayest yet recover thy verdure, and thy dew be as the dew for,

1. Is he not thy father, and a father full of compassion? bowels? And can a father stand by his dying-child, see his fits, hear his melting groans, and pity-begging looks, and him, especially having restoratives by him, that can do 

"As a father pities his own children, so will thy God. " Psal. ciii. 12, 13. " He will spare thee as a father that is his own son that serves him," Mal. iii. 17. Hark, how he yearn! "I have surely heard Ephraim bemoaning himself: "Ephraim my dear son? Is he not a pleasant child? "spake against him, I do earnestly remember him still, "have mercy on him," Jer. xxxi. 20.

2. Doth he not know thy life would be altogether use if he should not restore thee? What service art thou due to him, in such a condition? "Thy days will consume whilst thy heart is smitten and withered like grass," 1 Th. Thy months will be months of vanity, they will fly away no good, Job vii. 3. If he will but quicken thee again, mayest call upon his name, Psal. lxxx. 18. but in a dying condition thou art no more fit for any work of a sick man is for manual labours; and surely he hath more precious and excellent graces of the Spirit within thee, than they were planted there for fruit and service, and therefore less, he will revive thee again.

3. Yea, doth thou not think he sees thine inabiliy to condition long? He knows "thy spirit would fail before the soul which he hath made;" Isa. lvii. 16. David much in the like condition, Psal. cxlii. 7, 8. "Hear me, "O Lord, for my spirit faileth; hide not thy face from "be like unto those that go down into the pit:" q. d. haste, and recover my languishing soul; otherwise, we hast now a sick child, thou wilt shortly have a dead child.

And in like manner Job expostulated with him, Job xi. 11, 12. " My grief is heavier than the sand of the sea, my "swallowed up, for the arrows of the Almighty are wit
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He will not stir up all his wrath, for he remembers thou art dust, a wind that passeth away, and cometh not again, Psal. lxxxvii. 38, 39. He hath ways enough to do it; if he do but unroll his blessed face, and make it shine again upon thee, thou art saved. Psal. lxx. 3. The manifestations of his love, will be to thy soul showers to the parched grass; thy soul, that now droops, and has the wing, shall then revive and leap for joy, Isa. lxi. 1. a new shall come upon thy graces, they shall bud again, and blossoms rose. If he do but send a spring of auxiliary grace into thy soul to actuate the dull habits of inherent grace, the work is done; and shalt thou return to thy first works, Rev. ii. 4, 5. and sing, as in the days of thy youth.

REFLECTIONS.

O this is my very case, saith many a poor Christian; thus my tongue languishes and droops from day to day. It is good news indeed, that God both can and will restore my soul; but sad that I should ever go into such a state; how unlike am I to what I once was! Surely the old men wept when they saw how short the second temple was of the glory of the first; so may I sit down and weep bitterly; and consider how much my first love and first duties excelled the present. For,

1. Is my heart so much in heaven now, as it was wont to be?

Say, O my soul! Dost thou not remember, when, like the beloved disciple, thou laidst in Jesus's bosom, how didst thou sweeten communion with him? How restless and impatient wast thou in his absence! divine workings were to thee as the hell of hell; what a burden was the world to me in those days! Had it not been for conscience of duty, I could have been willing to let all lie, that communion with Christ might suffer no interruption. When I awaked in the night, how was the darkness enlightened by the heavenly glimpses of countenance of my God upon me? How did his company show to those hours, and beguile the tediousness of the night? O my soul, speak thy experience; Is it now as it was then? No, these days past and gone, and thou art become much a stranger to that heavenly life. Art thou able with truth to deny this charge? When occasion pass by those places, which were once to me as Jacob's Bethel to him; I sigh at the remembrance of former passages betwixt me and heaven there, and say with Job, chap. xxix. "O that it were with me as in months past, as in the days when God preserved me, when"
"When I remember these things my soul is poured out in tears.

2. Is thy obedience to the commands of Christ a duty, as free and cheerful as they were wont to be? Do thy soul, the times when thou wast borne down the stairs every duty. If the Spirit did but whisper to thee, say, "Will I seek," Psal. xxvii. 8. If God had any words of comfort, how readily did I offer my service? Here am I, Lord. My soul made me like the chariots of Amminadib; love of my affections, and "his commandments were no more," John v. 3. Non tardat uncta rota. There were no such excuses and delays as now, such was my love to Christ, and delight to do his will. I could no more keep back myself from duty, than was carried away in a crowd.

Or, lastly, tell me, O my soul, dost thou bemoan thyself so tenderly for sin, and for grieving the Holy Spirit of God, when formerly I had been tempted, how was I wont to do? When formerly I had fallen by temptation, how was I wont to lie in tears at the feet of my Lord and God of Israel? How did I hasten to my closet, and "up unto the face," how did my spirit echo to his calls? saying, "The Lord will I seek," Psal. xxvii. 8. If God had any words of comfort, how readily did I offer my service? Here am I, Lord. My soul, like that of Ezra, chap. ix. 6. "O my God, I am ashamed, and blush to lift up my face before thee." How did I sigh and weep before the face of Ephraim, smite upon my thigh, saying, "What have I done to my soul! how didst thou work, strive, and cast about thyself again? Hast thou forgotten how thou wouldst look up and sigh bitterly? Ah! what a God have I profaned, and love and goodness have I abused? Sometimes look upon me as I am, and see how I have sinned against myself. Ah! what motions did I withstand? what a good Spirit was never have borne it, had thine heart been as stupid then as now; if ever a poor soul had reason to discontinue tears for its sad relapses, I have.

2. But yet mourn not, O my soul, as one without hope, "There is hope in Israel," Psal. xxvii. 14. As low as thy condition is, it is not a disease that seekest never have borne it, had thine heart been as stupid less then as now; if ever a poor soul had reason to discontinue tears for its sad relapses, I have.

A supporting reflection.

Many a man that hath been stretched out for dead again, and lived many a comfortable day in the world that hath cast both leaf and fruit, by the skill of a prudent man, hath recovered again, and been made both flourishing. Is it not easier, thinkest thou, to recover a lang
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"turn to the days of my youth," Job xxxiii. 22. Though I flourish, and much of my fruit too be gone; and I am a withered tree; yet as long as the root of the matter is in me, there is no hope of such a poor, decayed, withered tree, than of the hypothesis that wants such a root in all his glory and bravery. His sun is set, and never rise again; but I live in expectation of a sweet morning after this dark night.

Rouse up, therefore, O my soul, set thy soul a work on Christ's quickening grace, for he hath life in himself, and quickens whom he will, John vii. 38. Stir up that little which remaineth, thou hast not seen lively flames proceed from glimmering and dying sparks, when carefully collected and blown up? amongst the most lively and quickening Christians; "as iron sharpeneth iron, so will these set an edge upon thy dull affections," Prov. xxvii. 17. Acts xviii. 15. But, above all, cry mightily to the Lord for quickening; he will not despise thy cry. The moans of a distressed child work upon the bowels of a tender father. And be careful to keep within thy view the great things of eternity, which are reserved to be revealed; live in the believing and serious contemplation of them, and be dead if thou canst. It is true, thou hast reason enough from thy condition, to be for ever humbled, but no reason at all from thy God to be in the least discouraged.

THE POEM.

THOU art the Husbandman, and I
A worthless plot of husbandry,
Whom special love did, N'ertheless,
Divide from nature's wilderness.
Then did the sun-shine of thy face,
And sweet illapses of thy grace,
Like April showers, and warming gleams,
Distil its dews, reflect its beams.
My dead affections then were green,
And hopeful buds on them were seen;
These into duties soon were turn'd,
In which my heart within me burn'd.
O halcyon days! thrice happy state!
Each place was Bethel, heaven's gate!
What sweet discourse, what heavenly talk,
Whilst with thee I did daily walk!
My fragrant branches blasted be,
No fruits like those that I can see.
Some canker-worm lies at my root,
Which fades my leaves, destroys my fruit.
My soul is banish'd from thy sight,
For this it mourneth day and night.
Yet why dost thou desponding lie?
With Jonah cast a backward eye.
Sure in thy God help may be had,
There's precious balm in Gilead.
That God that made me spring at first,
When I was barren and accurs'd,
Can much more easily restore
My soul to what it was before;
'Twas Heman's, Job's, and David's case,
Yet all recovered were by grace.
A word, a smile on my poor soul,
Will make it perfect, sound, and whole.
A glance of thine hath soon dissolv'd
A soul in sin and grief involv'd.
Lord, if thou canst not work the cure,
I am contented to endure.

CHAP. VI.

Upon the incurableness of some bad Grounds.

No skill can mend the miry ground; and so
Some souls the gospel leaves as past a cure.

Observation.

Although the industry and skill of the husbandman
make some ground that was useless and bad, good for
pasture, and improve that which was barren; and by
pains make one acre worth ten: yet such is the nature
of or miry ground, where the water stands, and there
is no way to cleanse it, that it can never be made fruitful. The

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APPLICATION.

MANY also, there are, under the gospel, who are given over by God to judicial blindness, hardness of heart, a reprobate soul and perpetual barrenness; so that how excellent soever the means are which they enjoy, and how efficacious soever to the converse edification, and salvation of others; yet they shall never do the souls good. Ezek. xlvii. 9, 11. "Every thing wheresoever the river comes shall live, but the miry places thereof, and the marshy thereof shall never be healed, but be given to salt," i. e. given to an obstinate and everlasting barrenness. Compare Deut. ix. viii. 14.

By these waters, saith the judicious Mr. Strong *, understands the doctrine of the gospel; as Rev. xxi. 2. a river of water of life, clear as crystal: Hic fluvius est uberrima doctrina Christi, saith Brightman. This river is the most fruitful doctrine of Christ: these waters do not heal the miry, marshy places; i. e. men that are unfutitually under ordinances, who are compared to miry, marshy places, in three respects:

(1.) In miry places the water hath not free passage, but stagnates and settles there. So it is with these barren souls; therefore the apostle prays, that the gospel may run, and be glorified, 2 Thess. iii. 1. The word is said to run, when it meets with no stop, Cum libera propagatur, when it is freely propagated, and runs through the way man; when it meets with no stop, either in the mouth of the speaker, or hearts of the hearers, as it doth in these.

(2.) In a miry place the earth and water are mixed together; the mixture makes mire. So when the truths of God do mix with the corruptions of men, that they either hold some truths, and yet live in their lusts; or else when men do make use of the truths of God to justify and plead for their sins. Or,

(3.) When, as in a miry place, the longer the water stands in the worse it grows; so the longer men abide under ordinances, the more filthy and polluted they grow. These are the miry places that cannot be healed, their disease is incurable, desperate.

O this is a sad case! and yet very common; many persons are given over as incorrigible, and hopeless; Rev. xxii. 11. "Let him that is filthy be filthy still." Jer. vi. 29. "Reprobate silver shall men call them, for the Lord hath rejected them." Isa. vi. 10, "Go make the heart of this people fat, their ears dull, &c.

Christ executes, by the gospel, that curse upon many souls, which he denounced against the fig-tree, Mat. xxvii. 19. "Let no fruit grow upon the branch thereof forever," and immediately the fig-tree wither.

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a bad heart, (saith one) but it is the depth of woe that never shall be made better. To be barren under a sore judgment, but to have that *pertinax sterilitas*, a barrenness; this is to be twice dead, and plucked up by Jude speaks.

And to shew you the woful and miserable state and men, let the following particulars be weighed.

(1.) It is a stroke at the soul itself, an inward spirit and by how much the more inward and spiritual any judgment is, so much the more dreadful and lamentable. As so the best mercies, so soul-judgments are the saddest of all. If it were but a temporal stroke upon the body, the lost ear, a hand, a foot, though in itself it would be a con

Yet it were nothing to this. Omnia Deus dedit duplici sostom, speaking of bodily members; God hath given members, two eyes, if one be lost, the other supplies; hands, two ears, two feet, that the failing of one may be the help of the other: *animam vero unam*, but one perish, there is no other to supply its loss. "The "heathen *, is the man; that which is seen, is not the apostle calls the body a vile body, Phil. iii. 21. and so it with the soul; and Daniel calls it the sheath, which temptible thing to the sword which is in it. Oh! it was that many bodies perish, than one soul; that every made the seat and subject of the most exquisite torture judgment should fall upon the soul.

(2.) It is the severest stroke God can inflict upon the life to give it up to barrenness; because it cuts off all means, nothing can be a blessing to him. From the dead, if angels should descend from heaven to him, there is no hope of him. If God shut up a man, with his hand, Job xii. 14. As there was none found in heaven or earth open the seals of that book, Rev. v. 5. so is there no hand of the most able and skilful ministry, those seals, blindness, and unbelief, thus impressed upon the spirit, so locks up, mercy will never let out. This is that which the Anathema Maranatha, 1 Cor. xvi. 22. which is the curse in all the book of God, accursed till the Lord comes.

(3.) It is the most indiscernable stroke to themselves and by that so much the more desperate. Hence then poured out upon them the spirit of slumber, Isa. xxi.
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stupefactive ingredients, which casts a man into such a deep sleep that do what you will to him, he feels, he knows it not. "Men their eyes heavy, and their ears dull; lest they should see, hear, and be converted," Isa. vi. 9, 10. This is the heart that repent which is spoken of, Rom. ii. 5. For men are not sensible all of this judgment, they do not in the least suspect it, and their misery. Though they be cursed trees, which shall never bear any fruit to life, yet many times they bear abundance of other and pleasant fruits to the eye, excellent gifts, and rare endowments and these deceive and undo them. Mat. vii. 22. "We have phised in thy name;" this makes the wound desperate, that there is no finding of it, no probe to search it.

(4.) It is a stroke that cuts off from the soul all the comforts and sweetness of religion. A man may pray, hear, and confer, but those duties are dry stalks to him, which yield no meat, no solid substantial nutriment; some common touches upon the affections may sometimes find in duty, the melting voice or rhetoric of the preacher may perhaps strike his natural affections, as another tragic story pathetically delivered may do; but to have any real communion with God in ordinances, any discoveries or views of the beauty of the Lord in them, that he cannot have; for these are the spiritual effects and operations of the Spirit, which are always restrained.

God hath said to such, as he did to them, Gen. vi. 3. "Spirit shall no longer strive with them." and then what sweet is there in ordinances? What is the word, separated from the Spirit, but a dead letter? It is the Spirit that quickens, 2 Cor. iii. 6. Friend, thou must know that the gospel works not like a natural cause upon those that hear it; if so, the effect would always follow unless miraculously stopt and hindered; but it works like a miraculous cause, whose efficacy and success depend upon the arbitrariness of the concurrence of the Spirit with it. "The wind blows where it list; so is very one that is born of the Spirit," John iii. 8. "Of own will begat he us by the word of truth." Ordinances are the pool of Bethesda, which had his healing virtue only when angel moved the waters; but the Spirit never moves savingly upon the waters of ordinances, for its healing of their souls, how many years soever they lie by them; though others feel a divine power in them, yet they shall not. As the men that travelled with Paul, when Christ appeared to him from heaven, they saw the light, but he not the voice which he heard to salvation: So it was with these; see the ministers, hear the words, which are words of salvation, otherwise they are nothing. Covering them in a veil, what a
(5.) It is such a stroke upon the spirit of man, as is such a stroke upon the spirit of his eternal reprobation. It is true, we cannot positively say, he is a reprobate, one that God will never accept of in this life, he is a reprobate, one that God will never accept of; but yet there are some probable marks of it upon the spirit of man in this world, and they are of a trembling consideration. They appear; of which this is one of the saddest, 2 Cor. viii. 8. “But which beareth thorns and briers is rejected nigh unto cursing, whose end is to be burnt.” So some saints in this world have had a prelibation or foretaste of hell, which the scripture calls the earnest of the Spirit precursor of hell, a sign of wrath at the door. We may see it is said of the pale horse in the Revelation, that hell for “a man abide not in me,” (saith Christ, John xv. 6.) he is “a branch, and withered;” which is the very state of cursed souls. And what follows? Why, saith he, men and cast them into the fire, and they are burned. Land vengeance which the gospel executes upon this barren

REFLECTIONS.

1. Well then, blessed be God that made me feel the power of the gospel. O, let God be exalted in the effect of this mercy! That how defective in common gifts, though I have...
but according to the riches of thy mercy. Some little fruit I bring forth, and what it is, is by virtue of my union with Jesus Christ, Rom. vii. 4. And this hath more in it as to my comfort, than all glittering gifts and splendid performances of the most glorious humane creature can yield to him: if I might have my choice (saith one) I would choose and prefer the most despicable and sordid work of a reprobate Christian before all the victories of Alexander, and triumphs of Caesar. Blessed therefore be the Lord, who hath abounded unto me in spiritual blessings, in heavenly places in Christ Jesus.

I cannot remember a sermon as another can, but blessed be God that I am able to favour it, and feel it? that I have an heart to love it; and a will to obey all that God discovers to be my duty.

2. O, then how little cause have I to make my boast of ordinances and glory in my external privileges, who never bear The formal professor's reflection, and not of glorying in these things. It may be while I have been glorifying them, and lifting up my secure heart upon them, the Lord hath been secretly blasting my soul under them, and insensibly executing this horrible curse by them. Shall I boast with Capernaum that I have been lifted up to heaven, since I may with her, at last be cast down to hell? And if so, Lord, what a hell will my hell be? It will be more terrible for Sodom and Gomorrah than for me. It drew tears from the eyes of Christ, when he was looking upon Jerusalem, under the same consideration that I doubt I have cause to look upon my soul, Luke xix. 41. “He wept over it, saying, if thou hadst known “even thou, at least in this thy day, the things which belong to “peace, but now they are hid from thine eyes.” So long have I, a hearer, a professor of the gospel, so many years have I enjoyed its distinguishing ordinances, but have they not been all dry empty things to me; hath not the spirit of formality acted in them? Have not self-ends and worldly respects lain at the bottom of my best duties? Have not my discourses, in communion with self been trade words, speaking what I have learnt, but not felt? So that my condition now, but it would be desperate and irrecoverable, shouldst thou execute this curse upon me.

3. And what may I think of my condition; Lord, I acknowledge my unprofitableness under the means hath been shameful; and this hath made my condition doubtful. I have often trembled for fear, lest my root had been blasted by such a curse? but if so, whence is this trembling? Why am I subject to the same sensible idea of my condition, that I was before I heard the word of Christ? The less frequent, the more I have the more assurance of this.
The laws of men spare for the fruit's sake, and wilt the me also, my God, if there be found in me a blessing in thing.

4. To conclude, what a serious reflection should this every dispenser of the gospel? How should he say when he goes to preach the gospel, I am going to preach that word which is to be a savour of life or death unto these souls; upon how many hearers may the curse of perpetual barrenness be executed? O how should such a thought melt his heart into compassion them, and make him beg, hard, and plead earnestly with a better issue of the gospel than this upon them.

THE POEM.

You that besides your pleasant fruitful fields,
Have useless bogs, and rocky ground that yields
You no advantage, nor doth quit your cost,
But all your pains and charges on them's lost:
Hearken to me, I'll teach you how to get
More profit by them than if they were set
At higher rents than what your tenants pay
For your most fertile lands; and here's the way.

Think when you view them, why the Lord hath chose
These, as the emblem to decipher those
That under gospel-grace grow worse and worse;
For means are fruitless when the Lord doth curse.

Sweet showers descend, the sun his beams reflects
On both alike, but not with like effects.
Observe and see how after the sweet showers
The grass and corn revive: the fragrant flowers
Shoot forth their beauteous heads, the vallies sing,
All fresh and green as in the verdant spring.
But rocks are barren still, and bogs are so;
Where nought but flags, and worthless rushes grow.

Upon these marshy grounds there lies this curse,
The more rain falls, by so much more the worse.

Even so the dews of grace that sweetly fall,
From gospel-clouds, are not alike to all.
The gracious soul doth germinate and bud,
But to the reprobate it doth no good.
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Shall be to him but as the sun and rain
Are to obdurate rocks, fruitless and vain.
Be this your meditation when you walk
By rocks and fenny-grounds thus learn to talk
With your own souls; and let it make you fear
Lest that's your case that is described here.
This is the best improvement you can make
Of such bad ground; good soul I pray thee take
Some pains about them; though they barren be,
Thou seest how they may yield sweet fruits to thee.

CHAP. VII.

Upon the plowing of Corn-land.

The plowman guides his plow with care and skill;
So doth the Spirit in sound conviction still.

OBSERVATION.

It requires not only strength, but much skill and judgment
in order to manage and guide the plow. The Hebrew word ֶלֶשֶׁ which
is translated to "plow," signifies to be intent, as an artificer is about a
precious piece of work. The plow must neither go too shallow
nor too deep in the earth; it must not indent the ground, by making
crooked furrows, nor leap and make baulks in the good ground;
be guided as to a just depth of earth, so to cast the furrow in a straight
line, that the floor or surface of the field may be made plain, as
that puts his hand to the plow, and looks back, is not fit for
the kingdom of heaven." The meaning is, that as he that plows
must have his eyes always forward, to guide and direct his hand
in casting the furrows straight and even; (for his hand will be quite out when his eye is off;) so he that heartily resolves for heaven
must addict himself wholly and intently to the business of religion
and not have his mind entangled with the things of this world, when
he hath left behind him; whereby it appears, that the right manage-
ment of the plow requires as much skill as strength.
much of the wisdom, as well as power of God, is discovered in the work of repentance, and saving contrition is set forth in this metaphor of plowing*. Jer. iv. 3. Hos. x. 12. "Plow the fallow ground"; that is, be convinced, humbled, and hearted for sin. And the resemblance betwixt both these appears in the following particulars.

(1.) It is a hard and difficult work to plow, it is reckoned the painfulest manual labours; it is also a very hard work to convince and humble the heart of a secure, stout, and persistent heart. What Luther saith of a dejected soul, "it is as easy to raise the dead, as to comfort such a one."

I may say of the secure, confident sinner; it is as easy to pierce it with rocks, as to work saving contrition upon such a heart. *pumice aquam*; all the melting language, and earnest proclamations of the gospel, cannot urge such a heart to shed a tear: They are called a heart of stone, Ezek. xxxvi. 26. a firm rock, Acts i. 36. "Shall horses run upon the rock? Will one plow there? Yet when the Lord comes in the power of his Spirit, the rock rend, and yield to the power of the word.

(2.) The plow pierces deep into the bosom of the earth it were, a deep gash or wound in the heart of it. So doth the plow upon the hearts of sinners, he pierces their very soul, and spirit upon the hearts of sinners, he pierces their very soul. Acts ii. 37. "When they heard this they were pierced point blank) to the heart."

"Then the words of "soul and spirit," Heb. iv. 12. It comes upon the conscience piercing dilemmas, and tilts the sword of conviction of their souls, that there is no stanching the blood, no wound, till Christ himself come, and undertake the cure. *teri lethalis arundo*; this barbed arrow cannot be pulled from hearts by any, but the hand that shot it in. Discourse soul about his troubles, and he will tell you, that all the devices he has ever had in this world, loss of estate, health, children, and all else, are but flea-bitings to this; this swallows up all his dilemmas. See how that Christian Niobe, Luke vii. 38. is distresses: "Now deep calleth unto deep at the noise of his wailing."

"when the waves and billows of God go over the soul." Sorrow is deep waters, in which the stoutest and most resolute soul would sink and drown, did not Jesus Christ, and supporting hand, hold it up, and preserve it.

(3.) The plow rends the earth in parts and pieces, where it was united, and makes those parts hang loose, which formerly were knit together. And this is the work of grace upon the heart, when the Lord, through the power of his Spirit, rends the heart loose, and separates that which was knit together. And such should be the work of grace, when we are under the influence of the Spirit. And such should be the work of grace, when we are under the influence of the Spirit.
comparative, though the expression be negative. And this really implies not only acute pain, flesh cannot be rent asunder without a

ghish, nor yet only force and violence; the heart is a stubborn, knotty piece, and will not easily yield; but it also implies a division of parts united. As when a garment, or the earth, or any contiguous body is rent, those parts are separated which formerly cleaved to

ther. Sin and the soul were glued fast together before, there is no parting of them, they would as soon part with their lives, as with their lusts; but now when the heart is rent from them truly, they are also rent from them everlastingly, Ezek. vii. 15, to 19.

(4.) The plow turns up and discovers such things as lay hid in the bosom of the earth before, and were covered under a fair green face, from the eyes of men. Thus when the Lord plows up the heart of a sinner by conviction, then the secrets of his heart are made manifest, 2 Cor. xiv. 24, 25. The most secret and shameful sins will out; for "the word of God is quick and powerful, sharper than a two-edged sword, piercing even to the dividing of the soul and spirit, the joints and marrow, and is a discerner of the thoughts and secret intents of the heart," Heb. iv. 12. It makes theFreewill burn inwardly, so that the soul hath no rest till confession goes to trouble. Fain would the shuffling sinner conceal and cover his shame, but the word follows him through all his sinful secrets, and brings him at last to be his own, both accuser, witness, and judge.

(5.) The work of the plow is but opus ordinabile, a preparation work in order to fruit. Should the husbandman plow his ground ever so often, yet if the seed be not cast in, and quickened, in vain is the harvest expected. Thus conviction also is but a preparation to a farther work upon the soul of a sinner; if it stick there, it goes no farther, it proves but an abortive, or untimely birth. It have gone thus far, and there they have stuck; they have been a field plowed, but not sowed, which is a matter of trembling con
deration; for hereby their sin is greatly aggravated, and their internal misery so much the more increased. O when a poor dastard creature shall have with horror reflect upon himself in hell, How was I once, under such a sermon, to conversion! my sins were in order before me, my conscience awakened, and terrified me with the guilt of them: many purposes and resolves I had then to turn to God, which had they been perfected by answerable execution, never come to this place of torment; but there I stuck, and there my eternal undoing. Many souls have I known so terrified with the guilt of sin, that they have come roaring under hordes of devils to the very doors and gates of hell; and yet I have seen


the showers of rain; then the work goes on sweetly and
never doth the heart so kindly melt, as when the gospel
solve, and the free grace and love of Jesus Christ coat
showering down upon it; then it relents and mourns in
Ezek. xvi. 63. “That thou mayest remember, and be con-
and never open thy mouth any more, because of thy sin.
“I am pacified towards thee for all that thou hast done
was with that poor penitent, Luke vii. 38. when the Lord
discovered to her the superabounding riches of his grace
don of her manifold abominations, her heart melted with
washed the feet of Christ with tears. And indeed, there
is betwixt those of a condemned malefactor, who
consider the misery he is under, and those of a pardoned
that receives his pardon at the foot of the ladder, and in
the mercy and clemency of his gracious prince towards

(7.) The plow kills those rank weeds which grow in
returns them up by the roots, buries and rots them. So
conviction kill sin at the root, makes the soul sick of its
ignation in the heart against it, 2 Cor. vii. 11.
'Aγαπάστρων, there signifies the rising of the stomach
angry even unto sickness; religious wrath is the fiercest
the soul cannot endure sin, it trembles at it. “I find a
conviction, like a surfeit, makes the soul to lothe what it for
and delighted in.

(8.) That field is not well plowed, where the plow
skips over good ground and makes baulks, it must run the
field alike; and that heart is not savagely convicted, which
is spared, and left untouched. Saving conviction extend
sins, not only to sin in general, with this cold confession
ner; but to the particulars of sin, yea, to the particular
aggravations of time, place, manner, occasions, things
have I done; to the sin of nature, as well as practice.
“was shapen in iniquity,” Psal. li. 5. There must be no
any sin; the sparing of one sin, is a sure argument that
truly humbled for any sin. So far is the convinced
studious concealment of a beloved sin, that it weeps over
than over any other actual sin.

(9.) New ground is much more easily plowed, than
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are wrought upon. How many young persons are called to one debarred, inveterate sinner? I do not say but God may call home a soul at the eleventh hour, but I may say of these, compared with others, as Solomon speaks, Eccl. vii. 28. “One man among a thousand have I found,” &c. Few that have long resisted the gospel that come afterwards to feel the saving efficacy thereof.

REFLECTIONS.

1. O grace, for ever to be admired! that God should send forth his word and Spirit to plow up my hard and stony heart, yea, mine, when he hath left so many of more tender, ingenious, sweet, and meek tempers without any culture or means of grace. O blessed godhead’s voice! I have felt thine efficacy, I have experienced thy divine and irresistible power; thou art indeed sharper than two-edged sword, and woundest to the heart; but thy wounds are the wounds of a friend: All the wounds thou hast made in my heart were so many doors opened to let in Christ; all the blows thou gavest my conscience, were but to beat off my soul from sin, which I braced, and had retained to my everlasting ruin, hadst thou not penetrated them and me. O wise and merciful Physician! thou didst indeed bind me with cords of conviction and sorrow, but it was only to cut out that stone in my heart, which had killed me if it had continued there. O how did I struggle and oppose thee, as if thou hadst come with the sword of an enemy, rather than the lance and point of a skilful and tender-hearted physician? Blessed be the day when my sin was discovered and embittered! O happy sorrows, which were prepared for such matchless joys! O blessed hand, which turned my waters into pleasant wine! and after many pangs and sorrow in my soul, didst, at length, bring forth deliverance and peace.

2. But O what a rock of adamant is this heart of mine! that never yet was wounded, and savagely heart’s reflecting voice of the gospel! long have I sat under the word, but when did I feel a relenting pang? O my soul? my stony soul! thou hast got an antidote against repentance, but thou any against hell? Thou canst keep out the sense of sin now art thou able to keep out the terrors of the Lord hereafter? If thou couldst turn a deaf ear to the sentence of Christ in the day of judgment, as easily as thou dost to the entreaties of Christ in the day of grace, it were somewhat; but surely there is no defence against such a fault, as I am finding to my soul with the voice of the gospel.
kened by it, and filled with terrors and tremblings until those troubles have soon worn off again, and my heart (like a moved from the fire) returned to its native coldness. Lest
dismal case am I in? many convictions have I choaked an
which, it may be, shall never more be revived, until thou
against me in judgment. I have been in pangs, and by
nothing but wind; my troubles have wrought no deliver
ther have my lusts fallen before them? My conscience,
been sometimes sick with sin, yea, so sick as to vomit
an external, partial reformation? but then, with the
turned again to my vomit, and now I doubt I am given
heart that cannot repent. O these travelling pains
quickened again! but alas! they are ceased, I am like
escaped, and again recovered, whom the goaler loads
iron. Surely, O my soul! if thy spiritual troubles return
they are but gone back to bring eternal troubles. It is
my soul! as with a man whose bones have been broken,
set; who must, (how terrible soever it appear to him)
pain of breaking and setting them again, if ever he be a
man. O that I might rather chuse to be the object of thy
mercy, than of thy sparing cruelty! if thou plow not up
again by compunction, I know it must be rent in pieces
by desperation.

THE POEM.

THERE's skill in plowing, that the plowman knows
For if too shallow, or too deep he goes,
The seed is either bury'd, or else may
To rooks and daws become an easy prey.
This, as a lively emblem, fitly may
Describe the blessed Spirit's work and way:
Whose work on souls, with this doth symbolize;
Betwixt them both, thus the resemblance lies.
Souls are the soil, conviction is the plow,
God's workmen draw, the Spirit shews them how.
He guides the work, and in good ground doth bless
His workmen's pains, with sweet and fair success.
The heart prepar'd, he scatters in the seed,
Which in its season springs, no fowl nor weed
Shall pick it up, or choak this springing corn,
'Till it be housed in the heavenly barn.
The rest uncover'd lies, which fowls devour.
Alas! their heart was touch'd, but not with pow'r.
The cares and pleasures of this world have drown'd
The seed before it peep'd above the ground.
Some springs indeed, the Scripture saith that some
Do taste the powers of the world to come.
These embryos never come to timely birth,
Because the seed that's sown wants depth of earth.
Turn up, O God, the bottom of my heart;
And to the seed that's sown, do thou impart
Thy choicest blessing. Though I weep and mourn
In this wet seed-time, if I may return
With sheaves of joy; these fully will reward
My pains and sorrows, be they ne'er so hard.

CHAP. VI

Upon the Seed-Corn.

_The choicest wheat is still reserv'd for seed,
But gracious principles are choice indeed._

**OBSERVATION.**

**HUSBANDMEN** are very careful and curious about their seed corn, that it may not only be clean and pure, but the best and most excellent of its kind. Isa. xxviii. 25. "He casteth in the principal wheat." If any be more full and weighty than other, this is reserved for seed. It is usual with husbandmen to pick and less their seed-corn by hand, that they may separate the cockel and danel, and all the lighter and hollow grains from it, wherein they may effect their discretion; for, according to the vigour and goodness of the seed, the fruit and production are like to be.

**APPLICATION.**

The choice and principal seed corn, with which the fields are sowed, after they are prepared for it, doth admirably shadow for those excellent principles of grace infused into the regenerate soul. Their weight and varies the standing stock of the church.
upon it, it must be plowed and sowed, or no fruit can arise. So man, at first, had all the principles of holiness in him; now they must be infused by regeneration, or else his soul, void of holiness as the barren and untilled desert is of rain.

2. The earlier the seed is sown, the better it is root ed to endure the asperities of the winter; so when grace is infused, when nature is sanctified in the bud, grace is the gingly advantaged. It was Timothy’s singular advantage to know the Scriptures from a child.

3. Frosts and snows conduce very much to the well seed, and make it spread and take root much the better. Sanctified afflictions, which usually the people of God meet in their calling, and often in their very seed time. 1 Thess. 2. “you became followers of us and of the Lord, having a word in much affliction.” But if they have fair weather, be sure they shall meet with weather hard enough after x. 32. “But call to remembrance the former days, in ye were illuminated, ye endured a great fight of affliction.”

4. When the seed is cast into the earth, it must be up by the harrow, the use whereof in husbandry, is not a plain floor (as they speak) but to open and let in the bosom of the earth, and there cover it up for its security that would devour it. Thus doth the most wise God, the security of that grace which he at first disseminated of his people. He is as well the finisher as the author of Heb. xii. 2. and of this they may be confident, that he begun a good work in them will perform it unto the end.

The care of God over the graces of his people, is liken of the seed for security.

5. Seed-corn is in its own nature of much more value than other corn; the husbandman casts in the principal principles are the seeds of grace sown in the renewed soul, for it seed of God, 1 John iii. 9. The divine nature, 2 Pet. 1. dram of grace is far beyond all the glory of this world; precious than gold which perishes. 1 Pet. i. 7. “The above rubies, and all that thou canst desire is not to with it,” Prov. iii. 15.

6. There is a great deal of spirit and vigour in a little it be small in bulk, yet it is great in virtue and efficacious habits are also vigorous and efficacious things. Such is that they overcome the world, 1 John v. 4. “What Israel.
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bring forth to God, virtually contained in those habits or seeds of grace. It is strange to consider, that from a mustard-seed, (which Christ saith, is the least of all seeds) should grow such great branches that the birds of the air may build their nests in them. Surely, these heroical and famous acts and achievements of the most renowned believers sprang from small beginnings at first, to that eminent excellency and glory.

8. The fruitfulness of the seed depends upon the sun and rain, which they are quickened, as opened largely in the next chapter. And the principles of grace in us have as necessary a dependence upon the assisting and exciting grace without us. For though it be true, they are immortal seed; yet that is not so much from their own strength as from the promises made to them, and that constant influence from above, by which they are revived and preserved from time to time.

9. The seed is fruitful in some soils more than in others, prospering better and grow faster in some persons than in others. "Your fruit "growth exceedingly," 2 Thes. i. 3. "Whilst the things that "in others are ready to die," Rev. iii. 2. Though no man's heart be naturally a kind soil to grace, yet doubtless grace is more advantaged in some dispositions than in others.

10. And lastly, their agreement, as seed, appears in this, the same corn is scattered into all parts of the field, as proportionally they are equally as may be. So is grace diffused into all the faculties: judgment, will, and all the affections are sowed with these new principles. "The God of peace sanctify you wholly," 1 Thes. v. 24.

And thus you see why principles of grace are called seed. Now in the next place, (which is the second thing promised, and made designed in this chapter) to shew you the choiceness and excellency of these holy principles with which sanctified souls are embellished and adorned; and to convince you that true grace excels all other principles by which other persons are actuated, even as the principal wheel doth the chaff, and refuse stuff. I shall here institute a comparison betwixt grace and the most splendid, common gifts in the world, and its transcendent excellency above them all, will evidently appear in the seven following particulars.

1. The most excellent common gifts come out of the common treasury of God's bounty, and that in a natural way. They are but improvement of a man's natural abilities, (or as one calls them) sparks of nature blown up by the wind of a more benign and liberal education, the principal of them are mentioned under the name of faculties. But grace is the fruit of God's grace, as the other part of that which is commonly called "common gift."
“nor of the will of man, but of God,” John i. 13. In.
they differ from gifts, as the heavenly manna which was
from heaven differs from common bread, which, by pain
try, the earth produces in a natural way.

2. The best natural gifts afford not that sweetness and
comfort to the soul that grace doth; they are but a dry stalk
no meat for a soul to feed on. A man may have an un
full of light, and an heart void of comfort at the same time
is a fountain of purest living streams of peace and cont
8. “Believing, we rejoice with joy unspeakable and fi
light is sown for the righteous, and joy for the upright.
All true pleasures and delights are seminally in grace,
11. They are sown for them in these divine and heav
which are glory in the bud.

3. Gifts adorn the person, but do not secure the soul
A man may be admired for them among his
rejected eternally by God. Who can ever
read that sixth chapter of the Hebrew
be, though set off and accomplished with the rarest end
this kind! Mat. vii. 22. We read, that many shall say
“that day, Lord, Lord, have we not prophesied in thy
in thy name cast out devils,” &c. and yet themselves at
as a prey to devils. How divinely and rhetorically did I
and prophesy, Numb. xxiii. What rare and excellent pro
Scribes and Pharisees? who upon that account, were st
pes seculi, the princes of the world. Cor. ii. 8. Wh
and excellent parts had the heathen sages and philosophe
things are so far from securing the soul from the wrath th
they often expose it unto wrath, and are as oil to increase
burnings; but now gracious principles are the εὐχαριστ
the apostle calls them, Heb. vi. things that accompany a
vation in them. These are the things on which the pro
vation run; and these treasures are never found but in
Glory is by promise assured and made over to him the
them. There is but a little point of time betwixt him
cified spirits above. And how inconsiderable a matter is
which contracts and winds up apace? For now is our sal
than when we believed. And hence the scripture speak
already saved, Rom. viii. 24: “We are saved by hope,”
as sure as if we were in heaven. We are made to sit in hea

Like a precious
stone in a toad’s
head.
him. Aristotle said, a little knowledge about heavenly things, though
conjectural, is better than much of earthly things, though cert
" The world by wisdom knew not God," (saith the apostle, 1 Cor.
i. 12.) i.e. Their learning hanged in their light, they were too
sed to submit to the simplicity of the gospel. The excellent parts of
old heretics did but serve to midwife into the world the monstrous
Austin said to that ingenious young scholar; the devil desires to
adorned by thee. But now grace itself is not subject to such abuse;
it cannot be the proper univocal cause of any evil effect; it can
puff up the heart, but always humbles it, nor serves the devil's desire,
but ever opposes them.

5. Gifts may be given a man for the sake of others, and not
any love to himself; they are but as an excellent dish of meat with
a man sends to a nurse, not for her sake so much as for his child
that sucks her. God, indeed, makes use of them to do his children
good, the church is benefited by them, though themselves are but
cooks; they prepare excellent dishes, on which the saints feed,
are nourished, though themselves taste them not. They are a
ministrantia, non sanctificantio, ministering, but not sanctifying.
 proceeding not from the good-will of God to him that hath them,
to those he benefits by them. And O what a sad consideration, if
this be one day to such a person, to think I helped such a soul
to heaven, while I myself must lodge in hell?

6. Sin in the reign and power of it, may cohabit with the most
excellent natural gifts under the same roof, I mean in the same house.
A man may have the tongue of an angel, and the heart of a devil.
The wisdom of the philosophers (saith Lanctantius) non excindit
sed abscondit, doth not root out, but hide their vices. The lea.
Pharisees were but painted sepulchres. Gifts are but as a fair gem
drawn over a foul hand: But now grace is incompatible with soul
dominion, it purifies the heart, Acts xv. 6. cleanses the conscience
Heb. ix. 14. crucifies the affections and lusts of the flesh, Gal. vi.
is not content with the concealment, but ruin of corruptions.

7. And lastly, Gifts must leave us at last. " Whether then
knowledge that shall cease. All flesh is grass, and the goodly
of it as the flower of the grass; the grass withereth, the flower
fadeth, but the word of the Lord abideth for ever;" Isa. xl.
Many times they leave a man before death. One knock, if it
right, (as one saith) may make a wise man a fool: but, to be sure,
it all leave us at death. " Doth not his excellency which is in his
" heart, " He is fickle, the devil, to whom all men are but. He
HUSBANDRY SPIRITUALIZED; OR,
soul into eternity, and there receives its perfection, and
Gifts take their leave of the soul as Orpah did
but grace saith then, as Ruth, Where thou goest I will
where thou lodgest I will lodge, and nothing shall separate
me. Now put all this together, and then judge whether
spoke hyperboles, when he said, "Covet earnestly the
"and yet I shew unto you a more excellent way." I Cor.
And thus you have the choiceness of these principles at

REFLECTIONS.

The gracious soul's The lines are fallen to me in
place, may the gracious soul say, though
the Lord who hath sown the true seeds of grace in my heart, I am not famed and honoured among men, let
that I am precious in the eyes of the Lord. Though
abounded to me in gifts of nature, "Yet blessed be the
"Father of my Lord Jesus Christ, who hath abounded
"spiritual blessings, in heavenly places in Christ Jesus.
Is not a true jewel, though spurned in the dirt, more
a false one, though set in gold? Why art thou troubled
for the want of these things which reprobabes may have
but the darlings and favourites of heaven can have? Is
a false jewel, though set in gold?

What though the dews of Helicon descend not upon me,
the mean time the sweet influences of Sion fall upon me,
my God! how much soever others are elated by the light
knowledge, I have cause, with humility to adore the
sweetly heat with which thou hast warmed my affections.
Pause a while, my soul, upon this.

The deceived soul's what seed is my heart sown, and are those things wherein I excel they indeed special seeds of grace.
gifts and natural excellencies? If the latter, little cause have
myself in them, were they ten thousand times more than
these things be indeed the things that accompany salvation
of God, the true and real work of grace, then, (1.) How
pass that I never found my throes, or travelling pangs
duction of them? It is affirmed and generally acknowledged.
new creature is never brought forth without such pain a
how have I delighted in the noise of the Pharisee's trumpet! Mat. 23: 11. No music so sweet as that. Say, O my conscience, have I delighted more in the theatre than the closet? In the praise of men than the approbation of God? O how many evidences dost thou produce against me! Indeed these are sad symptoms that I have shown thee, but there is yet another, which renders thy case more suspicious yet, yea, that which thou canst make no rational defence against, the ineffectualness of all thy gifts and knowledge to mortify any of all thy lusts. It is beyond all dispute, that gifts may, but grace not consist without mortification of sin, Gal. v. 24. Now what hath fallen before these excellent parts of mine? Doth not pride, passion, covetousness, and indeed the whole body of sin, live and thrive in me as much as ever? Lord, I yield the cause, I can defend no longer against my conscience, which casts and condemns me, by proof, to be but in a wretched, cursed, lamentable state, notwithstanding all my knowledge and flourishing gifts. O shew me a more excellent way. Lord! that I had the sincerity of the poorest sinner, though I should lose the applause of all my parts; with these I may go to hell, but without some better thing no hope of heaven.

THE POEM.

Great difference betwixt that seed is found,
With which you sow your several plots of ground.
Seed-wheat doth far excel in dignity
The cheaper barley, and the coarser rye:
Tho' in themselves they good and wholesome are,
Yet these with choicest wheat may not compare.
Men's hearts, like fields, are sow'd with different grain,
Some baser, some more noble, some again
Excelling both the former, more than wheat
Excels that grain your swine and horses eat.
For principles of mere morality,
Like cummin, barley, fitches, pease, or rye,
In those men's hearts are often to be found,
Whom yet the scriptures called cursed ground;
And nobler principles than these, sometime
Call'd common grace, and spiritual gifts, which shine
In some men's heads, where is their habitation;
Yet they are no companions of salvation.
These purchase honour both from great and small:
But I must tell thee, that if this be all,
Tho' like an angel in these gifts you shine,
Whose seat is in the heart, not head, or face; 
Like solid wheat sown in a fruitful field,
Shall spring, and flourish, and at last will yield 
A glorious harvest of eternal rest,
To him that nourish'd them within his breast.
O grace! how orient art thou! how divine!
What is the glory of all gifts to thine!
Disseminate this seed within my heart,
My God, I pray thee, tho' thou should'st impart
The less of gifts; then I may truly say,
That thou hast shew'd me the more excellent way.

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CHAP. IX.

Upon springing-weather after seed-time

By heaven's influence corn and plants do spring,
God's show'rs of grace do make his valleys sing.

Observation.

The earth, after that it is plowed and sowed, must 
and warmed with the dews and influences of heaven, 
can be expected. If God do not open to you his gods 
the heavens to give rain unto the land in its season, and 
work of your hands, as it is Deut. xxviii. 12. the earth 
her increase. The order and independence of natural 
production of fruit, is excellently described, Hos. i. 21, 
"hear the heavens, and they shall hear the earth; and 
shall hear the corn, and wine, and oil, and they shall 
reel." Jezreel must have corn, and wine, and oil, or 
not live; they cannot have it unless the earth bring it 
earth cannot bring it forth without the heavens; the 
yield a drop unless God hear them, that is, unlock and 
* 'Nature, and natural causes, are nothing else but the 
which God works.' This some heathens, by the light 
acknowledged, and therefore when they went to plow 
ing, they did lay one hand upon the plow (to speak their 
be painfulness) and held up the other hand to Ceres, the
THE HEAVENLY USE OF EARTHLY THINGS.

There was an husbandman (saith Mr. Smith) that always sowed good seed, but never had good corn; at last a neighbour came to him and said, I will tell you what probably may be the cause of it: may be (said he) you do not steep your seed: No, truly said he to the other, nor did I ever hear that seed must be steeped. Yes, sure said his neighbour, and I will tell you how; it must be steeped in prayer. When the party heard this, he thanked him for his counsel, reformed his fault, and had as good corn as any man whatsoever. Surely it is not the husbandman’s, but God’s steeps, that drop blessedness. Alma mater terra, the earth indeed is a fruitful mother, the rain which fecundates, and fertilizes it, hath no other Father but God, Job xxxviii. 28.

APPLICATION.

As impossible it is (in an ordinary way) for souls to be made fruitful in grace and holiness, without the dews and influence of ordinances, and the blessing of God upon them, as for the earth to yield her fruit without the natural influences of heaven: for how can what dews, showers, and clear shinings after rain are to the flowers, so that the word and ordinances of God are to the souls of men. “As the doctrine shall drop as the rain, my speech shall distil as the dew,” says the Psalmist (Ps. civ. 14). “As the small rain upon the tender herb, and as the showers upon the grass,” Deut. xxxii. 2. “For as the rain cometh down, and the drops thereof, so doth all his word: he distributeth it upon the earth, and maketh it to distil upon the grass,” Isaiah iv. 11. And as the doctrine of the gospel, so the rain, so gospel-ministers are the clouds in which those heavenly waters pour upon the earth: the resemblance lies in the following particulars.

1. The rain comes from heaven, Acts xiv. 17. “He giveth rain from heaven, and fruitful seasons,” &c. The doctrines of the gospel are also of an heavenly extraction and descent; they are heavenly truths which are brought to you in earthen vessels; things which were hid in God, and come from his bosom, Eph. iii. 8, 9. When Nicodemus said of Christ is, in a proportion, true of every faithful minister of the gospel, “Thou art a teacher come from God,” John iii. 2. You are not to look upon the truths which ministers deliver as the mere effects and fruits of their inventions and parts; they are not. but the conduits through which these celestial waters are conveyed to you. It is all heavenly; the officers are from heaven, Eph. iv. their doctrine from heaven, Eph. iii. 8, 9. the ineffaceable and sure mark of it from heaven, 1 Cor. iii. 2. “What I received of the Father.”
And then, (2dly,) The rains falls by divine direction and appointment: "He causes it to rain upon one city, and not upon another;" Amos iv. 7. You shall often see a cloud dissolve and fall upon one place, when there is not a drop within a few miles of it. Thus is the gospel sent to shed its rich influences upon one soul, and not upon another; it pours down showers of blessings upon some, or parish, whilst others are dry like the ground which Gideon’s wet fleece. "To you is the word of this salvation sent; Acts xiii. 26. Sent; it comes not by chance, but by command, by appointment, and it is sent to you by special direction. You can no more go whither they please, than the failing clouds go against the wind. Paul and Timothy, were two friends, who sent down many sweet refreshing showers upon those who came. The Lord sent them through Phrygia and Lydia, but forbad them to preach the word in Asia, Acts xviii. 11. "When they essayed to go into Bithynia, the Spirit suffered not;" but, Acts xx. 1. But a man of Macedonia appears to Paul and Timothy, and prayed him, saying, "Come over to Macedonia and see Paul." Acts xx. 6. Thus you see how the mystical, as well as the natural, motions, which is seen partly in qualifying them for such places, and partly in drawing out their hearts to elect and call, inclining their hearts to accept the call.

3. There is a great deal of difference in the showers of rain that fall upon the earth. Sometimes you have an hasty shower, which makes the ways float, and the streets run, but it is gone before the earth hath little benefit by it; and sometimes you have a sweet, gentle soaking rain, that moderately soaks the earth, and refreshes the earth abundantly. This is called the small rain, the former; the great rain of his strength, Job xxxvii. 6. these spiritual showers; the effects of some sermons (like a small rain) are very transient, that touch the heart a little for a moment, by way of conviction or comfort, but it fleets away immediately. Acts ii. 23. At other times the gospel, like a settled, moderate rain, brings it to the root, to the very heart. So did that sweet shower of grace, Acts ii. 37. It searched the root, it went to the heart; there it was sometimes abiding, and did much longer remain in, and draw out, the heart, than the rain doth the earth. There be effects on some hearts, by some sermons and duties, that will never
v*lu* of the earth is drawn forth, and then the herbs, flowers, and corn sprout abundantly. So it is with gospel-showers, when the Sun of righteousness opens upon poor souls under the word, darting down the beams of grace and love upon them, whilst they are attending it, (just as you sometimes see a sweet shower fall while the sun shines out). O how comfortable is this! and effectual to melt the heart. And as the warm rain is most refreshing, so when the word comes warmly, from the melting affections of the preacher, who imparts not only the gospel, but his own soul with it, 1 Thess ii. 8. this doth abundantly more good than that which drops coldly from the lips of the unaffected speaker.

5. Showers of rain do exceedingly refresh the earth, as a man refreshed by a draught of water, when his spirits are even spent. how welcome is a shower to the thirsty ground! Hence the little brooks are said to rejoice on every side, yea, to shout for joy and sing when a shower comes, Psal. lxv. 12, 13. But never were showers of rain so sweetly refreshing to the thirsty earth, as gospel-showers are to gracious souls, Col. iv. 8. they comfort their very hearts. What was there in Samaria, when the gospel came to that place? Acts v. 8. It revives the soul, it is mel in ore, melos in aure, jubilum corde, honey in the mouth, melody in the ear, and a very jubilee to the heart.

6. Rain is necessary at seed-time, to make ready the earth to receive the seed, Psal. lixv. 9, 10. “Thou visitest the earth, and waterest it, thou greatly enrichest it with the river of God, which is full of waters; thou preparest them corn, when thou hast so provided for them, thou waterest the ridges thereof abundantly, thou settlest the first rows thereof, thou makest it soft with showers, thou blessest it, springing thereof.” And this the scripture calls the former rain. And as this is necessary about seed-time, so the latter rain is as necessary about earing-time, to disclose the ear and to bring it to perfection; both these are great blessings to the earth, and conduce to a plentiful harvest, Joel ii. 23, 24. “Be glad then ye children of Sion, and rejoice in the Lord your God, for he hath given you the former rain moderately, and he will cause to come down for you the rain the former and the latter rain in the first month, and the flowers shall be full of wheat, and the fats shall overflow with wine and oil.” Thus the gospel hath a double use and benefit also. It is necessary as the former rain at seed-time, it causes the first spring of grace in the heart, Psal. xix. 7. And there could be (in an ordinary way) no spring of grace without it, Prov. xxix. 18. And as this former rain is necessary to cover the first and and form a crop with the yellow corn, it is necessary as the latter rain to bring the grain to perfection; so the gospel is necessary to instruct and prepare the soul, and cause the grace of God to be full and flowing in the heart.
“unity of the faith, and the knowledge of the Son of God;”
“fear man, unto the measure of the stature of the fulness of
Were all the elect converted unto God, yet still there
necessity of a gospel-ministry.
7. After a great glut of rain, usually there comes a
is a common country proverb, Wet and dry pay one and
truly when a people are glutted with a fulness of gospel,
usual with God to shut up and restrain the gospel-clouds. time at least, there be no dews upon them, and thereby to prize their despised (because common) mercies at an
For as a good man once said, mercies are best known by.
and most prized when most wanted. “In those days
“the Lord was precious, there was no open vision,” 1
It is with spiritual as with temporal food, slighted when;
but if a famine once come, then every bit of bread is pr
Jerusalem remembered in the days of her affliction, and of all her pleasant things, that she had in the days of old;
It is both a sinful and dangerous thing to wantonize with
mercies, and despise the plainest (if faithful) ministers of
The time may come when you may be glad of the plain
from the mouth of the meanest ambassador of Christ.
8. To conclude, The prayers of saints are the keys that
shut the natural clouds, and cause them either to give
hold their influences, Jam. v. 17, 18. “Elias was a man
like passions, as we are, and he prayed earnestly that
“rain, and it rained not on the earth by the space of three
“six months; and he prayed again, and the heavens gave;
“the earth brought forth her fruit.” God hath subjected
of his hands to the prayers of his saints, Isa. xlv. 11.
“Prayer is also the golden key which opens these mys
clouds, and dissolves them into sweet, gracious showers; have the whole work of the ministry carried on by the people; they first obtain their ministers by prayer, Luke
“ye the Lord of the harvest to send forth labourers in
“yard.” It is by the help of prayer that they are carr
enabled to exercise their ministry: They may tell their
great general once told his soldiers, “That he flew upon
“Pray for me, (saith the great apostle) that utterance may
“me, that I may open my mouth boldly, to make known
“eries of the gospel,” Eph. vi. 19. Yea, by the saints
that ministers obtain the success and fruits of their labours.
THE HEAVENLY USE OF EARTHLY THINGS.

REFLECTIONS.

I. Am I then a cloud? And is my doctrine as rain to water the Lord’s inheritance? And yet do I think it much to be tossed up and down by the furious winds and storms of persecution? Do not I see the clouds above me in continual motions and agitations? And shall I dream of a fixed, settled state? No; false teachers, who are clouds without rain, are more likely to enjoy it than I. Which of all the prophets have not been tossed hurried worse than I? Acts vii. 52. He that will not let men abide to be quiet in their lusts, must expect but little quiet from men in life. But it is enough, Lord, that a rest remaineth for thy servant, let me be so wise to secure a rest to come, and not so vain to expect it on earth.

2. And, O that I might study those instruction clouds, from which the oil in the vessels of the kingdom is poured down refreshing showers to quench and satisfy the thirsty earth! In this may I resemble them, and come amongst the people of the Lord, “in the fulness of the blessing of the gospel of Christ,” Rom. xv. 29. O let not those empty clouds; those thirst, those thirsty souls that wait for me as for the rain, Job xxix. 23. “rained like the troops of Tema, ashamed, with their heads covered,” xv. vi. 19. O that my lips might refresh many! Let me never be so like those empty clouds, which deceive the hopes of thirsty souls; let my doctrine descend as the rain, and distil as the dew, and be that plot of thine inheritance which thou hast assigned to me, be the green field which the Lord hath blessed.

3. Once more, lift up thine eyes to the clouds, and behold how great an height the sun hath mounted them, for by reason of their sublimity it is that they are called the clouds of heaven, Mal. xxiv. 30. Lord, let me be a cloud of heaven too: Let my heart and conversation be both there! Who is more advantaged for heavenly life than I? heavenly truths are the subjects of my daily study, and shall earthly things be the objects of my daily delights and loves? God forbid that ever my earthly conversation should contradict and shame my heavenly calling and profession. Shine for me there, thou glorious sun of righteousness, and my heart shall quickly be attracted and mounted above these visible clouds, yea, and above the intangible heavens.

1. Is the gospel rain, and are its ministers clouds? Three reflections for ministers, for public and private Churches. The mountain of Sion, as well as the mountain of Saba, is to be covered with clouds. Woe is me then, that my habitation is upon the mountains of Gilboa, where the clouds are over me and the sun never shines.
wherein I live with showers of grace, that we may not be in the desart, which seeth not when good cometh, nor in parched places of the wilderness.

For those that enjoy a gospel-ministry.

2. O Lord, thou hast caused the heaven to be black with clouds, thou openest casements from above, and daily sendest showers of gospel-blessings: O that I might live in the parched earth under them! Not for barrenness, but for showers of grace, that we may not be in the desart, which seeth not when good cometh, no parched places of the wilderness. Let me say, "My soul longeth, yea, even faileth" courts of the Lord:" that I might there see the Lord. Doth the spungy earth so greedily suck up the open as many mouths as there are clefts in it, to receive clouds dispense? And shall those precious soul-enriching showers of gospel-blessings, that I have been watered with all those gospel-dews and showers, be fleeted away unprofitably from me? If so, then,

For unprofitable hearers.

5. What an account have I to give of those gospel-blessings that I have all those gospel-dews and showers have been watered with! Should I be found fruitless at last, better with the barren and uncultivated wilderness than more tolerable for Indians and Barbarians that never had help, than for me that have been so assiduously and plentifully watered by it. Lord! what a difference wilt thou put in the twixt simple and pertinacious barrenness? Surely, if rottenness, such heavenly waterings and influences as these, sprout forth into fruits of obedience.

THE POEM.

The vegetables here below depend
Upon those treasures which the heavens do spend,
Most bounteously upon them, to preserve
Their being and their beauty. This may serve
To shadow forth a heavenly mystery;
Which thus presents itself before your eye.
As when the sun draws near us in the spring,
All creatures do rejoice, birds chirp and sing.
The face of nature smiles; the fields adorn
Themselves with rich embroideries: The corn
Revives, and shooteth up; the warm sweet rain
Makes trees and herbs sprout forth, and spring a
Walk but the fields in such a fragrant morn,
How do the birds your ears with music charm!
THE HEAVENLY USE OF EARTHLY THINGS.

Which God ordains in nature, to draw forth
The virtue seminal that's in the earth;
It warms their hearts, their languid graces cheers,
And on such souls a spring-like face appears.
The gracious showers these spiritual clouds do yield,
Enriches them with sweetness, like a field
Which God hath bless'd. Oh! 'tis exceeding sweet,
When gracious hearts and heavenly truths do meet!
How should the hearts of saints within them spring,
When they behold the messengers that bring
These gladsome tidings? Yea, their very feet
Are beautiful, because their message's sweet.
Oh what a mercy does those souls enjoy,
On whom such gospel-dews fall day by day!
Thrice happy land! which in this pleasant spring,
Can hear these turtles in her hedges sing?
O prize such mercies! If you ask me, why?
Read on, you'll see there's reason by and by.

CHAP. X.

Upon a Dearth through want of Rain.

If God restrains the show'rs, you howl and cry:
Shall saints not mourn when spiritual clouds are dry?

OBSERVATION.

It is deservedly accounted a sad judgment, when God shuts the heavens over our heads, and makes the earth as brass under our feet, Deut. xxviii. 23. Then the husbandmen are called to mourning, Joel i. 11. All the fields do languish, and the bellowing cows are pined with thirst. Such a sad state the prophet rhetorically describes, Jer. xiv. 3, 4, 5, 6. "The nobles have sent their little ones to the waters; they came to the pits and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads, because the ground is parched for there was no rain in the earth; the plowmen were ashamed: they covered their heads; yea, the hind also calved in the field and forsook it, because there was no grass; and the wild ass

stand in the high places: They snuffed up the wind like dragons: their sound is like a noise of chariots that go over the tops of the mountains. When they roar, the horses of Cush flee, and the swift horses are terrified."
APPLICATION.

And, truly as much cause have they to weep and to mourn whose souls God shuts up the spiritual clouds of the heaven, and thereby sends a spiritual famine upon their souls. Scripture testifieth that the Lord threateneth in Amos viii. 11. “Behold the Lord saith, a famine will I send into the land, a famine of the word of the Lord.” That famine of the word of the Lord was, and is, and will be, of bread, nor a thirst for water, but of hearing the word of the Lord. The meaning is, I will send a more fearful judgment than that of the famine of bread; for this particle is not a superlativum excessive; implying, that a famine of bread is nothing, compared with the famine of the word. Paraphrast is that text, Isa. v. 6. “I will lay it waste (saith God of his church;) it shall not be pruned nor digged; but the storehouse thereof, and briers and thorns; I will also command the clouds not to rain upon it.” And we find both in human antiquities, that when God hath shut up the spiritual clouds of the word or silencing his minister, sensible Christians have ever been affected with it, and reckoned it a most tremendous matter. Thus the Christians of Antioch, when Chrysostom their spiritual minister was banished, * they judged it better to lose the sun out of the government of the church than lose that spiritual minister. And when Nazianzen his leave of Constantinople, as he was preaching his farewell sermon, the people were exceedingly affected with his loss; and thatAsString he sat in the congregation fell into a bitter cry, and cried out, Aude pater, et tecum trinitatem ipsum ejicere: hence, if you dare, and take away the whole trinity with it, no, that God would not stay when he was gone. How did the Christians of Antioch also weep and lament, when Paul was taken away? Acts xx. 37, 38. He had been a cloud of many a congregation, and a cloud of the congregation of God; and now they must expect no more showers of wisdom. Oh! they knew not how to give up such a minister! while God (which was the symbol of the Divine presence among them) was taken, “All the city cried out,” 1 Sam. iv. 13. Or, when a gospel-ministry is an inestimable loss, not to be repaired by any other return, or by heaven! Mr. Greenham tells us, that the Roman popish persecution, when godly ministers were haled from their flocks to martyrdom, the poor Christians would run the way to the prison, or stake, with their little ones in their arms, and throwing themselves at their feet, would thus before their feet, would thus before the bloody Persecutor. * What shall be our estate, now you are gone to martyrdom?
And to let you see there is sufficient ground for this sorrow, we must observe how God restrains the influences of the gospel, solemnly consider the following particulars.

1. That it is a dreadful token of God’s great anger against the ungodly, and that people from whom he removes the gospel. The anger of God was always fearfully incensed against the church of Ephesus; when he did threaten to come against her, and remove the candlestick out of her place, Rev. ii. 5. It is a stroke at the soul, a blow at the root, usually the last, and therefore the worst of judgments. There is a pedigree of judgments; first Gomer bears Jezreel; next Lo-ruhamah and at last brings forth Lo-ammi, Hosea i. 4, 6, 8, 9.

2. There is cause of mourning, if you consider the deplorable estate in which all the unregenerate souls are left, after the gospel is removed from them. What will become of these? Or by what hands shall they be gathered? It made the bowels of Christ yern with compassion for them, when he looked upon the scattered multitude that had been driven from the flock, shepherd, Matth. ix. 36. What an easy conquest doth the devil now make of them! How fast doth hell fill in such times! Hundreds of souls being driven thither in droves, and none to rescue them. Matthew Paris tells us, that in the year 1073, when preaching suppressed at Rome, letters were then framed as coming from Hell, wherein the devil gave them thanks for the multitude of souls they had sent to him that year. But truly we need not talk of letters from hell, we are told from heaven, how deplorable the condition of such poor souls is; See Prov. xxviii. 19. Hos. iv. 6. Or,

3. The judgment will yet appear very heavy, if you consider what loss which God’s own people sustain by the removal of the gospel for therein they lose, (1.) Their chief glory, Rom. iii. 2. The principal thing in which the peculiar glory of Israel consisted.

That unto them were committed the oracles of God,” that account it was called the glorious land, Dan. xi. 16. This makes them greater than all the nations round about them, Deut. iv. 7.

(2.) By losing the ordinances they lose their quickenings, comfort and soul-refreshments: for all these are sweet streams from gospel-fountain, Psalm cxix. 50. Col. iv. 8. No wonder then do they hear the people of God complain of dead hearts when the gospel is removed. (3.) In the loss of the gospel they lose their defence and safety. This is their hedge, their wall of protection, Isa. v. 5. Without and hedges (saith Medus in loc.) are the ordinances of God, who served both ad separationem et munitionem, to distinguish and defend them. When God plucks up this hedge and breaks down this wall of protection, the enemy becomes the ruler of the heart (Isa. v. 5).
“that came in, but great vexations were upon all the
the countries, and nation was destroyed of nation,
“city; for God did vex them with all adversity.”

Jerusalem remain after that voice was heard in the text,

mus-hine? Let us be gone. (4.) With the gospel, we lose
enjoyments and creature-comforts. These usually come
the gospel. When God had once written Lo-ammi upon
next news was this, “I will recover my wool and my,

ii. 9. (5.) And, lastly, to come up to the very case in
lose with it their spiritual food and soul-subistence, for
their feast of fat things, Isa. xxv. 6. their spiritual well
a dole distributed among the Lord’s poor, Rom. i. 11. it
is as the rain and dews of heaven, as hath been shew-
ing restrained, a spiritual famine necessarily follows, and
the most terrible. Now to shew you the analogy betwixt
a temporal famine, that therein you may see what cause
be deeply affected with it, take it in these six following-

1. A famine caused by the failing of bread, or that we
stead, and hath the use of bread. Dainties and super-
may fail, and yet men may subsist comfortably. As he
have bread and water, they will not famish; but take
once, and the spirit of man faileth. Upon this account
ed a staff, Psal. cv. 16. because what a staff is to an age-
man, that bread is to the faint and feeble-spirits, which
upon it. And look what bread is to the natural spirit,
more than that, the word is to gracious spirits, Job xxvii.
“esteemed the words of thy mouth more than my
If once God break this staff, the inner-man, that hidden
heart, will quickly begin to fail and fault.

2. It is not every degree or scarcity of bread that pro-
a famine, but a general failing of it; when no bread is
that which is, yields no nutriment. (For a famine not
occasioned by God’s taking away panis nutrimentum, the
virtue of bread, that it shall signify no more, as to the
than a chip, Hag. i. 6. as by taking away panem nutri-
itself, Isa. iii. 1.) And so it is in a spiritual famine, we
sioned, either by God’s removing all the ordinances, a
sion utterly to fail; or else, though there be preaching
other ordinances left, (at least the names and shadow
the presence of God is not with them. There is no
bone, no milk in the breast; and so, as to soul-subsis
sweet, Prov. xxvii. 7. It is the Dutch proverb, and a very true

Hunger is the best cook.

‘In time of famine coarsest fare contents,
‘The barking stomach strains complements.’

It is storiéd of Artaxerxes Memnon, that when he was flying before his enemies, he fed hungrily upon barley-bread, and said, *jusmodi voluptatis hactenus inexpertus fui!* O what pleasure hath I hitherto been ignorant of! When great Darius drank the puddle water, that had been defiled with dead carcases, which had been slain in that famous battle, he professed he never drank more pleasant drink. And famous Hunniades said, he never fared more daintily, than when (in a like exigence,) he supped upon brown onions, and water, with a poor shepherd in his cottage.

Just so doth the famine of the word raise the price and esteem of vulgar and despised truths. Oh! what would you give for one of those sermons, one of those sabbaths we formerly enjoyed! In the days the word of the Lord was precious. When God calls to his enemy to take away and remove his contemned, but precious duties, from his wanton children, and a spiritual famine hath a like pinched them, they will then learn to prize their spiritual food at a higher rate.

4. In time of famine some persons suffer more than others: it is heaviest, and pincheth hardest upon the poorer sort; as long as one thing is to be had for money, the rich will have it. So it falls in a spiritual famine; although the most experienced and best furnished Christians will have enough to do to live in the absence of ordinances, yet they are like to subsist much better than weak, ignorant and unexperienced ones. Some Christians have husbanded their time well, and, like Joseph in the seven years plenty, laid up for a scarce time. The word of God dwells richly in them. Some such there are, John calls young men, who are strong, and the word of God maineth in them; of whom it may be said, as Jerom spake of Nectianus, that by long and assiduous meditation of the scriptures, had made his breast the very library of Christ. But others are base in Christ; and though God will preserve that good work which hath begun in them, yet these poor babes will soonest find, and most concerned in the loss of their spiritual fathers and nurses.

5. In time of famine there are pitiful cries, and heart-breaker complaints wherever you go. Oh! the many pale faces you shall see, and the sad language that rings in your ears in every place! Oh cries. Bread, bread, for Christ’s sake! one bit of bread! ane
souls into their mother’s bosom. Just so it is in a far
word; poor Christians every where sighing and crying,
are our godly ministers? our sweet sabbaths, sermons,
My fathers! my fathers! the chariots of Israel, and tho-
thereof! How beautiful were your feet upon the moun-
then, weeping, like the people at Paul’s departure, to
shall see their faces no more.

6. Lastly, In time of famine there is nothing so costly
but the people will part with it to purchase bread. “
given their pleasant things for meat to relieve their so-
11. And, doubtless, when a spiritual famine shall pinch
that have been close-handed to maintain a gospel-minister
count it a choice mercy to enjoy them again at any rate.
“ the Lord feed you with the bread of affliction, and g
“ waters of adversity; yet it will sweeten that bread a
“you, if your teachers be no more removed into corners,

REFLECTIONS.

The ungrateful 2. Is the famine of the word such a f
soul’s reflection. ment? Then Lord pardon my unthan-
the plentiful and long-continued enjoy-
a precious and invaluable mercy. How long lightly have
the great things of the gospel! O that with eyes and han-
to heaven, I might bless the Lord that ever I was brough-
age of so much light, in a valley of visions, in a land flow-
pel-mercies! “ Hath not God made of one blood all the
“men to dwell on the face of the earth? And determi-
“before appointed, and the bounds of their habitation
26. Many of these great and populous nations are in
darkness. Now that of all the several ages of the world
in it, God should espy the best place for me, and bring
it, in such a happy nick of time, as can hardly be paral-
ry for the plenty of gospel-mercies that this age and na-
joyed; that my mother did not bring me forth in the de-
bia, or wastes of America, but in England, where God
the sun of the gospel to stand still, as the natural sun of
Gibeon; and that such a mercy should no more affect
shame cover my face for this, and trembling seize my l
this severe dispensation; the provocation of thy sons and of thy daughters have been very great, and amongst them none greater than mine. May we not this day read our sin in our punishment what nice and wanton appetites, what curious and itching ears thy people in the days of plenty! Methods, tones, and gestures more regarded than the excellent treasures of divine truths. my soul! I remember my fault this day; little did I then consider that sermons work not upon hearts, as they are thus elegant, admirable, but as they are instruments in the hand of God appointed to such an end. Even as Austin said of the conduits of water, though one be in the shape of an angel, another of a beast, yet water refreshes as it is water, and not as it comes from such a dui: by this also O Lord, thou rebukest the supineness and futility of thy people. How drowsy, dull, and careless have they been under the most excellent and quickening means? Few more than Alas! I have often presented my body before the Lord in ordinary, but my soul hath been wandering abroad, as Chrysostom speaks. I should have come from under every sermon, as a soul comes from the press, with all the stamps and lively impressions the truths I have heard upon my heart. But alas! if it had been manded of me, as once it was of Aristotle, after a long and careful oration, how he liked it? I might have answered, as he did, truly; I did not hear it, for I was all the while minding another matter. Righteous art thou, O Lord, in all that is come upon us!

3. I am now as a spring shut up, that can yield no refreshment to thirsty souls, ready to perish. Thou hast said to me as once to Ezekiel, "Son of man, behold, I will The silent " make thy tongue cleave to the roof of thy mouth, ister's reflected " and thou shalt be dumb." This is a very heavy judgment; but thou must be justified and cleared in it. Although men may not, yet God, if he please, may put a lighted candle up a bushel. And herein I must acknowledge thy righteousness. Many times have I been sinfully silent, when both thy glory and the interest of souls engaged me to speak. Most justly therefore hast thou removed my tongue to cleave to its roof. Little did I consider the precious merit of souls, or the tremendous account to be given for them, at the appearing of the great Shepherd. I have now time enough to sit down and mourn over former miscarriages and lost opportunities. I trust to restore me once again to a serviceable capacity, to a larger sphere of activity for thee, for I am now become as a broken vessel. It grieves me to the heart to see thy flock scattered; to hear the people of God say Amongst given to a learned Gentleman, of which the Bishop of London was pleased to make a present.
WHEN God doth make the heavens above as bright
The earth's like iron; flowers, herbs and grass
Have lost their fragrant green, are turned yellow;
The brooks are dry, the pining cattle bellow;
The fat and flow'ry meadows scorch'd and burn'd;
The country's mirth is into mourning turn'd;
The clefted earth her thirsty mouth sets ope
Unto the empty clouds, as 'twere in hope
Of some refreshing drops, that might allay
Her fiery thirst: but they soon pass away;
The pensive husbandman with his own eyes
Bedews his land, because he sees the skies
Refuse to do it. Just so stands the case,
When God from souls removes the means of grace.
God's ministers are clouds, their doctrine rain,
Which when the Lord in judgment shall restrain,
The people's souls in short time will be found
In such a case as this dry parched ground.
When this sad judgment falls on any nation,
Let saints therein take up this lamentation.
  O dreadful, dark, and dismal day!
  How is our glory fled away?
  Our sun gone down, our stars o'ercast?
  God's heritage is now laid waste.
Our pining souls no bread can get;
With wantons God has justly met.
When we were fed unto the full,
This man was tedious, that was dull:
But they are gone, and there remain
No such occasions to complain.
Stars are not now for lights, but signs,
God knows of what heart-breaking times.
Sure heaven intends not peace, but wars,
In calling home ambassadors.
How long did Sodom's judgment stay,
When righteous Lot was snatch'd away?
How long remain'd that stately hall,
When Samson made the pillars fall?
When horsemen and commanders fly,
God hath remov’d them out o’ th’ way.
Now sleep in sin, and take your ease;
Their doctrine shall no more displease.
But, Lord! what shall become of us?
Our teacher’s gone, and left us thus:
To whom shall we ourselves address,
When conscience labours in distress?
Oh! who shall help us out at need?
Or pour in balm when wounds do bleed?
Help, Lord! for unto thee our eyes
Do pour our tears; our groans, our cries
Shall never cease, ’till thou restore
The mercies which we had before;
’Till Sion’s paths, where grass now grows,
Be trodden by the feet of those
That love thy name, and long t’ enjoy
The mercies they have sinn’d away.

CHAP. XI.

Upon the Corruption of the Seed before it springs.

Seeds die and rot, and then must fresh appear;
Saints’ bodies rise more orient than they were.

OBSERVATION.

AFTFR the seed is committed to the earth, it seems to perish and die, as our Saviour speaks, John xii. 24. “Except a corn “wheat fall into the ground and die, it abideth alone; but if it do “it brings forth much fruit.” The death of the corn in the earth is not a total death, but only the corruption or alteration of it: if once the seminal life and virtue of it were quite extinguished, could neither put forth blade or ear without a miracle. Yet because that alteration is a kind of death, therefore Christ here uses it as an illustration of the resurrection. And indeed there is nothing in nature more apt to illustrate that great mystery. What a fragrant green and beautiful blade do we see spring up from a corrupted seed. How black and mouldy is that! How beautiful and verdant is the
that though the seed rot in the earth, yet it will rise again; the believer knows, "that though after his skin wormeth his body, yet in his flesh he shall see God," Job xix. 25. the resemblance betwixt the seed sown, and springing up, and bodies of the saints dying and rising again, lies in these particulars.

1. The seed is committed to the earth from whence it shall rise. The body of a saint; earth it was, and to earth it is again committed. Grace exempts not the body of the best man from seeing earth. Rom. viii. 10. Though Christ be in him, yet the body, that is, sentenced to death because of sin, Heb. ix. 28. "appointed for all men once to die."

2. The seed is cast into the earth in hope. There not a resurrection of it expected, the husbandman be willing to cast away his corn. The bodies of saints committed to the grave in hope, 1 Thess. iv. 13, 14. "But "had you to be ignorant, brethren, concerning those "asleep, as they which have no hope; for if we believe "died, and rose again, so even also them which sleep "shall the Lord bring with him." This blessed resurrection sweetens not only the troubles of life, but death.

3. The seed is cast into the earth seasonably, in its proper season. So are the bodies of the saints, Job v. 26. "Thou shalt "grave in a full age, as a shock of corn cometh in," They always die in the fittest time, though sometimes die immaturely: the time of their death was from all fixed by God, beyond which they cannot go, and short cannot come.

4. The seed lies many days and nights under the clods. Do rise and appear again: "even so man lieth down, and "again until the heavens be no more," Job xiv. 12. darkness in the grave are many.

5. When the time is come for its shooting up, the covered it can hide it no longer; it cannot keep it down, it will find or make way through the clods. So in the great trump shall sound, when shall come to its b. grave shall not be able to hold them a minute longer. earth must render the dead that are in them, Rev. x.
out food, raiment, sleep, know no lassitude, weariness or pain; our bodies, after the resurrection, shall be above these necessities; for we shall be as the angels of God, Matth. xxvii. 34. Yea, our vile bodies shall be changed, and made like unto Christ glorious body; which is the highest pitch and ascent of glory any man can nourish that an human body is capable of, Phil. iii. 21. Indeed the glory of the soul shall be the greatest glory; that is the orient valuable gem: But God will bestow a distinct glory upon the bodies, and richly enamel the very case in which that precious jewel shall be kept. In that glorious morning of the resurrection, the saints shall put on their new fresh suits of flesh, richly laid and trimmed with glory. Those bodies, which in the grave were but dust and rottenness, when it delivers them back again, shall be shining and excellent pieces, absolutely and everlastingly freed. (1.) From all natural infirmities and distempers: Death is their good physician, which once freed them of all diseases. It is a great affliction now to many of the Lord’s people, to be clogged with so many bodily infirmities which render them very unserviceable to God. *The spirit is willing, but the flesh is weak.* A crazy body retorts and shoots its distempers upon the soul, with which it is so closely conjoint. But though now the soul (as Theophrastus speaks) pays a dear rent for the tabernacle in which it dwells; yet, when death dissolves the tabernacle, all the diseases and pains, under which it groaned, be buried in the rubbish of its mortality; and when they come re-united again, God will bestow rich gifts and dowries, even upon the body, in the day of its re-espousals to the soul. (2.) It shall be freed from all deformities; there are no breaches, flaws, monstrosities, glorified bodies; but of them it may much rather be said what once said of Absalom, 2 Sam. xiv. 25. “That from the crown to the head to the sole of his foot, there was no blemish in him.” (3.) It shall be freed from all natural necessities, to which it is subjected in this its animal state. How is the soul now disquieted, tortured with cares and troubles to provide for a perishing body? Many unbelieving and unbecoming fears it is now vexed with: “Shall it eat? And what shall it drink? And wherewithal shall it be clothed?” “But meats for the belly, and the belly for meats; shall destroy both it and them,” 1 Cor. vi. 13. i.e. as to their present use and office; for as to its existence, so the belly shall be destroyed. But even as the masts, poop and stern of a ship above the harbour after the voyage is ended, so shall these bodily members as Tertullian excellently illustrates it. (4.) They shall be freed from death, to which they were bound in time, and death being now the greatest of all the miseries of this state, it is evident, if death be put off, all the rest will be. But they shall never die, as the body is raised up; though death and the grave be put off, yet shall they die no longer; the soul in the body shall not be destroyed; though the soul cannot be destroyed, yet the soul must die. Its death, its last sleep, it is the end of death. God will provide for the continuance of the soul in the body, and will preserve it from the common fate of its former self; not that it shall be at all in the body, as the body once was in the grave, in a state of death and corruption. There is no death in the body, and none in the soul; but the soul is no more in the body, as it was once in the body, in a state of death and corruption.
“gels, and are the children of God, being the children of God, being the children
reception,” Luke xx. 35, 36. Mark it (equal to the angels, they shall be separate and single spirits, without bodies are: but equal to them in the way and manner of their acting.* We shall then live upon God, and act freely, delightfully for God; for all kind of living upon, and of creatures, seems in that text (by a synecdoche of the part ordinarily in scripture put for all creature-delights, dependent needs to be excluded. Nothing but God shall en-
fill the soul; and the body shall be perfectly subdued to
Lord, what hast thou prepared for them that love thee.

REFLECTIONS.

The healthful saint’s 1. If I shall receive my body again
reflection. Lord let me never be unwilling to use it
now for the interest of thy glory, or my own salvation! God, it grieves me to think how many precious opportu-
ities and honouring thee I have lost, under pretence of danger to
my health!

I have been more solicitous to live long and healthful
live usefully and fruitfully; and, like enough, my life has
serviceable to thee, if it had not been so fondly overval-
ised.

Foolish soul! hath God given thee a body for a living
and is not in spending and wearing it out to him?
God? To have an active vigorous body, and not to em-
exercise it for God, for fear of endangering its health, is
should give thee a handsome and sprightly horse, upon cor-
shouldst not ride or work him. O! if some of the sa-
ed the blessings of such an healthy active body as mine,
ten services would they have performed to God in it?

2. If my body shall as surely rise
The sickly saint’s 2. If I should be sick, what glory, vigour, and excellent endow-
reflection. seed which I sow doth; why should rest
fort me over all the pains, weaknesses, and
with which my soul is now clogged? Thou knowest, my
a grief it hath been to my soul, to be fettered and entangled
distempersand manifold indispositions of this vile body: I
me sigh, and say with holy Anselme, when he saw the
worn, in the discharge of my duties, I shall shortly fly, like a sensitive creature, in the execution of thy will. Cheer up, drooping soul; time is at hand when thou shalt be made more willing than thou art, and thy flesh not so weak as now it is.

3. And is it so indeed? Then let the dying saint, like Jacob, rouse up himself upon his bed, and encourage himself against the fears of death by this refreshing consideration. Let him say with holy dying Musculus, why tremblest thou, O my soul, to go forth of this tabernacle to the land of rest? Hath thy body been such a pleasant habitation? Have not thou and I at length longed for thee, that thou shouldst be so loth to part with it, though but for a while? Yet is this time, and with assurance of receiving it again with such a glorious improvement? I know, O my soul, that thou hast a natural inclination to this body, resulting from the dear and strict union which God himself hath made betwixt thee and it; yea, even the holiest men sometimes sensibly feel the like in themselves; but beware thou hast it not immoderately or inordinately; it is but a creature, how dear ever it be to thee; yea, a fading creature, and that which now standeth in thy way to the full enjoyment of God. But say, my soul, were the thoughts of parting with it so burdensome to thee? Why shouldst thou be loth to take death by its cold hand? Is this body thy old and dear friend? True, but yet thou partest not with it upon such sad terms as should deserve a tear at parting. For mayest thou not say of the departure, as Paul at the departure of Onesinus? Philem. ver. 4.

"It therefore departeth for a season, that thou mayest receive it ever." The day of re-espousals will quickly come; and in the meantime, as thy body shall not be sensible of the tedious length of interposing time, so neither shalt thou be solicitous about thine absent friend; for the fruition of God in thine unbodied state, shall make thee with infinite satisfaction and rest.

Or is it not so much simply for parting with it, as for the manner of thy parting, either by the slow and lingering approaches of a natural, or the quick and terrible approaches of a violent death: Whence trouble not thyself about that; for if God lead thee through the long dark lane of a tedious sickness, yet at the end of it is thy Father's house. And for a violent death, it is not so material whether friends or enemies stand weeping or triumphing over thy dead body. No corpus sen sit in nervo cum anima sit in cælo. When thy soul shall be in heaven, it will not be sensible how the body is used on earth.

4. But oh! what an uncomfortable parting will mine be! and how much more sad our meeting again, than will thin, and the late bidding of thee. For it is

The ungrateful soul.

'Tis the ungrateful soul.
ded for them both; but I began at the wrong end, and ended both eternally.

THE POEM.

Bare seeds have no great beauty, but, inhum
That which they had is lost, and quite consum'd;
They soon corrupt and grow more base, by odds,
When dead and bury'd underneath the clods:
It falls in baseness, but at length doth rise
In glory which delights beholders' eyes.
How great a difference have a few days made,
Betwixt it in the bushel and the blade!
This lovely, lively emblem aptly may
Type out the glorious resurrection-day;
Wherein the saints that in the dust do lie,
Shall rise in glory, vigour, dignity;
With singing, in that morning they arise,
And dazzle glory, such as mortal eyes
Ne'er view'd on earth. The sparkling beauties he
No more can equalize their splendor there,
Than glimmering glow-worms do the fairest star
That shines in heaven, or the stones that are
In ev'ry street, may competition hold
With glittering diamonds in rings of gold.
For unto Christ's most glorious body they
Shall be conform'd in glory at that day;
Whose lustre would, should it on mortals fall,
Transport a Stephen, and confound a Paul.
'Tis now a coarse and crazy house of clay;
But, oh! how dear do souls for lodgings pay!
Few more than I: For thou, my soul, hast been
Within these tents of Kedar cooped in;
Where, with distempers clogg'd, thou mak'st thy way.
And, for deliverance, with tears and groans
Hast often su'd: Cheer up, the time will be
When thou from all these troubles shall be free:
No jarring humours, cloudy vapours, rheums,
Pains, aches, or whatever else consumes
My day in grief; whilst in the Christian race,
Flesh lags behind, and can't keep equal pace.
THE HEAVENLY USE OF EARTHLY THINGS.

CHAP. XII.

Upon the Resemblance of Wheat and Tares.

As wheat resembled is by viler tares; So vile hypocrisy like grace appears.

OBSERVATION.

IT is Jerom’s observation, that wheat and tares are so much alike in their first springing up, that it is exceeding difficult to distinguish the one from the other: These are his words, Inter tritici et tariani quandiu herba est, et nondum culmus venit ad spicam; gravis dis similitudo est; et indiscernendo aut nulla, aut per difficilissima tantia. The difference (saith he) between them, is either none at all or wonderfully difficult to discern, which those words of Christ, Matt. xiii. 30. plainly confirm. Let them both alone till the harvest; they by intimating both the difficulty of distinguishing the tares and wheat as also the unwarrantable rashness of bold and hasty censures of sincerity or hypocrisy, which is there shadowed by them.

APPLICATION.

HOW difficult soever it be to discern the difference betwixt wheat and tares, yet, doubtless, the eye of sense can much easier discriminate them, than the most quick and piercing eye of man can discern the difference betwixt special and common grace; for all spiritual graces in the saints have their counterfeits in hypocrites. There are similar works in these, which a spiritual and very judicious eye easily mistake for the saving and genuine effects of the sanctifying Spirit.

Doth the Spirit of God convince the consciences of his people of the evil of sin? Rom. vii. 9. Hypocrites have their convictions of sin. Exod. x. 16. “Then Pharaoh called for Moses and Aaron in haste, and he said, I have sinned against the Lord your God, and against you.” Thus was Saul also convicted, 1 Sam. xv. 24.

Doth true conviction and compunction work reformation of life in the people of God? Even hypocrites also have been famous for their reformations. The unclean spirit often goes out of the form of a hypocrite, by an external reformation; and yet still retains his propriety in them, Matth. xii. 43, 44. For that departure is indeed upon the surface.
“himself believed also.” Luke viii. 13. “These are the things which if a man will do, he shall know that it is right. By the word of God, discovering the transcendent excellencies that are in Christ, enflame the affections of the beholder’s heart with vehement desires and longings after him? Strange heart have also been found in hypocrites towards Christ and his holy things. John vi. 34. “Lord, evermore give us this bread.”

Thus, after what a rapture was Balaam transported, when he said, “The death of the righteous, and my last end be like his.”

Doth the work of faith, in some believers, bear upon itself the full ripe fruit of a blessed assurance? Lo! what strong evidences and high-built persuasions of an interest in God, and an approach to him, have there been even in unsanctified ones? John viii. 58. “Thou art not able to do any thing;” whom ye say, that he is your God; and yet ye have everlasting life. John i. 12. “The same height of confidence arrived those that were mentioned in Rom. ii. 19. Yea, so strong may this false heart be, that they dare boldly venture to go to the judgment-seat and there defend it, Mat. vii. 22. “Lord, Lord, have ye ever phoned in thy name?”

Doth the Spirit of God fill the heart of the assured believer with joy unspeakable and full of glory, giving them, through the very affections, or foretaste of heaven itself, in those first fruits near to this comes that which the apostle supposes may be in apostates, Heb. vi. 8, 9. who are there said “to taste the goodness of God, and the powers of the world to come.” What if real Christians delight in ordinances, those that are not simply delight in approaching to God, Ezek. xxxiii. 32. It may be said, though the difference be not easily discernible in outward obedience, yet, when it shall come to suffering, there may discern it; the false heart will then flinch, and cannot work. And yet even this is no infallible rule neither; for the apostle supposes, that the salamander of hypocrisy may live in the flames of martyrdom, 1 Cor. xiii. 3. “If I give my body to burn.” And it was long since determined by a controversy, the difficulty of distinguishing them is very great.

And this difference will yet be more subtile and undecipherable, I should tell you, that as in so many things the hypocrite lives like the saint; so there are other things in which a real Christian is found as much like a hypocrite, as a hypocrite is like a real Christian. There is a man who is not to be known by his works, he is more easily known by his sufferings; for the sure way to discover the hypocrite is by his sufferings, as well as by his works. Non ponit sed causa facit martyrem; so, that whatever is the case, controversy, the difficulty of distinguishing them is very great.
THE HEAVENLY USE OF EARTHLY THINGS.

then! how hard is it for the eye of man to discern betwixt chaff and wheat? How many upright hearts are now censured, whom God will clear? How many false hearts are now approved, whom God will condemn? Men ordinarily have no clear convactive proofs, only probable symptoms; which, at most, can beget but a conjecture of another's state. And they that shall peremptorily judge either way, may possibly wrong the generation of the upright, or, on the other side, absolve and justify the wicked. And truly, considering what hath been said, it is no great wonder that dangerous mistakes are so frequently made in this matter. But though men cannot, the Lord both can and will, perfectly discriminate the

"The Lord knoweth who are his," 2 Tim. ii. 19. He will have
day perfectly to sever the tares from the wheat, to melt off the varnish of the most resplendent and refined hypocrite, and to blow off the ashes of infirmities, which have covered and obscured the very sparks of sincerity in his people: he will make such a division as was not yet made in the world, how many divisions soever there have been in it. "And then shall men indeed return, and discern between
the righteous and the wicked; betwixt him that serveth God
and him that serveth him not." Meanwhile, my soul, thou canst not better employ thyself, whether thou be sound or unsound, than in making those reflections upon thyself.

REFLECTIONS.

And is this so? Then, Lord, pardon the rashness and precipitancy of my censorious spirit; for I have often boldly anticipated thy judgment, and assumed thy prerogative, although thou hast said, "Why dost thou judge thy brother? And why dost thou set
nought thy brother? We shall all stand before the judgment-

of Christ. For it is written, As I live (saith the Lord) every
shall bow to me, and every tongue shall confess to God. Let us then, not therefore judge one another any more," Rom. xiv. 10, 11, 13. And again; "He that judgeth me is the Lord. Let us then fore judge nothing before the time until the Lord come, who will bring to light the hidden things of darkness, and make manifest the counsels of the heart; and then shall every man hear praise of God," 1 Cor. iv. 4, 5.

What if God will own some of them for his sons, to whom I read to give the respect of brethren? I may pass hasty and headlong sentences upon others; but where is my commission for so doing? I was not only a commission, but fit qualifications for such a work; and
table and hasty censures. If others knew but what I know myself, would they not judge as severely of me as I do of others?

2. Though I may not judge the presumptuous soul of another, yet I may, and ought to judge the state of my own soul; which is, more necessary and concerning what be such as can now endure the test of the word, and abide at the bar of my own conscience?

For since every saving grace in a Christian hath its correspondency in the hypocrite, how needful is it for thee, O my soul, to make true answer to these heart-discovering queries: Whether the places and companies whereon I depend, as my best evidences for the life to come, or only the common works of the Spirit? Whether I may not judge the presumptuous soul of another, yet I may, and ought to judge the state of my own soul; which is, more necessary and concerning what be such as can now endure the test of the word, and abide at the bar of my own conscience?

Come then, my soul, set the Lord before thee, to whom of all hearts are manifest: and in the awful sense of that true answer to these heart-discovering queries: Whether thou canst not discern the difference between these things, yet thou mayest and oughtest to discern it in thyself: For no one knows the things of a man, save the spirit of man that is in him.

1. Is my obedience uniform? am I the same man at all places and companies? Or, rather, am I not exact and open and public, remiss and careless in private and secret things? Sincere souls are uniform souls, Psal. cxix. 6. the hypocrite, closet-man, Matth. vi. 5.

2. Doth that which I call grace in me oppose and mortify it not rather quietly consist with, and protect my lusts and desires? True grace tolerates no lust, Gal. v. 17. No, not the darling corruptions, Psal. xviii. 23.

3. Doth that which I call my grace, humble, empty, and abased soul? Or rather, doth it not puff it up with self-conceit? If saving grace is humbling grace, 1 Cor. xv. 10. "But the 'vanity' is lifted up, is not upright," Hab. ii. 4.

Lastly, Canst thou, my soul, rejoice and bless God for me imparted to others? And rejoice if any design for Christ be in the world by other hands? Or, rather, dost thou not care that excel thee, and carest for no work in which thou art?

But stay, my soul, it is enough: If these be the substances betwixt special and common grace, I more than do not endure the day of his coming, Whose fan is in his hand; those spots appear upon me, which are not the spots of his proving. Woe is me, poor wretch! the characters of death are upon me.
THE HEAVENLY USE OF EARTHLY THINGS.

THE POEM.

In eastern countries, as good authors write, Tares, in their springing up, appear to sight, Not like itself, a weed, but real wheat; Whose shape and form it counterfeits so neat, That 'twould require a most judicious eye, The one from t'other to diversify. 'Till both to some maturity be grown, And then the difference is easily known. Even thus hypocrisy, that cursed weed, Springs up so like true grace, that he will need More than a common insight in this case, That saith, this is not, that is real grace. Ne'er did the cunning actor, tho' a slave Array'd in princely robes, himself behave So like a king, as this doth act the part Of saving grace, by its deep hellish art. Do gracious souls melt, mourn, and weep for sin? The like in hypocrites observ'd hath been. Have they their comforts, joys, and raptures sweet? With them in comforts hypocrites do meet. In all religious duties they can go As far as saints, in some things farther too; They speak like angels, and you'll think within, The very spirit of Christ and grace hath been. They come so near, that some, like Isaac, take Jacob for Esau, this for that mistake: And boldly call (their eyes, with his, being dim) True grace, hypocrisy; and duty, sin: Yea, many also, Jacob-like, embrace Leah for Rachel, common gifts for grace: And in their bosom hug it, 'till the light Discover their mistake, and clear their sight: And then, like him, confounded they will cry, Alas! 'tis Leah, curs'd hypocrisy! Guide me, my God, that I may not, instead Of saving grace, nurse up this cursed weed. O let my heart, at last, by thee be found Sincere, and all thy workings on it sound!
Upon the Dangers incident to corn from Seed-time to Harvest.

Fowls, weeds, and blastings do your corn amends.
Even so corruptions would your grace destroy.

**OBSERVATION.**

**THERE** are, amongst many others, three critical and periods between the seed-time and harvest. The first is newly committed to the earth, all that lies uncovered picked up by the birds; and much of that which is buried, is plucked up, as soon as it begins to sprout, by root devouring fowls, Matth. xiii. 4. But if it escape the damage then it is hazarded by no which purloin and suck away its nourishment, whilst the tender blade. If by the care of the vigilant be it be freed fromchoaking weeds; yet, lastly, as great any of the former still attends it; for oftentimes, whilst ing in the ear, blastings and mildews smite it in the stalk off the juice and sap that should ascend to nourish the shrivels and dries up the grain whilst it is yet immature it becomes like those ears of corn in Pharaoh’s vision, thin and blasted with the east-wind; or like the ears ist speaks of upon the house top, wherewith the reaper his arms.

**APPLICATION.**

**T** rue grace, from the infancy to the perfection them with far greater dangers, amongst which it answerably three dangerous periods which marvellously hazard it: a much greater wonder that it ever arrives at its just. For, (1.) No sooner hath the great Husbandman disse holy seeds in the regenerate heart, but multitudes of impetions immediately assault, and would certainly devour the fowls of the air, did not the same arm that sowed them also. It fares with grace, as with Christ its Author, whom I to destroy, in his very infancy. The new creature is scared seat, before it must fight to defend itself. This conflict is set forth in that famous text, Gal. v. 17. “The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are against each other; so that ye cannot do the things that ye would.”
desiring the mutual ruin and destruction of each other; for even when they are not acting, yet then they are lusting; there is an opposite disposition against each other; which opposition is both a formal and an effective opposition. There are two contrary forms; the men in every saint, Col. iii. 9, 10. From hence an effective opposition must needs follow; for as things are in their natures and principles, so they are in their operations and effects; workings always follow beings; fire and water are of contrary qualities, and when they meet, they effectually oppose each other. Sin and grace are opposite, that if sin should cease to oppose grace, it would cease to sin; and if grace should cease to oppose sin, it would cease to be grace. And this doth much more endanger the work of grace than any other enemy it hath; because it works against it more inwardly, constantly and advantageously, than any thing else can do. (1.) More inwardly, for it hath its being and working in the same soul where grace dwelleth, yea, in the self-same faculties; so that it not only sets one faculty against another, but the same faculty against itself; the understanding against the understanding, and the will against the will; so that it cannot do the good, nor yet the evil that ye would; not the good that ye would, because when the spirit moveth to good, and beareth upon the heart by Divine pulsations, exciting it to duty, the flesh crosses and opposes it there; and if it cannot totally hinder the performance of a duty, yet it lames the soul upon the working-hand whereby the performance is not so spiritual, free and composed, as it desires; nor yet the evil that you would commit, if grace were there; because when lust stirs, in its first motions, grace puts a restraint in its way. "How can I do this great wickedness, and sin against God?" Gen. xxxix. 9. And if it cannot (which for the most part it doth) hinder the acting of sin, yet it doth engages the will against that it is not committed with complacency and full consent, Rom. vii. 15. "What I do, I allow not." (2.) It opposes it more constantly, it is like a continual dropping; a man can no more fly from this enemy, than from himself. There is a time when the devil seems tempting, Mat. iv. 11. but no time when corruption ceases from working. And, lastly, It opposes grace more advantageously than any other enemy can do, for it is not only always in the same soul with it, but it is there naturally; it hath the advantage of the soil where it suits with it. And yet, oh the wonder of free grace! it is not swayed up in victory, but it escapes this hazard.

But (2.) It soon meets with another, though it escapes this, even by temptations, which strike desperately at the very life of it; these, like the weeds, with a single degree make grass where it
greatly endanger it, when it is even ready for the harvest, fell out with David, whose last ways were not like his first; by this these holy fruits were not utterly destroyed, because seed of God, and so is immortal, 1 John v. 4, 5. And the promises of perseverance and victory made to it, can be trated; amongst which these are excellent, Isa. liv. 10.

40. 1 Cor. i. 8. Psal. i. 3. cxxv. 1. John iv. 15. So is matter of unspeakable comfort; though the flesh say, E I will fail thee; though the world say, Ego decipiam, I will thee; though the devil say, Ego eripiam, I will snatch yet as long as Christ saith, I will never leave thee, nor for thy graces are secure in the midst of all these enemies.

REFLECTIONS.

1. This soul of mine was once plowed by God. In those days many purposes and resolutions began to chink and bud forth, blessed harvest: but oh! (with what consternation and horror I speak it) the cares and pleasures of this life, the lusts of my base heart springing up, have quite destroyed it; by which it appears it was not the seed of God, as gined it to be; and now my expected harvest shall be a day of grief and desperate sorrow, Isa. xvii. 11. I had considered they are gone; troubles for sin, conscience of duties, but ed, and my soul is now as a barren field, which God has Woe is me! I have revolted from God, and now the word, Jer. xvii. 5, 6. is evidently fulfilled upon me; "the heath in the desart, that seeth not when good comes, soul inhabits the parched places of the wilderness." - my formal and heartless duties were but as so many seedlings, devoured by the infernal fowls. Had these principles been of God, no doubt they would have continued and our world, 1 John ii. 19. Wretched soul! thy case is sad better with the uncultivated wilderness, than with such ing soul, unless the great Husbandman plow thee up time, and sow thy heart with better seed.

2. And are the corruptions of my heart what fowls, weeds, and mildews are reflection. O what need have I then to watch me keep it with all diligence; for in the...
carelessness, but provoke the soul to an industrious use of means to preserve it; so it is in itself an irrational and senseless conclusion which will never follow from any scripture-promise; for although it is readily granted, that God hath made many comfortable and sweet promises to the grace of his people, yet we must expect to enjoy the benefits and blessings of all those promises, in that way and order in which God hath promised them; and that is in the careful and diligent use of those means which he hath prescribed, Ezek. xxxvi. 37. For promises do not exclude, but imply the use of means, Acts xxvii. 31. I know my life is determined to a day, to an hour, and I shall live out every minute God hath appointed; but yet, I am bound to provide food, raiment, and physic to preserve it.

To conclude, let all doubting Christians reflect seriously upon this truth, and such marrows and fatness out of it to strengthen and establish them against all their fears: your life, your spiritual life hath for many years hung in suspense before you; and you have often said with David, I shall one day fall by the hand of Saul. Desponding, trembling soul! lift up thine eyes, and look upon the fields; the day lives still, and grows up, though birds have watched to devour the snows have covered it, beasts have cropped it, weeds have almost choked it, yet it is preserved. And hath not God more care for that precious seed of his own Spirit in thee, than any husbandman hath of his corn? Hath he not said, “That having begun the good work in thee, he will perfect it to the day of Christ?” Phil. i. 6. Hath he not said, I give unto them eternal life, and they shall not perish, John x. 28. Hast thou not many times said, and thought it, as thou dost now, and yet it lives? O what matter of unspeakable joy and comfort is this to upright souls! Well then, be not discouraged, for thou dost not run as one uncertain, nor fight as he that beats the air, 1 Cor. ix. 26. But the foundation of God standeth sure, having this seal, the Lord knows who are his, 2 Tim. ii. 19. Though thy grace be weak, thy God is strong: though the streams seem sometimes to fail, yet it is fed by an ever-flowing fountain.

THE POEM.

'TIS justly wondered that an ear of corn
Should come at last in safety to the barn:
It runs through many hazards, threatening harms,
Betwixt the sower's hands and reaper's arms.
Those who have sown it, now receive the fruit,
And are the reapers of their own honest sweat.

A poem by William Wordsworth.
It shooteth forth the tender blade, and then
The noxious weeds endanger it again.
These clasp about it till they kindly choak
The corn, as flattering ivy doth the oak.
Are weeds destroy'd and all that danger past?
Lo, now another comes, the worst at last:
For when i' th' ear it blows, begins to kern,
A mildew smites it, which you can't discern,
Nor any way prevent till all be lost,
The corn destroy'd with all your hopes and cost.
Thus saving grace, that precious seed of joy,
Which hell and nature plot how to destroy,
Escapes ten thousand dangers, first and last,
O who can say, now all the danger's past?
'Tis like a crazy bark toss'd in a storm,
Or like a taper which is strangely born
Without a lanthorn in a blust'ring night,
Or like to glimmering sparks, whose dying light
Is still preserv'd: the roaring waves swell high,
Like moving mountains in the dark'ned sky:
On their proud backs the little bark is even
Mounted unto the battlements of heaven;
From thence dismounted, to the deeps doth slide
Receiving water upon every side;
Yet he whose voice the proudest waves obey,
Brings it at last unto the quiet quay;
The blust'ring winds strive with a fatal puff;
To bring the taper to a stinking snuff:
Their churlish blasts extinguish it, and then
Our gentle breath recovers it again:
The fainting sparks beneath the ashes lie,
Where, choak'd and smother'd, they begin to die:
But these collected, we do gently blow,
'Till from faint sparks to lively flames they grow.
Ev'n thus is grace preserv'd, thus kept alive;
By constant wonders grace doth live and thrive.

CHAP. XIV.

Upon the Patience of the Husbandman for the
plows, plows in hope, 1 Cor. vi. 19. And they are not so irrational as to think they shall presently be partakers of their hope; nor so impatient as to anticipate the harvest, by cutting down their corn before it is fully ripened: but are content to plow, sow, and weed it; and when it is fully ripe, then they go forth into their fields, and reap it down with joy.

APPLICATION.

Can a little corn cause men to digest so many difficult labors and make them wait with invincible patience till the reaping season come? Much more should the expectation of eternal glory serve to fortify my spirit against all intercurrence of hardships and difficulties. It least of all becomes a Christian to be of an hasty and impatient spirit. "Light is sown for the righteous, and joy for the upright in heart," Psal. xcvii. 11. "Behold the husbandman waits, &c. Jam. v. 7. "Be patient, therefore, my brethren, for the comes of the Lord draws near." There are three great argument to persuade Christians to a long-suffering and patient frame under sufferings. (1.) The example of Christ, Isa. liii. 7. To think quietly he suffered all injuries and difficulties with invincible patience is sufficient to shame the best of Christians, who are of such short tempers. I have read of one Elezarius, a nobleman, that when his mistress wondered at his exceeding great patience in bearing injuries, he answered her: You know sometimes my heart is ready to rise up against such as wrong me; but I presently begin to think of the wrongs that Christ suffered; and say thus to myself; though thy servant should pluck thy beard, and smite thee on the face, this were nothing to what the Lord suffered: he suffered more and greater things; and assure yourself, wife, I never leave off thinking on the injuries done to my Saviour, till such time as my mind is still and quiet. To this purpose it was well noted by Bernard, speaking of Christ's humiliation, Was Christ the Lord of glory thus humbled and emptied of his fulness of glory? And shall such a worm swell? (2.) The desert of sin, Lam. iii. 39. "Why doth the liveth man complain?" It was a good saying of the blessed Greenh.. when sin lies heavy, affliction lies light. * And it is a famous instance which Dr. Taylor gives us of the duke of Conde. I have read (say he) when the duke of Conde had voluntarily entered into the incummodities of a religious poverty and retirement, he was one day spoken to and pitied by a lord of Italy, who, out of tenderness wished him be more careful and nutritive of his person. The good duke answered, Sir, he not troubled, and think not that I am ill provided of a
myself, and the consideration of what I deserve for my s
eternal torments; and when with this knowledge I arriv
ings, how unprovided soever I find it, methinks it is eve
I deserve. (3.) And as the sense of sin, which merits be
present difficulties, so (to come home to the present si
the expectations and hopes of a blessed harvest and rewar
This made Abraham willing to wander up and down man
stranger in the world; for he looked for a city that hath
whose builder and maker is God. The hopes of such a c
encouragement enough to work hard, and wait long: Yet
ians are so impatient of it, that they would fain be reapin
time: but as God hath, by an unalterable law of natur
both the seasons of seed-time and harvest (which are the
the appointed weeks of the harvest) Jer. v. 24. and the
hastened; but when we have done all that we can on ou
wait till God send the former and the latter rain, and giv
ral cause its effect; so is it in reference to our spiritual
are appointed to sweat in the use of all God's appoin
when we have done all, must patiently wait till the divin
accomplished, and the time of the promise be fully com
"time we shall reap, if we faint not." To which patient
and quiet waiting for the glory to come, these following c
are of excellent use.

1. As the husbandman knows when the seed-time is
not be long to the harvest; and the longer he waits, the
it is: so the Christian knows, "It is but a little while
that shall come will come, and will not tarry," Heb. xiii.
"that now his salvation is nearer than when he first bele
xiii. 11. What a small point of time is our waiting-time
with eternity? Yet a few days more, and then comes ex
pected and welcome harvest.

2. The husbandman can find other work to do befor
ing time come; he need not stand idle, though he can
And cannot a Christian find any work to do for God th
heaven? O there is much work to do, and such work is
to this season! You may now reprove sin, exhort to do
the distressed; this is good work, and this is your only
work; the whole of eternity will be taken up in other c
"I think it meet (saith Peter) as long as I am in this ti
"stir up your minds, knowing shortly that I must put u
"nacle," 2 Pet. i. 13, 14. q. d. I know I have but a
THE HEAVENLY USE OF EARTHLY THINGS.

you here for their sakes, up and be doing: if you had done all that were to do for yourselves and them, he would have you to heaven immediately; you should not wait a moment longer for your glory.

3. Husbandmen know, though they cannot yet gather in the precious fruits of the earth, yet all this while they are ripening for the harvest! they would not house it green, or take it before its time. And is not this also my preparation-time for glory? As God prepared heaven for his people by an eternal decree; Mat. xxv. 34. by an act of creation, Heb. xi. 10. by the death of Christ, which made a purchase of it, Heb. x. 19, 20. and by his ascension into it, John xiv. 2, 3. So the reason why we are kept here, is in order to our fitting for it. Heaven is ready, but we are not for it ready; the barn is fit to receive the corn, but the corn is not fit to be gathered into it. "But for this self-same thing God is now working in us," 2 Cor. v. 5. he is every day at work by ordinances, and providences, to perfect his work in us; and as soon as that is finished, we shall hear a voice like that, Rev. xi. 12. "Come up hither and immediately we shall be in the spirit;" for how ardent is our longing ever we long for that desirable day, Christ longs for it more than we can do.

4. The husbandman is glad of the first-fruits, that encourages him though the greatest part be yet out: and have not you received the first fruits of that glory? Have you not earnestest, pledges, and first-fruits of it? 'Tis your own fault, if every day you feed not upon such blessed comforts of the Spirit, Rom. viii. 29. Rom. v. 2, 1 Cor. xiii. 8. 9. O how might the interposing time, even all the days of your patience here be sweetened with such prelibations of the glory that come!

5. Husbandmen know it is best to reap when it is fit to reap; handful fully ripe is worth many sheaves of green corn. And we know, heaven will be sweetest to you when you are fittest for it. the child would pluck the apple whilst it is green, but he might make it easier, and taste it sweeter, by tarrying longer for it. would fain be glorified per saltum. When we have got a taste of heaven, we are all in haste to be gone. Then, O that I had winged feet! I would fly away and be at rest. Then we cry to God for ourselves, as Moses for his sister Miriam, "Heal her [now] "God, I beseech thee!" Numb. xii. 13. Glorify me now, O Lord I pray thee! But, surely, as God hath contrived thy glory in best of ways; so he hath appointed for thee the fittest of seasons and whenever thou art gathered into glory, thou shalt come a round and full fruition to all thine expectatives.
the hart panteth for the water brooks, so panteth my soul for thee, O God! O when shall I come and appear before God? When shall I desire to be dissolved and to be with Christ! When shall I hear his soul-transports? Some need patience to die: I need it as much to live.

O God, by faith, have made this world a burden, this den, and this soul to cry, like thirsty David, "O that thou wouldst give me of the waters of Bethlehem to drink!" The man longs for his harvest, because it is the reward of labour. But what is his harvest to mine? What is the enjoyment of God? What is the joy of harvest to heaven? What are the shoutings of men in the fields stimulations of glorified spirits in the kingdom of God? I have gone forth, bearing more precious seed than they; when my turn rejoicing, bringing my sheaves with me? Their harvest when they receive their corn; mine comes when I leave desired! O day of gladness of my heart! How long, long! Here I wait as the poor man at Bethesda's pool, but my turn will come, but every one steps into heaven before the Lord, I am content to wait till my time is fully come: content to stay for my glorification till I have finished my generation; and when I have done the will of God I receive the promise. If thou have any work on earth I am content to abide: behold, the husbandman waiteth I; for thou art a God of judgment; and blessed are they that wait for thee.

But how doth my slothful soul sink down into the flesh itself in the love of this animal life? The lingering soul's reflection. hug and wrap up itself in the garment of mortality, not desiring to be removed from the more perfect and blessed state. The husbandman is indeed content to stay till the appointed harvest; but would he be content to wait always? Or is this life of hope as contentful to thee as the harvest will be? Why dost thou not groan within thyself, that the day might be swallowed up of life? Doth not the scriptures saints by their earnest looking for the mercy of our Christ unto eternal life? Jude 21. "By their hastening coming of the day of God," 2 Pet. iii. 12. What is that my heart hangs back? Doth guilt lie upon my conscience, have I gotten into a pleasant condition in the world, where
THE HEAVENLY USE OF EARTHLY THINGS.

THE POEM.

No prudent husbandman expects
The fruit of what he sows,
'Till every cause have its effects,
And then he reaps and mows:
He works in hope the year throughout,
And counts no labour lost,
If, when the season comes about,
His harvest quits his cost.
His rare example justly may
Rebuke and put to shame
My soul; which sows its seed and ease
And looks to reap the same.
Is cursed nature now become
So kind a soil to grace,
That to perfection it should come
Within so short a space?
Grace springs not up with seed and ease,
Like mushrooms in a night;
But rather by degrees increase,
As doth the morning light.
Is corn so dear to husbandmen?
Much more is heav'n to me;
Why should not I have patience then
To wait as well as he?
To promises, appointed years,
By God's decrees, are set;
These once expir'd, beyond its fears
My soul shall quickly get.
How small a part of hasty time,
Which quickly will expire,
Doth me within this world confine,
And then comes my desire.
Come, Lord, how long my soul hath gasp'd!
Faith my affections warms;
O when shall my poor soul be clasp'd
In its Redeemer's arms!
The time seems long, yet here I'll lie,
'Till thou, my God, do call:
It is enough, eternity
Will make amends for all.
Upon the Harvest-Season.

Corn, fully ripe, is reap'd, and gather'd in.
So must yourselves, when ripe in grace, or

Observation.

When the fields are white to harvest, then husbandmen pass through them, rub the ears; and finding the grain fully ripe, they presently prepare their scythes and sickles; set off in harvest-men, who quickly reap and mow them down; and follow the binders, who tie it up; from the field where it is carried to the barn, where it is threshed out; the good grain is reaped into an heap, the chaff separated and burnt, or thrown on a hill. How bare and naked do the fields look after harvest, before were pleasant to behold? When the harvest-men leave the field, it is (to allude to that, Joel ii. 3.) before the garden of Eden, and behind them a desolate wilderness; in some places, it is usual to set fire to the dry stubble which is housed; which rages furiously, and covers it all with ashes.

Application.

The application of this, I find made to my hands by myself, in Mat. xiii. 38, 39. "The field is the world; the seed are the children of the kingdom; the tares are of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels; the field is the world; there both the godly and wicked grow together, until they be both ripe; and then both be reaped down by death: death is the sickle that reaps both. I will open this allegory in the following particulars.

1. In a catching harvest, when the husbandman sees their corn fully ripe, he hurries to gather it and grow black, he hurries in his corn, and houses it day and night.

So doth God, the great Husbandman; he hurries the righteous when judgments are coming upon the world; "The righteous perish, and no man layeth it to heart, the eifful men are taken away, none considering that they "are "taken away from the evil to come." Methuselah di
ment of many wise and tender hearts in England? I find some of them thus ranked in a funeral elegy:

The learned Twisse went first, (it was his right)
Then holy Palmer, Burroughs, Love, Gouge, White,
Hill, Whitaker, grave Gataker and Strong,
Perne, Marshal, Robinson, all gone along.
I have not nam’d them half; their only strife
Hath been (of late) who should first part with life.
These few who yet survive, sick of this age,
Long to have done their parts, and leave the stage.

The Lord sees it better for them to be under-ground, than above; and therefore, by a merciful providence, sets them out of harm’s way.

2. Neither the corn nor tares can possibly resist the sharp and keen scythe, when it is applied to them by the reaper’s hand; neither can the godly or ungodly resist the stroke of death when God inflicts it; Eccl. viii. 8. “No man can keep alive his own soul in the day of death; and there is no discharge in that war.” The frail body of man is as unable to withstand that stroke, as the weak reeds of feeble stalks receive the corn are to resist the keen scythe and sharp sickle.

3. The reapers receive the wheat which they cut down into their arms and bosoms. Hence that expression by way of imprecation upon the wicked, Psal. cxxxix. 6, 7. “Let them be as the grass upon the house top, which withers before it grows up; wherewith the moor filleth not his hand, nor he that bindeth sheaves, his bosom. Such withered grass are the wicked, who are never taken into the reaper’s bosom; but as soon as saints are cut down by death, they fall into the hands and bosoms of the angels of God, who bear them their arms and bosoms to God their Father, Luke xvi. 22. For lo! as these blessed spirits did exceedingly rejoice at their conversion, Luke xv. 10. and thought it no dishonour to minister to them, when they stood in the field, Heb. i. 14. So when they are cut down to death, they will rejoice to be their convoy to heaven.

4. When the corn and weeds are reaped and mowed down, they shall never grow any more in that field; neither shall we ever return to live an animal life any more after death, Job vii. 9, 10. “As the cloud is consumed, and vanisheth away; so he that goeth down into the grave, shall come up no more; he shall return no more to his house, neither shall his place know him any more.”

Lastly, (to come home to the particular subject of this chapter) these animal persons went hence, they shall be no more particular, indeed, neither visible, nor known; they shall forever be with God in glory.
place) but yet, in one sense, it is an universal truth, and filled; for whenever they die, they die in a good age; that though they die in the spring and flower of their youth, in a good old age; i.e., they are ripe for death whenever. Whenever a godly man dies, it is harvest-time with a natural capacity he be cut down while he is green; ped in the bud or blossom; yet in his spiritual capacity dies before he be ripe. God ripens him speedily, when to take him out of the world speedily; he can let our rays and beams of his Spirit upon him, as shall soon "seeds of grace into a preparedness for glory."

The wicked also have their ripening-time for hell and God doth with much long-suffering endure the vessels prepared for destruction. Of their ripeness for judgment nature often speaks, Gen. xvi. 16. "The sin of the Amorites yet full." And of Babylon it is said, Jer. li. 13. "Go dwellest upon many waters! thine end is come, and of thy covetousness."

It is worth remarking, that the measure of the sin, of the sinner, come together. So Joel iii. 13. "Put ye for the harvest of the earth is ripe; for the press is not overflow: for their wickedness is great."

Where, nay are not cut down till they be ripe and ready. Indeed, they are ripe for death, nor ready for the grave; that is, fit to die, are always ripe for wrath, and ready for hell before they as husbandmen judge of the ripeness of their harvest, but and hardness of the grain; so may we judge of the ripe saints and sinners, for heaven or hell, by these following:

Three signs of the maturity of grace.

1. **When** the corn is near ripe, it bows the head, lower than when it was green. When the people of God are ripe for heaven, they grow more humble and self-denied the days of their first profession. The longer a saint goes in the world, the better he is still acquainted with his own height obligations to God; both which are very humbling things had one foot in heaven, when he called himself the chiefest and least of saints, 1 Tim. i. 15. Eph. iii. 8. A Christian progress of his knowledge and grace, is like a vessel cast the more it fills, the deeper it sinks. Those that went Athens (saith Plutarch) at first coming seemed to them
substantial and weighty: So it is with Christians; the affections of a young Christian, perhaps are more feverous and sprightly; but those of a grown Christian are more judicious and solid; their love to Christ abounds more and more in all judgments, Phil. i. 9. The limbs of a child are more active and pliable: but as he grows up to a perfect state, the parts are more consolidated and firmly knit. The fingers of an old musician are not so nimble; but he hath a more judicious ear in music than in his youth.

3. When corn is dead ripe, it is apt to fall of its own accord to the ground, and there shed; whereby it doth, as it were, anticipate the harvest-man, and calls upon him to put in the sickle. Not unlike which are the lookings and longings, the groanings and hastenings of ready Christians to their expected glory; they hasten to the coming of the Lord, or, as Montanus more fitly renders it, they hasten to the coming of the Lord; (i. e.) they are urgent and instant in their desires and cries to hasten his coming; their desires sally forth to meet the Lord; they willingly take death by the hand; as the corn bent to the earth, so doth these souls to heaven: This shows their harvest to be near.

Six signs of the maturity of sin.

W HEN sinners are even dead-ripe for hell, the signs appear upon them; or by these, at least, you may conclude those souls are to be far from wrath, upon whom they appear.

1. When conscience is wasted, and grown past feeling, having no remorse for sin; when it ceases to check, reprove, and smite, for any more, the day of that sinner is at hand, his harvest is even come. The greatest violation of conscience is the greatest of sins; this was the case of the forlorn Gentiles, among whom Satan had such a plentiful harvest; the patience of God suffered them to grow till their consciences were grown seared, and past feelings, Eph. iv. 19. When a member is so mortified, that if you lance and cut it never so much, no fresh blood, or quick flesh appears, nor doth the man feel any pain in all this, then it is time to cut it off.

2. When men give themselves over to the satisfaction of their lusts, to commit sin with greediness, then are they grown to a maturity of sin; when men have slipped the reins of conscience, and rush headlong into all impurity, then the last sands of God’s patience are running down. Thus Sodom and Gomorrah, and the city about them, in like manner gave themselves over to wickedness and strange sins; and then justice quickly gave them up for an example to other men.
"pere deceit," Job xv. 35. "who travail in pain to this deformed birth, ver. 20. "who wink with their eyes, plodding wickedness, as men used to do when they are upon the study of any knotty problem, Prov. vi. 13.

so much of hell already in them, that they are more then hell already.

4. He that of a forward professor is turned a bitter professor also within a few rounds of the top of the ladder; the light of their light the Lord hath already punished upon their obduracy and madness against the light. Reader, if thou hast thus far, thou art almost gone beyond all hope of recovery. God makes short work. When Judas turns traitor to his country, he is quickly sent to his own place. Such as are again in the same condition of those lusts they once seemed to have cleaved to, these bring upon themselves swift damnation, and the Lord will not linger at it, 2 Pet. ii. 3, 20.

5. He that can endure no reproof or controll in the way but derides all counsel, and like a strong current, rushes past all obstacles in his way, will quickly fall into his own lake, Prov. xxix. 1. "He that being often reproved, hardens his neck, shall suddenly be destroyed, and that without mercy. This is a death-spot, a hell-spot, wherever it appears.

very symptom the prophet plainly predicted the approach of Amaziah, 2 Chron. xxv. 16. "I know that God hath ed to destroy thee, because thou hast done this, and hearkened to my voice." He that will not be timely cut down shall be quickly destroyed.

Lastly, When a man comes to glory in his sin, and his wickedness, then it is time to cut him down, "whose struction, whose glory is in his shame;" Phil. iii. 1. But braving, a daring of God to his face; and with whilst he bears long, to be sure these are none of them.

You see now what are the signs of a full ripe sinner; when he comes to this, either with a nation, or with a single person, ruin is near, Joel iii. 13. Gen. xv. 16. It is in the filling up of the measure of sin, as in the filling up of a vessel cast into the sea, rolls from side to side, taking in the water by little and little, be full, and then down it sinks to the bottom. Mean whilst fitting patience, which bears with these vessels whilst fitting for destruction!
THE HEAVENLY USE OF EARTHLY THINGS.

upon my soul; and though my heart hath been an unkindly soil, which hath kept it back, and much hindered its growth, yet, bless be the Lord, it still grows on, though by slow degrees; and from the springing of the seed, and shooting forth of those gracious habits I may conclude an approaching harvest: Now is my salvation nearer than when I believed; every day I come nearer to my salvation. Rom. xiii. 11. O that every day I were more active for the God of my salvation! Grow on, my soul, and add to thy faith virtue, thy virtue knowledge, &c. Grow on from faith to faith; keep thyself under the ripening influences of heavenly ordinances: Then faster thou growest in grace, the sooner thou shalt be reaped down in mercy, and bound up in the bundle of life, 1 Sam. xv. 29. I had not yet attained the measure and proportion of grace assigned to me; neither am I already perfect, but am reaching forth to the thing before me, and pressing towards the mark for the prize of my heavenly calling, Phil. iii. 12, 13. O mercy to be admired! that who lately had one foot in hell, stand now with one foot in heaven.

2. But the case is far different with me; The reflection of a decaying Christian, whilst others are ripening apace for heaven, I am withering: many a soul plowed up by conviction, and sown by sanctification long after me, hath quite over topped and outgrown me; my sweet and early blossoms are nipped and blown off, my bright morning overcast and clouded: had I kept on, according to the rate of my first growth, I had either now been in heaven, or at least in the suburbs of it on earth; but my grace wither and languish, my heart contracts and cools to heavenly things; the sun and rain of ordinances and providences improve not my graces: how sad therefore is the state of my soul!

3. Thy case, O declining saint, is sad, but not like mine: thine is but a temporary remission of the acts of grace, which is recoverable; but I am judicially hardening, and "treasuring up to myself wrath against the day of wrath," Rom. ii. 5. Time was when I had some tender sense of sin, when I could mourn and grieve for it; now I have none at all: my heart is grown stupid and sottish. Time was when I had some conscientious care of duty, when my heart would smite me for the neglect of it; but now none at all. Wretch of a soul! what wilt thou do? Thou art gone far indeed, a few steps further will put thee beyond hope: hitherto I stand in the fields of the long-suffering God doth yet spare me; yea, spare me while hath cut down many of my companions in sin round about me. What doth this admirable patience, this long-suffering, decree?
at last the end of a long-suffering God, lest he proportion of his wrath, according to the length of his patience!

THE POEM.

When fields are white, to harvest forth you,
With scythes and sickles to reap down and mow.
Down go the laden ears flat to the ground,
Which those that follow having stitch'd and bound
'Tis carried home unto the barn, and so
The fields are red where lately corn did grow.
This world's the field, and they that dwell therein
The corn and tares, which long have ripen'd been
Angels the reapers, and the judgment-day
The time of harvest, when, like corn and hay,
The fadng flow'rs of earthly glory must
Be mowed down, and level'd with the dust:
The barns are heav'n and hell, the time draws nigh
When through the darken'd clouds and troubl'd
The Lord shall break; a dreadful trumpet shall
Sound to the dead; the stars from heaven fall;
The rolling spheres with horrid flames shall burn
And then the tribes on earth shall wail and mourn
The judgment set, before Christ's awful throne
All flesh shall be conven'd, and ev'ry one
Receive his doom; which done, the just shall be
Bound in life's bundle, even as you see
The full ripe ears of wheat bound up and borne
In sheaves with joy into the owner's barn.
This done, the angels next in bundles bind
The tares together; as they had combin'd
In acting sin, so now their lot must be
To burn together in one misery.
Drunkards with drunkards pinion'd, shall be sent
To hell together in one regiment.
Adulterers and swearers there shall lie
In flames among their old society.
O dreadful howlings! O the hideous moans
Of fetter'd sinners! O the tears! the groans!
The doleful lamentations as they go
Chain'd fast together to their place of woe!
The world thus clear'd, as fields when harvest's
THE HEAVENLY USE OF EARTHLY THINGS.

CHAP. XVII.

Upon the Care of Husbandmen to provide for Winter

Your winter store in summer you provide:  
To Christian prudence this must be applied.

OBSERVATION.

GOOD husbands are careful in summer to provide for winter. Then they gather in their winter store; food and fuel for themselves, and fodder for their cattle. “He that gathers in summer, is a wise son: but he that sleeps in harvest is a son that causeth shame,” Prov. x. 5. A well chosen season is the greatest advantage to any action which, as it is seldom found in haste, so it is often lost by delay. This is a good proverb which the frugal Dutch have among them: — Be sabotus faciet bonum bonificatum: — A good saver will make a great benefactor. And it is a good proverb of our own, He that neglects an occasion, the occasion will neglect him. Husbandmen know that summer will not hold all the year; neither will they trust to the hope of a mild and favourable winter, but in season provide for the worst.

APPLICATION.

WHAT excellent Christians should we be, were we but as provident and thoughtful for our souls? It is doubtless a singular proof of Christian wisdom to foresee a day of spiritual straits and necessities; and, during the day of grace, to make provision for it. This great gospel-truth is excellently shadowed forth in this natural observation, which I shall branch out into these seven particulars.

1. Husbandmen know there is a change and vicissitude of seasons and weather; though it be pleasant summer weather now, yet winter will tread upon the heel of summer: frosts, snows, and great floods of rain must be expected. This alternate course of seasons, in nature, is settled by a firm law of the God of nature to the end of the world: Gen. viii. 22. “Whilst the earth remaineth, seed-time and harvest, cold and heat, winter and summer, day and night, shall not cease.”

And Christians know, that there are changes in the right-hand of the Most High, in reference to their spiritual seasons. If there be a spring-time of the gospel, there will be also an autumn; if a day of prosperity, it will set in a night of adversity: “for God hath made of the one you are, and of the other he has taken.” Romans ii. 7. So Husbandmen, that see it to be the duty of providence in this earthly life to be wise in their time, so they shall see it to be duty in this spiritual life.
2. Common prudence and experience enable the husbandman to foresee a winter, and provide for it; yea, natural instinct teaches this to the very beasts of the field.

And spiritual wisdom should teach Christians to foresee faculties, and not suffer them to feel evil before their eyes. But, oh! the stupifying nature of sin! Though the heavens knows her appointed time, and the turtle, crane, and fowls of the air, in this acts quite below them, Jer. 3.

3. The end of God's ordaining a summer season, and the pleasant weather is to ripen the fruits of the earth, and provide opportunity to gather them in.

And God's design of giving men a day of grace, is to teach them with an opportunity for the everlasting happiness and salvation of souls; Rev. ii. 21. "I gave her space to repent." It is the reprieve of the soul, or only a delay of the execution of the wrath, though there be much mercy in that; but the patience and bounty of God is to open for them a door, and give time to repentance," Rev. ii. 21.

4. The husbandman doth not find all harvest-seasons equal: sometimes they have much fair weather, and more hindrance in their business; other times it is a catching season, now and then a fair day, and then they must be nimble or lost.

There is also a great difference in soul-seasons; sometimes long and fair season of grace; a hundred and twenty years wait upon the old world, in the ministry of Noah. If they wait on the gainsaying Israelites, Isa. xlii. 14. "I have held my peace; I have been still, and refrained myself in a great time, Acts xivii. 30.

5. A proper season neglected and lost is irrecoverable: things in husbandry, must be done in their season, or can never at all for that year: if he plow not, and sow not in the proper time, he loses the harvest of that year.

It is even so as to spiritual seasons: Christ neglected, despised, in the season when God offers them, are irrecoverable. Prov. i. 28. "Then (that is when the season is over) call upon me, but I will not hear." Oh! there is a time, in a short opportunity; that may be done, or perhaps not.
Whence it became a proverb in Greece, To-morrow is a new day. Our glass runs in heaven, and we cannot see how much or little the sand of God's patience is yet to run down; but this is certain: when that glass is run, there is nothing to be done for our souls. Luke xix. 42. "O that thou hadst known, at least, in this thy day, the things that belong to thy peace; but now they are hid from thine eyes."

6. Those husbandmen that are careful and laborious in the summer have the comfort and benefit of it in winter: he that then provides fuel, shall sit warm in his habitation, when others blow their fingers. He that provides food for his family, and fodder for his cattle, in the harvest, shall eat the fruit of it, and enjoy the comfort of his labours when others shall be exposed to shifts and strait. And he that provides for eternity, and lays up for his soul a good foundation again the time to come, shall eat when others are hungry, and sing when others howl, Isa. lxv. 13. A day of death will come, and that will be a day of strait to all negligent souls; but then the diligent Christian shall enjoy the peace and comfort that shall flow in upon his heart, from his holy care and sincere diligence in duties; as 2 Cor. i. 12. "This is our rejoicing, the testimony of our conscience, that sincerity and godly simplicity, we have had our conversation in the world." So Hezekiah, 2 Kings xx. 3. "Remember now, Lord, how I have walked before thee in truth, and with a perfect heart." A day of judgment will come, and then foolish virgins who neglected the season of getting oil in their lamps, will be put to their shifts; then they come to the wise, and say, Give us of your oil, Matth. xxv. 8, 9. but they have none to spare, and the season of buying is then over.

7. No wise husbandman will neglect a fit opportunity of gathering in his hay and corn, upon a presumption of much fair weather to come; he will not say, The weather is settled, and I need not trouble myself; though my corn and hay be fit for the house, yet I may get it in another time as well as now.

And no wise Christian will lose a present season for his soul, upon the hopes of much more time, yet to come; but will rather say, Now is my time, and I know not what will be hereafter: hereafter may wish to see one of the days of the Son of man, and not see Luke xvii. 22. It is sad to hear how cunning some men are to dispute themselves out of heaven, as if the devil had hired them to plague against their own souls; sometimes urging the example of those that were called at the eleventh hour, Mat. xx. 6, and sometimes that they repent at this false hope that takes a little season in the face.
when Christ hanged on the cross, and was to be inaugurated kings manifest such bounty, and pardon such crimes as are pardoned afterwards. Besides, God was then in a way of miracles; then he rent the rocks, opened the graves, raised and converted this thief; but God is now out of that way.

**Reflections.**

1. I have indeed been a good husband of the world: with what care and providence have I looked out for myself and family; provide food to nourish them, and clothes to defend them against the rigours of winter? mean while, neglecting to make provision for or take care for my soul. O my destitute soul! how my slighted and undervalued thee? I have taken more care for an ox, than for thee: a well-stored barn, but an empty soul; Will it not shortly be with me, as with that careless mother when her house was on fire, busily bestirred herself to save her goods, and lost my child! Such will be the case of the kingdom of Christ? Will not my providence and care for the things of life, leave me speechless and self-condemned in that day? Will I answer, when the Lord shall say, Thou couldst have provided for thy beasts, to provide for their necessities: and how about thy soul? Was that only not worth the care of a season of grace? What then have I done to neglect a season of grace? Who have sinned against so many such seasons of grace, who have suffered so many such seasons of grace as I have? What if that supposition fail? Where am I not the lord of time, neither am I sure, that he who vouchsafe an hour of grace in old age, to him that had many such hours in youth; neither indeed is it ordinary to do. It is storied of Caius Marius Victorius, who three hundred years after Christ, and to his old age contended; but at last being convinced of the Christian verity, Simplicianus, and told him he would be a Christian; but the church could believe it, it being so rare an example.
THE HEAVENLY USE OF EARTHLY THINGS.

3. Bless the Lord, O my soul! who gave thee a season, a day for eternal life, which is more than he hath afforded for thousands; yea, bless the Lord for giving thee an heart to understand and improve that season. I confess I have not improved it as I ought; yet this I can (through mercy) say, that however it fare in future times with my outward man, though I have no treasures or stores laid up on earth, or if I have, they are but corruptible, yet I have a blessed hope laid up in heaven, Col. i. 5. I have bags that wax not old. Whilst worldlings rejoice in their stores and heaps, I rejoice in these eternal treasures.

THE POEM.

OBSERVE in summer's sultry heat,
   How in the hottest day
The husbandman doth toil and sweat
   About his corn and hay:
If then he should not reap and mow,
   And gather in his stores,
How should he live, when, for the snow,
   He can't move out of doors?
The little ants, and painful bees,
   By nature's instinct led,
These have their summer granaries
   For winter furnished.
But thou, my soul, whose summer's day
   Is almost past and gone;
What soul-provision dost thou lay
   In stock to spend upon?
If nature teaches to prepare
   For temporal life, much rather
Grace should provoke to greater care,
   Soul-food in time to gather.
Days of affliction and distress
   Are hasting on apace;
If now I live in carelessness,
   How sad will be my case!
Unworthy of the name of man,
   Who for that soul of thine,
Wilt not do that which others can
    Do for their very kine.
Think, frugal farmers, when you see
   Your proper farm, and thy
For your poor souls, as you have done
So often for a beast.
Learn once to see the difference
Betwixt eternal things,
And those poor transient things of sense,
That fly with eagle's wings.

CHAP. XVII.

Upon reaping the same we sow.

When from tare-seeds you see choice wheat to grow:
Then from your lusts may joy and comfort flow.

OBSERVATION.

God gives to every seed its own body, 1 Cor. xv. 39. He created every tree and herb of the field having its
for the conservation of their species, and they all inviolate the law of their creation. All fruits naturally rise out of
and roots proper to them. "Men do not gather grapes
"nor figs of thistles:" such productions would be out of nature; and although the juice or sap of the earth be the matter of all kind of fruits, yet it is specified according to different sorts of plants and seeds it nourishes. Where it is turned into wheat; in an apple-tree, it becomes apples so in every sort of plants or seeds, it is concocted into forms according to the kind.

APPLICATION.

Translate this into spirituals, and the proposition
forth by it, is fully expressed by the apostle, Gal. vi. 7. "A man sows, that shall he reap: They that sow to the
"of the flesh reap corruption; and they that sow to the
"of the Spirit reap life everlasting." And as sure as the sun follows the seed-time, so sure shall such fruits and effects follow the seeds of such actions. "He that soweth iniquity shall reap
"strew," Prov. xxii. 8. "And they that now go forth weeping "ing precious seed, shall doubtless come again rejoicing, "sheaves with them," Psal. cxviii. 6. The sum of all
the clods, and for some time after we see no more of it, and yet at last it appears again; by which it is evident to us that it is not finally lost: So our present actions, though physically transient and perhaps forgotten, yet are not lost, but after a time shall appear again, in order to a retribution.

If this were not so, all good and holy actions would be to the loss of him that performed them. All the self-denial, spending duties and sharp sufferings of the people of God, would turn to their damage, though not in point of honesty, yet in point of personal utility; and then also, what difference would there be betwixt the actions of a man and a beast, with respect to future good or evil? Yet man would then be more feared and obeyed than God, and all would be swayed in their motions, only by the influence of present things. And where then would religion be found in the world? It is an excellent note of Drexelius; 'Our works (saith he) do not pass away; as soon as they are done, but as seed sown, shall, after a time, rise up to all eternity: Whatever we think, speak, or do, once spoken, thought, or done, is eternal, and abides for ever.'

What Zeuxus, the famous limner, said of his work, may be true said of all our works; \textit{Eternitati pingo},—I paint for eternity. How careful should men be of what they speak and do whilst they are commanded so to speak and so to do, as those that shall be judged by the perfect law of liberty! James ii. 12. What more transient than a vain word? And yet for such words men shall give an account in the day of judgment, Matth. xii. 36. That is the first thing: Actions, like seed, shall rise and appear again in order to a retribution.

2. The other thing held forth in this similitude is, that according to the nature of our actions now, will be the fruit and reward of them then. Though the fruit or consequence of holy actions, for the present may seem bitter, and the fruit of sinful actions, sweet and pleasant; yet there is nothing more certain than that their future fruits shall be according to their present nature and quality, 2 Cor. v. 10. Then Dionysius shall retract that saying, \textit{Ecce quam prospere navigatio a Deo datur sacrilegis}, Behold how God favours our sacrileges! Sometimes indeed (though but rarely) God causes sin to reap in this world the same that they have sown; as hath been their sin, such hath been their punishment. It was openly confessed by Adonibezek, Judg. i. 7. "As I have done, so hath God "quited me."

Socrates, in his church history, furnishes us with a pertinent passage to this purpose, concerning Valens the Emperor, who was Asia, and a bitter persecutor of the Christians. This emperor,
the matter by way of dispute; the emperor hearing of it while they were yet in the harbour, and not a man leaving the ships to be fired wherein they were, and so consumed.

Not long after, in his wars against the Goths, he was and hiding himself in a little cottage, the enemy coming and him together. Thus this wretch reaped what he was ing for burning, the very same in kind paid him again. ways so in this world; but so it shall be in that to come shall then be turned, and the scene altered; for shall not all the world do righteously? * Diogenes was tempted God had cast off the government of the world when he seed prosper in their wickedness. On the same ground been tempted to Atheism; but then the world shall see justice shining out in its glory, "Tribulation, anguish, " to every soul of man that doth evil; but glory, honor, " to every man that worketh good," Rom. ii. 9, 10. appear what seed we sowed, what lives we lived; "For " bring every work into judgment, with every secret thing " it be good or evil," Eccles. xii. 14.

**Reflections.**

1. This meditation may be to hand-writing upon the wall wasted reflection.

The profane person's hand, Dan. v. 5, 6. and a like ef have upon me; for if all the actions of this life be seed next, Lord, what a crop, what a dreadful harvest am I How many oaths and curses, lies and vain words have I said tongue! How have I wronged, oppressed, and over-real dealings! Rushed into all profaneness, drunkenness, sabbath-breaking, &c. "as the horse rusheth into the blood what shall I reap from such seed as this but vengeance.

These sins seemed pleasant in the commission, but, oh! how be on their account? "What shall I do when God " and when he visiteth, what shall I answer him?" John Is it not reasonable and just, O my soul! that thou should fruit of thine own planting, and reap what thou hast sown, nothing but profit and pleasure would spring from my life. I see it is a root bearing gall and wormwood, Deut. Wretched soul; what shall I do? By these actions I have been the author of mine own ruin, twisted an
2. How have I also been deceived in this matter? I verily thought that glory and immortality would have been the fruit and product of my moral honesty and righteousness; that joy and peace had been sensibly contained in those actions, but now I see such fruit can spring from no other root but special grace. Glory is disclosed from no other bud but holiness. Alas! and my planting and sowing was to little purpose, because I sowed not the right kind of seed; the best fruit I can expect from this is but a lesser degree of damnation.

Deluded soul! thy seed is no better than what the moral heathen sowed: And do I expect better fruit than what they reaped? Civility without Christ, is but a free slavery; and Satan holds me as fast in captivity by this, as he doth the profane by the pleasure of their lusts: Either I must sow better seed, or look to reap bitter fruit.

3. Meanwhile, bless the Lord, O my soul! who enabled thee to sow better seed; who kept thee watching, humbling thyself, and praying, whilst others have been swearing, drinking and blaspheming. This will yield thee fruit of joy in the world to come; yea, it yields present peace to thy conscience. These revenues are better than gold, sweeter than the honey, and the honeycomb; not that such fruits are meritoriously contained in these actions; I sow to myself in righteousness, but I reap in mercy, Hosea x. 12. This is the way in which God will save and glorify me. then, let me be ever abounding in the work of the Lord, knowing that my labour shall not be in vain in the Lord.

THE POEM.

'T WOULD be a strange and monstrous thing to see
Cherries or plumbs grow on an apple-tree.
Whoever gather'd from the thistle figs?
Or fruitless grapes from off the worthless twigs
Of prickling thorns? In nature still we find
All its productions answering to their kind.
As are the plants we set, or seeds we sow,
Such is the fruit we shake, and corn we mow:
And canst thou think, that from corruption's root
Thy soul shall pluck the sweet and pleasant fruit
Of spiritual peace! Whoever that was wise,
Abus'd himself with such absurdities?
Our present acts, though slightly passed by,
Are so much seed sown for eternity.
The seeds of prayers, secret groans and tears,
Will shoot at last into the full-blown ears
Of peace and joy. Blessed are they that sow
Beside these waters, yea, thrice bless'd, that go
Bearing such precious seed: Though now they
With joyful sheaves they shortly shall return.
Needs must the full-ripe fruits in heaven be got
When as the seed was glory in the bud.
But oh! the bitter, baneful fruits of sin,
When all the pleasures sinners have therein,
Like faded blossoms to the ground shall fall,
Then they will taste the wormwood and the gall
What God and conscience now of sin report,
You slight, and with their dreadful threat'ning
But he'll convince you then your ways are naught
As Gideon the men of Succoth taught.
If sermons cannot, fire and brimstone must
Teach men how good it is to pamper lust.
When conscience takes thee by the throat, and
Now wretch! now sinner! thou that didst despise
My warnings; learn, and ever learning be
That lesson which thou ne'er wouldst learn of
The stoutest sinner then would howl and roar,
O sin I never saw thy face before.
Is this the fruit of sin? Is this the place
Where I must lie? Is this indeed the case
Of my poor soul! must I be bound in chains
With these companions? Oh! are these the gains
I get by sin? Poor wretch! I that would never
See this before, am now undone for ever!

CHAP. XVIII.
Upon the Joy of Harvest-men.

Great is the joy of harvest-men: yet less
Than theirs whom God doth with his favou

OBSERVATION.

AMONG all outdoor labor, these farm sects are noted
(3.) The joy of conquests and victories, when men divide the spoil, and joy.

And, lastly, The joy of harvest. These two we find put together, principal matters of joy, Isa. ix. 3. “They joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. The joy of harvest is no small joy; Gaudium messis est messis gaudium.”

The joy of harvest, is the harvest of their joy. It is usual with men, when they have reaped down their harvest (or cut the need, as they call it) to demonstrate their joy by shouting, and loud acclamations.

APPLICATION.

THUS, and unspeakably more than thus, do saints rejoice and shout for joy, when they reap the favour and love of God, which they laboured in many a weary duty. This joy of harvest, as great as it is, and as much as carnal hearts are lifted up with it, is but a trifle, a thing of nought, compared with yours; after they have sown to themselves in righteousness, and waited for the effects and returns of their duties with patience, and at last come to reap in mercy, either the full harvest in heaven or but the first-fruits of it on earth, yet rejoice, “with joy unspeakable and full of glory,” 1 Pet. i. 8. “This puts more gladness into their hearts, than when corn and wine increase,” Psal. iv. 1.

Carnal joys are but as soul-fevers, the agues of the inward man; there is a great difference betwixt the unnatural inflammations of feverish body, which waste the spirits, and drink up the radiating moisture, and the kindly well-tempered heat of an healthy body, and as much between the sweet, serene, and heavenly joy, which flow from the bosom of Christ in the hearts of believers, and the earthly delights which carnal hearts, in a sensual way, suck out of creature enjoyments. I will shew you the transcendency of spiritual joys, above the joy of harvest, in these eight particulars following.

1. You that joy with the joy of the harvest, are glad, because now you have food for yourselves and families to live upon all the year: but the Christian rejoiceth because he hath bread to eat that the world knows not of, Rev. ii. 17. Christ is the food of his soul, and his flesh is meat indeed, and his blood is drink indeed, John v. 55. i. e. the most real and excellent food. You read Ps. lxxviii. 25. that men did eat angels food, i. e. Manna; which was such excellent bread, that if angels did live upon material food, they would be chosen for them; and yet this is but a type and dark shadow of Jesus Christ, the food of believers.

2. You rejoice that you are the possessors of this particular joy, as you are: but the Christian joyeth because he is called, and saith, “I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” John xiv. 15. 16. The Christian joyeth as he is; and he saith, “I am the bread of life. He that eateth me shall live for ever. And I will raise him up at the last day.” John vi. 36. The delight of the Christian is ever and anon to think of these things, and more, and more, and more, and more. These are the bread and wine of angels, and yet but the shadow of what the Christian has; that is, “He is the light of the world. He is the true bread and water, the true bread, and the true living water. He is the meat indeed, and the drink indeed. They that eat of this bread shall live for ever.” John vi. 35. 49. 51.

3. The Christian joyeth as he beholds the glory of Christ, and contemplates these things in a spiritual and spiritual manner. But he doth not think of the harvest as it is, but the Christian beholding Christ’s glory, contemplates the fruit of his labor, the harvest, and the harvest is a type and shadow of the fruits of the Spirit, and these fruits are the fruit of the grace of God, the fruit of the charity of God, the fruit of the mercy of God. The Christian joyeth that he is the possessors of this fruit of the Spirit, which are the fruits of the grace of God, which are the fruits of the charity of God, which are the fruits of the mercy of God. The Christian joyeth as he is; and he saith, “I am the true vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.” John xiv. 15. 16. The delight of the Christian is ever and anon to think of these things, and more, and more, and more, and more. These are the bread and wine of angels, and yet but the shadow of what the Christian has; that is, “He is the light of the world. He is the true bread and water, the true bread, and the drink indeed. They that eat of this bread shall live for ever.” John vi. 36. 49. 51.

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but Jesus Christ is all in all to believers, and out of him can fetch all supplies; he is their health in sickness, their in weakness, their ease in pain, their honour in reproach, in poverty, their friend in friendlessness, their habitation, in bournless, their enlargement in bonds, the strength of and life of their life; O! he is a full Christ! and what lencies are scattered among all the creatures, do meet all much more.

3. You rejoice, when you have gotten in your harvest, you can free those engagements, and pay those debts which you may owe no man anything but love; but still the joy falls short of the joy of the saints; for you rejoice that you have wherewith to help yourselves out of men's debt: but that they are out of God's debt; that his book is cancell, sins pardoned: that by reason of the imputed righteousness, the law can demand nothing from them, Rom. viii.

4. You rejoice, because now your corn is out of danger while it was abroad, it was in hazard, but now it is house, not the rain: but Christians rejoice, not because their but because their souls are so. All the while they abode in a generate state, they were every moment in danger of the wrath: but now being in Christ, that danger is over; and where is there but a drop of water to cool his tongue. Christ is a gift only upon God's elect.

5. Your joy is but a gift of common providence. Thens can rejoice with your joy; but the joy of a Christians receiulir favour and gift of God. Corn is given to all nations most barbarous and wicked have store of it; but Christ is but of a few, and those the dearly beloved of God. In the whole Turkish empire, (where is the best and greatest corn) that it is but a crumb which the master of the field gives to the dogs. He that had more corn than his barns could wants a drop of water to cool his tongue. Christ is a gift only upon God's elect.

Your joy will have an end; the time is coming, th have reaped down your harvests, yourselves must be by death, and then you shall rejoice in these things no when your joy is ended, then is the joy of saints per
inseparable from their enjoyment of Christ: indeed the sense of their interest may be lost, and so the acts of their joy intermitted; but they always have it in the seed, if not in the fruit, Psal. xcvi. 11. "Joy is sown for the upright;" he hath it still in the principle, and in the promise.

8. The joy of harvest-men, for the most part, is only in the harvest, and in such earthly things; take that away, and their joys fail short of theirs.

**REFLECTIONS.**

1. How have I rejoiced in a thing of nought, and pleased myself with a vanity? God hath blessed me in my fields, and in my stores; but not with spiritual blessings in heavenly places in Christ. My barns are full of corn, but my soul is empty of grace. God hath given me a fulness of the things of this life, but what if the meaning of it should be to fat me for the day of slaughter? What if this be the whole of my portion from the Lord? What if the language of his providences to my soul should be thus, Lo! here I have given thee (with Ishmael) the fatness of the earth. Thou shalt not say but thou hast tasted of thy Creator's bounty; but make the most of it, for this is all that ever thou shalt have from me, there be others in the world, to whom I have denied these things, but for them I have reserved better; for the most part they are poor in this world, but rich in faith, and heirs of the kingdom. Is it this enough to damp all my carnal mirth? Should my conscience give me such a memento as Abraham, in the parable, gave to Divine, "Remember that thou in thy life-time receivedst thy good things, a shadow of comfort, but a sad state of soul.

2. "Blessed be the God and Father of my Lord Jesus Christ, who hath blessed me with all spiritual blessings in heavenly places in Christ," Ephes. i. 3. Though he hath not seen fit to give me much of this world in hand, yet it hath pleased him to give me his blessings in the church, and I have a lively colour, but a dying heart. I have an appearance of a shadow of comfort, but a sad state of soul.

**A reflection from one that hath a full barn, but no Christ.**
Lord Jesus, I have no bags, I have no barns; but to me instead of all those things. When others rejoice in their earthly comforts, I will rejoice in the fulness of all they have that which (though I have not) I shall not want. I shall have that which all their riches cannot purchase. Bless O my soul!

A reflection for one that hath a full barn and Christ too.

3. But, Lord, how am I obliged to sands, to love and praise thee? I admire thee, who hast not only provided for my soul, but for my body; for he hast given me both the upper and the nether springs, earth; things present, and things to come? Thou hast with all; no, not with all of thy own people: many of thy servants to the mercies which I enjoy. God hath done great things for me, O my soul! what wilt thou do for God? The freer I am he hath placed me in, the more am I both obliged and for his service; and yet I doubt, it will be found, that Christian that labours with his hands to get his bread, rests more hours for God than I do. Lord, make me wise to unanswer the double end of this gracious dispensation! let the more of my time upon God, and stand ready to minister necessities of his people.

4. Oh! what an unhappy wretch that hath neither a portable here, and like to be so far from barn nor a Christ. but an interest in Christ, as the godly phrase, that would sweeten all present trouble me the end of them. But, alas! I am poor and wicked of men, and abhorred of God; an object of contempt both in heaven and earth. Lord, look upon such a truly miserable object of passion, give me a portion with thy people in the world, and thou never better my outward condition here! O sanctify; bless these straits and wants, that they may necessitate me to go to Christ: make this poverty the way to glory, and bless thee to eternity that I was poor in this world.

THE POEM.

Oft have I seen, when harvest's almost in,
The last load coming, how some men have been
Wrapt up with joy, as if that welcome cart
Drew home the very treasure of their heart;
But they despise your sparks as much as you
Contemn their sun. Some that could never shew
A full stuff'd barn, on which you set your heart,
But glean, perhaps, the ears behind your cart;
Yet are the gleanings of their comfort more
Than all your harvest and admired store.
Your mirth is mix'd with sorrow, theirs is pure;
Yours like a shadow fleets, their joys endure.
God gives to you the husk, to them the pith,
And no heart-stinging sorrows adds therewith.
Though at the gates of death they sometimes mourn,
No sooner doth the Lord to them return,
But sorrow's banish'd from their pensive breast;
Joy triumphs there, and smiles their cheeks invest.
Have you beheld, when, with perfumed wings,
Out of the balmy east, bright Phoebus springs,
Mounting th' Olympic hill, with what a grace
He views the throne of darkness, and doth chase
The shades of night before him? having hurl'd
His golden beams about this lower world,
How from sad groves, and solitary cells,
Where horrid darkness and confusion dwells,
Batts, owls, and doleful creatures, fly away,
Resigning to the cheerful birds of day:
Who in those places now do sit and chant,
Where lately such dire creatures kept their haunt?
Thus grief resigns to joy; sighs, groans, and tears
To songs triumphant, when the Lord appears.
O matchless joy! O countenance divine!
What are those trifles to these smiles of thine?
May, I, with poor Mephibosheth, be blest
With these sweet smiles; let Ziba take the rest.
My life! my treasure! thou shalt ne'er be sold
For silver-hills, or rivers pav'd with gold.
Wert thou but known to worldlings, they would scorn
To stoop their hearts to such poor things as corn:
For so they do, because thou art above
That sphere wherein their low conceptions move.
HUSBANDMEN having to do with divers sorts of corn, some more tough and stubborn, others more free and tender, all alike on the threshing-floor; but as they have threske sizes, so they bestow on some grain more, on others according to the different qualities of the grain to be threshed: the observation the prophet Isaiah hath, chap. xxviii. ver. 20.

"Choses are not threshed with a threshing instrument, cart-wheel turned about upon the cummin, but they beaten out with a staff, and the cummin with a rod."

All manner of beating out the corn in former times was far that which is now in use among us: they had the cart-wheel full of iron spokes or teeth, and the hoofs of harder sort of grain, as wheat, rye, and barley; a staff, fitsches, and a rod or twig for the cummin; all which were proportioned according to the nature of the grain.

APPLICATION.

GOD having to do, in a way of correction, with offenders, doth not use the like severity with them all; but in proportion his corrections to their abilities and strength, "I will not make a full end of thee, [but will correct], sure] and will not leave thee altogether unpunished."

Afflicted thou must be; my respect to my own glory, puts a necessity upon that; but yet I will do it moderate, not lay on without measure or mercy, as I intend to do in thy cases; but will mete out your sufferings in a due proportion.

a careful physician, in prescribing pills or potions to his regard as well to the ability of the patient, as to the necessity of the disease; even so thy God, O Israel, will do according to the greatness of his power, and his wrath thereunto, Psal. xc. 11. That would break thee to pieces, heaven would certainly. There is no real， る。
towards thee. And the similitude betwixt the husbandman’s threshing the grain, and the Lord’s afflicting his people, stands in the following particulars.

1. The husbandman’s end in threshing the corn is, to separate the husks and chaff; and God’s end in afflicting his people is, to separate them from their sins, Isa. xxvii. 9. “In measure when he shooteth forth, he will debate with it,” (i.e.) he will moderate or correct them; and what the ends of those corrections are, the next words inform us, “By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin.” God uses the afflictions of his people as we use soap, to cleanse away filthiness, and fetch out spots, Dan. xi. 35. He aims not at the destruction of their persons but of their lusts.

2. If the husbandman have cockle, darel, or pernicious tares before him on the floor among his corn, he little regards whether it be bruised or battered to pieces by the thresher or not; it is a worthless thing, and he spares it not. Such cockle and tares are the enmities of God; and when these come under his flail, he strikes them without mercy; for these the Lord prepares a new sharp threshing instrument, having teeth, which shall beat them to dust, Isa. xl. 10. “The daughter of Babylon is like a threshing-floor; it is time to thresh her,” Jer. li. 33. And when that time is come, then (in allusion to the beast that was to tread out the corn) “Zion’s horse shall be of iron, and her hoofs of brass,” Mic. iv. 13. He smites not his people according to the stroke of them that smote them; the meaning is, his strokes on them shall be deadly strokes: they shall end no mercy to Zion; and God will shew no mercy to them.

3. When the husks and chaff are perfectly separated from the grain, then the husbandman beats it no more. When God has perfectly purged and separated the sins of his people, then affliction shall come to a perpetual end; he will never smite them again, there is no noise of the threshing instrument in heaven; he that beats them with his flail on earth, will put them into his bosom in heaven.

4. Though the husbandman lays on, and beats his corn as if he was angry with it, yet he loves and highly prizes it; and though God strike and afflict his people, yet he sets a great value upon them, and it is equally absurd to infer God’s hatred to his people from his afflicting of them, as the husbandman’s hatred of his corn, because he threshes and beats it; Heb. xii. 6. “Whom the Lord loveth he correcteth, and chasteneth every son whom he receiveth.”

5. Though the husbandman thresh and beat the corn, yet he will not bruise or hurt it, if he can help it; though some require more rigorous treatment than others, yet all are bruised and beaten alike, as the corn is all bruised and beaten alike. So the Lord afflicts his people, that no part of his church escape, though sinners and saints, the guilty and the innocent, are all alike punished alike.
HUSBANDRY SPIRITUALIZED; OR,

sures and degrees of his servants faith and patience, and shall their trials be, Psal. ciii. 13, 14. "Like as a father "children, so the Lord pitieth them that fear him; for "their frame, he remembers they are but dust;" "a "way to escape, that they may be able to bear it," Psal. ciii. 14. This care and tenderness over his afflicted, is eminent in three particulars.

(1.) In not exposing them to, until he hath prepared their trials, Luke xxiv. 49. "Tarry ye at Jerusalem, "endued with power from on high." He gives them eminent discoveries of his love immediately before, and narrative to their sufferings, in the strength whereof they through all.

(2.) Or if not so, then he intermixeth supporting their troubles; as you sometimes see the sun shine or rain falls. It was so with Paul, Acts xxvii. 23. "This "it was a sad night indeed) there stood by me the angel "whose I am."

(3.) In taking off the affliction when they can bear it, 1 Cor. x. 13. "He makes a way to escape, that they may "bear it;" Psal. cxxv. 3. The rod is taken off, "we "teous is even ready to put forth his hand to iniquity. Jewish proverb, When the bricks are doubled, then comes. And it is a Christian's experience, When the spirit is then comes Jesus, according to that promise, Isa. lvii.

REFLECTIONS.

A reflection 1. How unlike am I to God, in the action for persecutors. people? The Lord is pitiful when he but I have been cruel! he is kind to most severe; but the best of my kindness to them, may be called severity: God smites them in love; I have smitten in hatred. Ah! what have I done? God hath used me Psal. xvii. 14. or as his rod to afflict them, Jer. x. 7 and mine have widely differed in that action, Isa. x. 7 the scullion, or rather the whip to scour and cleanse glory; and when I have done that dirty work, those shall be set up in heaven, and I cast into the fire. If judgment without mercy, that shewed no mercy, how mercy from the Lord, whose people I have persecuted for his sake?
Some there are whom God loves not so well as to spend a rod upon them, but saith, “Let them alone,” Hos. iv. 17, but miserable is their condition, notwithstanding their impunity! For what is the interpretation but this? I will come to a reckoning with them altogether in hell. Lord, how much better is thy afflicting mercy, than thy sparing severity! Better is the condition of an afflicted child than of a rejected bastard, Heb. xii. 7. Oh, let me rather feel thy rod now, as the rod of a loving Father, than feel thy wrath hereafter, the wrath of an omnipotent avenger!

3. Well then, despise not, O my soul! A reflection for the afflicted saint.

Thou hearest the husbandman loves his corn, though he thresheth it; and surely, the Lord loves thee not the less, because he afflicts thee so much. If affliction be the way to heaven, blessed be God for affliction! The threshing-strokes of God have come thick upon me; by which I may see what a tough and stubborn heart I have: if one stroke would have done the work, he would not have lifted up his hand the second time. I have not had a stroke more than I had need of, 1 Pet. iv. 12, and by this means he will purge my sins: blessed be God for that. The damned have infinitely more and harder strokes than I, and yet their sin shall never be separated by their sufferings. Ah sin! chased sin! I am so much out of love with thee, that I am willing to endure more than all this to be well rid of thee: all this I suffer for thy sake; but the time is coming when I shall be rid of sin and suffering together: meanwhile I am under my own father's hand; smite me he may, but hate me he cannot.

THE POEM.

The sacred records tell us, heretofore
God had an altar on a threshing-floor,
Where threshing instruments devoted were
To sacred service; so you find them here.
I now would teach the threshler to beat forth
A notion from his threshold much more worth
Than all his corn; and make him understand
That soul-instructing engine in his hand.
With fewer strokes, and lighter will you beat
The oats and barley than the stubborn wheat,
Which will require and endure more blows
Than freer grain. Thus deals the Lord by those
Whom he afflicts: he doth not use to strike
Offending children with his rod, like
God hath a rate-book by him wherein he
Keeps just accounts how rich his people be;
What faith, experience, patience, more or less
Each one possesseth, and doth them assess
According to their stock. Such as have not
A martyr's faith, shall have no martyr's lot.
The kinds, degrees, and the continuance
Of all their sufferings to a circumstance
Prescribed are by him who wisely sways
The world, and more than's right on no man lays.
Be man or devil the apothecary,
God's the Physician: who can then miscarry
In such a hand? He never did or will
Suffer the least addition to his bill.
Nor measure, nor yet mercy he observes
In threshing Babylon; for she deserves
His heaviest strokes; and in his floor she must
Be beaten shortly with his flail to dust.
But Zion's God, in measure, will debate;
His children he may smite, but cannot hate;
He beats them, true, to make their chaff to fly,
That they, like purged golden grains, may lie
In one fair heap, with those bless'd souls that her
Once in like manner thresh'd and winnow'd were.

CHAP. XX.

Upon the winnowing of Corn.

The fan doth cause light chaff to fly away
So shall the ungodly in God's winnowing-

OBSERVATION.

When the corn is threshed out in the floor where
Jelled with empty ears, and worthless chaff, the husband
It out altogether into some open place; where, having
Sheet for the preservation of the grain, he exposes it all
The good, by reason of its solidity, remains upon the s
Chaff, being light and empty, is partly carried quite
Wind, and all the rest swept from the wheat into
godly who shall be held up to the wind; but only the wicked shall be driven away by it. Such a day God hath in this world, where he winnows his wheat, and separates the chaff. There is a double fanning or winnowing of men here in this world; one is doctrinal, in which sense I understand that scripture, Matth. iii. 12. spoken by Christ, when he was entering upon his ministerial work: “His fan is in his hand; and he shall thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.” The preaching of the gospel is as a fan in Christ’s hand: and it is as much as if John had thus told the Jews that though there were many hypocritical ones among them, they had now a name and place among the people of God, and gloried in their church-privileges; yet there is a purging blast of truth coming which shall make them fly out of the church, as chaff out of the floor. Thus Christ winnows or fans the world doctrinally: the other is judicially, by bringing sore and grievous trials and sufferings upon the churches for this very end, that those which are but chaff, i.e. empty and vain professors, may by such winds as these be separated from his people.

The church increases two ways, and by two diverse means; extrinsically, in breadth and numbers; and intensively, in vigour and power; peace and prosperity cause the first, sufferings and adversities the last: And well may a day of persecution be called a winnowing-day, for then are the people of God tossed to purpose, as corn in the sieve, though nothing but chaff be lost thereby. Of such winnowing-day the prophet speaks, Amos ix. 9, 10. “I will sift the house of Israel among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth; all the sinner of my people shall die.” q. d. I will cause great agitations among you by the hands of the Assyrians and Babylonians, into whose countries you shall be dispersed and scattered; yet will so govern those your dispensations by my providence, that no one good grain, one upright soul, shall eternally perish, but the sinners of my people, the refuse stuff, that shall perish.

To the same purpose speaks another prophet, Zeph. ii. 1, 2. “Get you together, (or as some read) fan yourselves, yea, fan yourselves, before the decree bring forth, and the day pass as the chaff.” He doth not mean that the time shall pass as the chaff, but there is the day of affliction and distress coming, in which the wicked shall pass as the chaff before the wind; and yet, notwithstanding all these winnowings upon earth, much chaff will still abide among the corn; therefore God hath appointed another way for the purification of the church, and will make it by the hand of his ministers, who shall be all purified as the gold from the dross.
world like corn in a sieve, and then the wicked shall be but chaff, which God will eternally separate from his people; not strain the similitude, but fairly display it in these particulars.

1. The chaff and wheat grow together in the same field, and are of the same root and stalk. In this wicked men are like chaff; they only associate with the people of God, but oftentimes spurn them in the same family, and from the same root of parents, Mal. i. 2. “Was not Esau Jacob's brother? One was wheat, the other chaff.” Instances of this are:

2. The husbandman would never endure the husks, or stalks to remain in the field; if it were not for the good he would quickly set fire to it, but that the corn is another and he highly prizeth: And be assured, God would never let wicked to abide long in this world, were it not for his own. If they are dispersed among them: Except the Lord had such a disposition of it, and make it like Sodom, Isa. i. 9.

3. The chaff is a very worthless thing, the husbandman would not have it; and of as little worth are wicked men. But 20. “The heart of the wicked is little worth.” The principal part of the man, and yet that is but chaff, not worth to God. His hands, his clothes, &c. are worth somewhat, but not worth nothing.

4. Though chaff in itself be nothing worth, yet it is, to the corn while it is standing in the field; the stalk protects the ear, and the chaff covers the grain, and defends it from the weather. Thus God makes wicked men of use to outward society; they help to support and protect the world, Rev. xii. 16. “The earth helped the woman,” while men for carnal ends helped the church, when a flood of rain was poured out. The church often helps the world, it benefits from the people of God; and sometimes God helps the world to help his church.

5. When the chaff and wheat are both brought forth to the wind in one sieve, they fall two ways; the wheat upon the floor or sheet, the chaff is carried quite away. Though for a time godly and ungodly abide together, yet when the winnowing-time comes, God's wheat shall be gathered in heaven, the chaff shall go the other way, Mat. iii. 12.

6. If there be any chaff among the corn, it will appear in a winnowing, but it cannot be scavenged. But when all the chaff is cast out, then shall the corn shine in the light of the sun, Rev. xiv. 4.
7. Lastly, After corn and chaff are separated by the winnowing-wind, they shall never lie together in one heap any more: The wicked shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, but themselves thrust out: There is no chaff in heaven.

REFLECTIONS.

1. Am I an empty vain professor, that wants the pith and substance of real godliness? Then am I but chaff in God's account, though I grow among his corn; the eye of man cannot discern my hypocrisy; but when he comes, whose fan is in his hand, then how plainly will it be detected? Angels and men shall discern it, and say, "Lo, this is the man that made not God his hope;" How shall I abide the day of his coming? Christ is the great heart-anatomist: Things shall not be carried then by names and parties, as they are now; every one shall be weighed in a just balance, and a Mene Tect, written upon every false heart: Great will be the perspicuity of the trial: My own conscience shall join with my judge, and shall then a knowledge, that there is not one drop of injustice in all that seas wrath; and though I am damned, yet I am not wronged. The chaff cannot stand before the wind, nor I before the judgment of Christ.

2. Is there such a fanning-time coming? Why do not I then stir my heart every day by serious self-examination? No work more important to me, and yet how much have I neglected it? O my soul! thou hadst been better employed in searching thine own estate in reference to that day, than in pining sinfully into the hearts, and censuring the conditions of other men. Judge thyself, and thou shalt not be condemned with the world; this work indeed is difficult, but the neglect dangerous: Were I within the few days to stand at man's bar, there to be tried for my life, how should I be every hour of the day in writing to any that I thought could befriend me, and studying every advantage to myself? And what a vast difference is there betwixt man's bar and God's? Is it a trial for my life, and for my soul? Lord, rouse up my sluggish heart by awful and solicitous thoughts of that day, lest I be found amongst that chaff which shall be burnt up with unquenchable fire.

5. Fear not, O my soul! though there be a blast coming which shall drive all the chaff into hell, yet it shall blow thee no harm. "I know " that when he both tried me, I shall come forth..."
cannot be lost in it: for "God will not cast away a people that are upright-hearted) man," Job viii. 20. He that is appointed the world is mine! and his imputed righteousness will not be weight in the balance. Bless the Lord, O my soul, for this will abide, when common gifts and empty names will be chaff before the wind.

THE POEM.

The winnowing wind first drives the chaff away,
Next light and hollow grains; those only stay
Whose weight and solid substance can endure
This trial, and such grains are counted pure.
The corn for use is carefully preserv’d;
The useless chaff for burning flames reserv’d.
No wind but blows some good, a proverb is;
Glad shall I be if it hold true in this.
O that the wind, when you to winnowing go,
This spiritual good unto your souls might blow!
To make you pause, and sadly ruminate,
In what a doleful plight and wretched state
Their poor souls are who cannot hope to stand
When he shall come, whose fan is in his hand;
His piercing eyes infallibly disclose
The very reins, and inward part of those
Whose out-side seeming grace so neatly paints,
That, with the best, they pass for real saints.
No hypocrite with God acceptance finds,
But, like the chaff, dispers’d by furious winds.
Their guilt shall not that searching day endure,
Nor they approach the assemblies of the pure.
Have you observ’d in autumn, thistle-down,
By howling Æolus scatter’d up and down
About the fields? Ev’n so God’s ireful storm
Shall chase the hypocrite, who now can scorn
The breath of close reproofs; and like a rock,
Repel reproofs, and just reprovers mock.
How many that in splendid garments walk,
Of high professions, and like angels talk,
Shall God divest, and openly proclaim
Their secret guilt to their eternal shame?
O make my heart sincere, that I may never 
Prove such light chaff as then thy wind shall sever 
From solid grain! O let my soul detest 
Unsoundness, and abide thy strictest test!

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AN

INTRODUCTION

To the Second Part of

HUSBANDRY.

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HOW is it, reader, have I tired thee, 
Whilst through these pleasant fields thou walk'st with me? 
Our path was pleasant; but if length of way 
Do weary thee, we'll slack our pace and stay: 
Let's sit a while, under the cooling shade 
Of fragrant trees; trees were for shadow made. 
Lo here a pleasant grove, whose shade is good; 
But more than so, 'twill yield us fruit for food: 
No dangerous fruits do on these branches grow, 
No snakes among the verdant grass below; 
Here we'll repose a while, and then go view 
The pleasant herds and flocks; and so adieu.

---

CHAP. I.

Upon the Ingraffing of Fruit-trees.

Ungraffed trees can never bear good fruit; 
Nor we, till grafted on a better root.

---

OBSERVATION.

A WILD tree naturally springing up in the wood or hedge, and never grafted or removed from its native soil, may bear some fruit at all in eating, being always harsh, sour, and unpleasant to the taste; but if such a stock be removed into a good soil, and grafted, with
on their natural root, old Adam, may, by the force and
atural principles, bring forth some fruit, which, like the
fruit we speak of, may, indeed, be fair and pleasant to
men, but God takes no pleasure at all in it; it is sour,
distasteful to him, because it springs not from the Spirit
Isa. i. 13. "I cannot away with it, it is iniquity," &c.
may not entangle the thread of my discourse, I shall (as
chapters) set before you a parallel betwixt the best fru-
men, and those of a wild ungrafted tree.
1. The root that bears this wild fruit is a degenerate root
is the cause of all this sourness and harshness in the fruit;
the seed of some better tree accidentally blown, or cast in
and bad soil, where not being manured and ordered ar-
ed wild: So all the fruits of unregenerate men flow from
Adam, a corrupt and degenerate root; he was indeed pro-
seed, but soon turned a wild and degenerate plant; he
root from which every man naturally springs, corrupts
that any man bears from him. It is observed by G
ently to my present purpose, Genus humanum in par-
in radice putritur: Mankind was putrified in the root of its
Matth. vii. 18. "A corrupt tree cannot bring forth go-
2. This corrupt root spoils the fruit, by the transit-sour and naughty sap into all the branches and fruits that
it; they suck no other nourishment, but what they
them, and that being bad, spoils all; for the same caus
no mere natural or unregenerate man can ever do one
ceptable action, because the corruption of the root is in
otions. The necessity of our drawing corruption into a
from this cursed root Adam, is expressed by a quick a
terrogation, Job xiv. 4. "Who can bring a clean thin
"unclean? Not one." The sense of it is well deliv-
Caryl, in loc.) This question (saith he) may undergo a
struction. First, thus, Who can bring a morally clean
person originally unclean? and so he lays his hand un
sin. Or, Secondly, which speaks to my purpose, it may
action of the same man; man being unclean, cannot be
clean thing; i. e. a clean or holy action; that which is
like its original. And that this sour sap of the first sin
Adam's sin) is transmitted into all mankind, not only
their fruit, but ruining and withering all the branches
shews us in that excellent parallel betwixt the two A
that looks upon them, and doth not know what fruit it is, would judge it by its shew and colour, to be excellent fruit; for it may be a fairer shew oftentimes than the best and most wholesome fruit doth: even so, these natural gifts and endowments which some regenerate persons have, seem exceeding fair to the eye, and a fruit to be desired. What excellent qualities have some mere natural men and women! what a winning affability, humble, condescension, meekness, righteousness, ingenuous tenderness and sweetness of nature. As it was (hyperbolically enough) said of one, In hoc homine, peccavit Adam: Adam never sinned in this man; meaning that he excelled the generality of Adam's children in sweetness of temper and natural endowments. What curious phantasies, nimble wits, such judgments, tenacious memories, rare elocution, &c. are to be found among mere natural men! by which they are assisted in discoursing, praying, preaching and writing to the admiration of such as know them. But that which is highly esteemed of men, is abomination to God, Luke xvi. 15. It finds no acceptance with him, because it springs from that cursed root of nature, and is not the production of his own Spirit.

4. If such a stock were removed into a better soil, and grafted with a better kind, it might bring forth fruit pleasant and grateful to the husbandman; and if such persons (before described) were but regenerate and changed in their spirits and principles, what excellent and useful persons would they be in the church of God? And though their fruits would be sweet and acceptable to him. One observes Tertullian, Origen, and Jerom, that they came into Canaan laden with Egyptian gold, i.e. they came into the church full of excellent human learning, which did Christ much service.

5. When the husbandman cuts down his woods or hedges, he cuts down these crab stocks with the rest, because he values them not any more than the thorns and brambles among which they grow; and as little will God regard or spare these natural branches, how much soever they are laden with such fruit. The threatening is universal, John iii. 3. “Except you be regenerate, and born again, “you cannot enter into the kingdom of heaven.” And again, Heb. xii. 14. “Without holiness no man (be his natural gifts never so excel lent) shall see God.” Embellished nature, is nature still “That which is born of the flesh, is but flesh,” however it be set off with advantage to the eye of man.

REFLECTIONS.

1. To what purpose then do I bring in so many “fables,” the

...
God makes no account of. O cunning thought! that the shall rise and take heaven, when I with all my excellent descend into hell. Heaven was not made for scholars, for believers; as one said, when they comforted him up bed, that he was a knowing man, a doctor of divinity; God shall not appear before God as a doctor, but as a man; upon a level with the most illiterate in the day of judgment, doth it avail me that I have a nimble wit, whilst I have myself good? Will my judge be charmed with a rhetoric? Things will not be carried in that world, as they are in this world, with Berengarius, discourse deomni scibili, of everthing is knowable; or with Solomon, unravel nature from the hyssop, what would this advantage me, as long as I am not Christ, and the mystery of regeneration? My head hath but study, but when did my heart aeh for sin? Methinks, soul! thou trimnest up thyself in these natural ornaments before God, as much as that delicate Agag did, when he before Samuel, and fondly conceived that these things were in favour, or, at least, pity from him; but yet think not, yet the bitterness of death is past: Say not within thyself, cast such a one as I into hell? Shall a man of such parts and not abate thee the least for these things; many thousands of nature, as fair and fruitful as thyself, are now blazing cause not transplanted by regeneration into Christ: and not them, neither will he spare thee.

2. I am a poor despised shrub without beauty at all in me, and yet such a one left many fragrant branches standing in a native stock, to be fuel of his wrath! O grace! for ever to be admired! Ah! what can God! the Lord hath therefore chosen an unlikely, rough polished creature as I am, that pride may for ever be his eyes, and that I may ever glory in his presence, 1 Cor. i. have the advantage of a better root and soil than any creature hath; it will therefore be a greater shame to me, and all the root that bears me, if I should be outstripped and them; yet, Lord, how often do I find it so? I see some meek and patient, whilst I am rough and surly; generous
The common stock: his situation good,
His branches many, of himself a wood;
And like a cedar by the river fed,
Unto the clouds his ample branches spread:
Sin smote his root, then justice cut him down,
And levell'd with the earth his lofty crown.
What hope of branches when the tree's o'erturn'd,
But like dry faggots to be bound and burn'd?
It had been so, had not transcendent love,
Which in a sphere above our thoughts doth move,
Prepar'd a better stock to save and nourish
Transplanted twigs, which in him thrive and flourish.
In Adam all are curs'd; no saving fruit
Shall ever spring from that sin-blasted root;
Yea, all the branches that in him are found,
How flourishing soever, must be bound
And pil'd together (horrid news to tell !)
To make an everlasting blaze in hell.
God takes no pleasure in the sweetest bud
Disclos'd by nature; for the root's not good,
Some boughs, indeed, richly adorned are
With natural fruits, which to the eye are fair;
Rare gifts, sweet dispositions which attract
The love of thousands, and from most exact
Honour and admiration. You'll admire
That such as these are fuel for the fire.
Indeed, ten thousand pities 'tis to see
Such lovely creatures in this case to be.
Did they by true regeneration draw
The sap of life from Jesse's root, the law,
By which they now to wrath condemned are,
Would cease to curse, and God such buds would spare;
But out of him there's none of these can move
His unrelenting heart, or draw his love.
Then cut me off from this accursed tree,
Lest I for ever be cut off from thee.

CHAP. II.
Upon the union of the Graff with the Stock.

\textit{Where'er you bud and graff; therein you see,}

\textit{How Chary doesn't know.}
having cut off the top of the limb in some smooth part of it with his knife or chisel a little beside the pith, knocks to keep it open, then (having prepared the graff) he can into the cleft, joining the inner side of the barks of graff together (there being the main current of the sap) then his wedge, binds both together (as in barking) and defend the tender graff and wounded stock from the injury of sun and rain.

These tender cyons quickly take hold of the stock, and immediate coalition with it, drink in its sap, concoct it in nourishment, thrive better, and bear more and better ever they would have done upon their natural root; yea, the bud, being carefully inoculated and bound close to the stock in a short time, become a flourishing and fruitful limb.

**APPLICATION.**

THIS carries a most sweet and lively resemblance of union with Christ by faith; and indeed there is nothing that shadows forth this great gospel-mystery like it: It pities that any who are employed about, or are but such an action, should terminate their thoughts (as to in that natural object, and not raise up their hearts to heavenly meditations, which it so fairly offers them.

1. When a twig is to be ingraffed, or a bud inoculated, cut off by a keen knife from the tree on which it natural

And when the Lord intends to graff a soul into Christ work about it, is cutting work, Acts ii. 37. their hearts and conviction, and deep compunction; no cyon is ingraffed, cutting, no soul united with Christ, without a cutting and misery, John xvi. 8, 9.

2. When the tender shoot is cut off from the tree ordinarily, many more left behind upon the same tree, future and vigorous as that which is taken; but it pleaseth the Lord to choose this, and leave them.

Even so it is in the removing or transplanting of a soul version; it leaves many behind it in the state of nature and promising as itself; but so it pleaseth God to take and leave many others; yea, often such as grew upon the I mean, the immediate parent, Mal. i. 2. "Was not Esau "brother? saith the Lord: yet I loved Jacob, and I have 3. When the graffs are cut off, in order to this work, it mean, the immediate parent.

I mean, the immediate parent.
in the stock, by an external dead-hearted profession, but never can be 
to any thing; and as such dead grafts, either fall off from the stock 
or moulder away upon it; so do these, 1 John ii. 19.

4. The husbandman, when he hath cut off grafts, or tender buds 
makes all the convenient speed he can to close them with the stock; the sooner that is done, the better; they get no good by remaining as they are. And truly it concerns the servants of the Lord, who are employed in this work of ingrafting souls into Christ, to make all the haste they can to bring the convinced sinner to a closure with Christ. As soon as ever the trembling jailor cried, “What shall I do to be saved?” Paul and Silas immediately direct him to Christ, Acts xviii. 30, 31. They do not say, it is too soon for thee to act faith on Christ, thou are not yet humbled enough, but “believe in the Lord Jesus Christ, and thou shalt be saved.”

5. There must be an incision made in the stock before any bud can be inoculated; or the stock must be cut and cleaved, before the 
eyon can be ingrafted; according to that in the poet, 

_Venerit insitto, fic ramum ramus adoptet;_ i.e. 

_To grafts no living sap the stocks impart,
Unless you wound and cut them near the heart._

Such an incision, or wound, was made upon Christ, in order to our ingrafting into him, John xix. 34. the opening of that deadly wound gives life to the souls of believers.

6. The graft is intimately united, and closely conjoined with the stock; the conjunction is so close, that they become one tree.

There is also a most close and intimate union betwixt Christ and the soul that believeth in him. It is emphatically expressed by the 
apostle, 1 Cor. vi. 17. “He that is joined to the Lord is one spirit.” The word imports the nearest, closest, and strictest union. Christ and the soul cleave together in a blessed oneness, as those things do that are glued one to another; so that look as the graft is really in the stock, and the spirit or sap of the stock is really in the graft, so a believer is really (though mystically) in Christ, and the Spirit of Christ is really communicated to a believer.” I live, (saith Paul, “yet not I, but Christ liveth in me,” Gal. ii. 20. “He that dwelleth in love, dwelleth in God, and God in him,” 1 John iv. 16.

7. Grafts are bound to the stock by bands made of hay or flags; these keep it steady, else the wind would loose it out of the stock.

The believing soul is also fastened to Christ by bands, which will secure it from all danger of being loosened off from him any more. There are two bands of this union; the Spirit on God’s part, this is 

_the firr bond of union, without which we could never be made com_
thrive and flourish alike in it; some outgrow the rest, and grow not so well as the others do, the fault is in them, the stock: so it is with souls really united to Christ; all alike in him, the faith of some grows exceedingly, 2. The things that be in others are ready to die, Rev. iii. 2. and must charge the fault upon themselves. Christ sends enough, not only to make all that are in him living branches.

REFLECTIONS.

1. Is it so indeed betwixt Christ and my soul, as it is with the ingraffed cyon and the stock? What four comfortable reflections for a poor unworthy creature! What! to join with him, to be a living branch of the stock, and joined thus to the Lord! Oh! what a merciful and redeeming work is this! It is but a little while since I was a wild plant, growing in the wilderness amongst them that should have been cut down and faggotted up for hell; for me to be taken up by them, and planted into Christ. O my soul! fall down at the feet of free grace, that moved so freely towards so vile a sinner. The dignities and honours of the kings and nobles of this world are nothing to mine. It was truly confessed by one of them, that the greater honour to be a member of Christ, than the head of the kings, Do I say, a greater honour than is put upon the kings of this world? I might have said, it is a greater honour than is put upon the angels of heaven: For "to whom of them said Christ, at an open door, art thou one of them?" (saith my God) for ye are Christ’s, and Christ is God’s, and God with-hold from one so ingraffed? Eph. i. 6. “All of love is this!” 1 John iii. 1.

2. Look again upon the ingraffed cyons, O my soul, and thou shalt find, that when once they have taken hold of the tree, they live as long as there is any sap in the root; and because I shall live also, for my life is hid with Christ in God. The graff is preserved in the stock, and my soul is ever "in Christ Jesus!" Jude, ver. 1.

3. Am I joined to the Lord as a mystical part or branch? How dear art thou then, O my soul, to the God and Lord Jesus Christ! What! a branch of his dear Son? God with-hold from one so ingraffed? Eph. i. 6. “(saith my God) for ye are Christ’s, and Christ is God’s, and God with-hold from one so ingraffed?” Eph. i. 6. "(saith my God) for ye are Christ’s, and Christ is God’s, and God with-hold from one so ingraffed? Eph. i. 6. “(saith my God) for ye are Christ’s, and Christ is God’s, and God with-hold from one so ingraffed?” Eph. i. 6.
at the very glory of Christ, tenderly touch and affect thee? Yea, thou tenderly affected with all the reproaches that fall upon him from abroad, but especially with those that redound to him from thine own unfruitfulness. Oh! disgrace not the root that bears thee! let never be said, that any evil fruit is found upon a branch that lives and is fed by such a root.

THE POEM.

O H! what considering serious man can see
The close conjunction of the graff and tree;
And whilst he contemplates, he doth not find
This meditation graffed on his mind?
I am the branch, and Christ the vine;
Thy gracious hand did pluck
Me from that native stock of mine,
That I his sap might suck.
The bloody spear did in his heart
A deep incision make,
That grace to me he might impart,
And I therefore partake.
The Spirit and faith are that firm band
Which binds us fast together;
Thus we are clasped hand in hand,
And nothing can us sever.
Bless'd be that hand which did remove
Me from my native place!
This was the wonder of thy love,
The triumph of thy grace!
That I, a wild and cursed plant
Should thus preferred be,
Who all those ornaments do want,
Thou may'st in others see.
As long as e'er the root doth live,
The branches are not dry;
Whilst Christ hath grace and life to give,
My soul can never die.
O blessed Saviour! never could
A graff cleave to the tree
More close than thy poor creature would
United be with thee.
My soul, dishonour not the root,
'Twill be a shame for thee.
Upon the Gathering in of Fruits in Autumn

When trees are shak'd, but little fruit remain.
Just such a remnant to the Lord pertains.

OBSERVATION.

It is a pleasant sight in autumn to see the fruit hanging full of clusters, which weigh the boughs to the ground.

Aspice curvatos pomorum pondere ramos;
Ut sua quod peperit vix ferat arbor onus.

Which I may thus English.

O what a pleasant sight it is to see,
The fruitful clusters bowing down their stems,

But these laden branches are soon eased of their burden, as soon as they are ripe, the husbandman ascends the tree, and the limbs with all his might, causes a fruitful shower to fall upon the ground below; which being gathered then carried to the pound, broken all to pieces in a trough, and pressed to a dry lump in the press, whence all their juice and rubbish into the fat. How few escape this fat of all those multitude that grow in the orchard? If you look upon the trees, you see here one, and there another, two or three upon the branches, but nothing in comparison to the vast number that are

APPLICATION.

These small remains of fruit, which are either left on the tree, or gathered in for an hoard, do well resemble the number of God's elect in the world, which free-grace hath preserved of the general ruin of mankind. Four things are expressed forth to us by this similitude.

1. You see in a fruitful autumn, the trees even oppressed laden with the weight of their own fruits, before the season comes, and then they are eased of their burden. Thus creation groans under the weight of their sins, who inhabit the visible world, and by an elegant expression are said, both to groan and wait for deliverance. The original man brought an original curse, which burdens the creation;

17. "Cursed is the ground for thy sake; and the actual
with fruit. Thus it is with the world, that mystical tree, with respect to men that inhabit it; there is not a year, a day, or hour, which some drop not, as it were, of their own accord, by a natural death; and sometimes wars and epidemical plagues blow down thousands together into their graves; these are as high winds in a fruitful orchard; but when the shaking time, the autumn of the world comes, then all its inhabitants shall be shaken down together; either by death, or a translation equivalent thereunto.

3. When fruits are shaken down from their trees, then the husbandman separates them; the far greater part for the pound, and some few reserved for an hoard, which are brought to his table, and eaten with pleasure. This excellently shadows forth that great separation, which Christ will make in the end of the world, when some shall be cast into the wine-press of the Almighty’s wrath, and others preserved for glory.

4. Those fruits which are preserved on the tree, or in the hoard, are comparatively, but an handful to those that are broken off the pound; alas! it is scarce one of a thousand, and such a small remnant of elected souls hath God reserved for glory.

I look upon the world as a great tree, consisting of four large limbs or branches; this branch or division of it on which we grow, hath doubtless, a greater number of God’s elect upon it than the other three; and yet, when I look with a serious and considering eye upon this fruitful European branch, and see how much rotten and withered fruit there grows upon it, it makes me say, as Chrysostom did of his populous Antioch: Ah, how small a remnant hath Jesus Christ among these vast numbers! “Many indeed are called, but ah! how few are chosen?” Mat. xx. 16. Alas! they are but as the gleanings when the vintage is done; here and there one upon its utmost branches: to allude to that, Isa. xvii. 6. It was a sad observation which that searching scholar, Mr. Brerewood, long since made upon the world; that, dividing it into thirty equal parts, he found no less than nineteen of them wholly overspread with idolatry and heathenish darkness; and of the eleven remaining parts, no less than six and eight Mahometans; so that there remains but five of thirty which profess the Christian religion at large; and the far greater part of these remaining five are involved and drowned in popish darkness! so that you see the reformed Protestant religion is confined to a small spot of ground indeed. Now, if from these we subtract all the grossly ignorant, openly profane, merely civil, and secretly hypocritical, judge them in yourselves, how small a scantling of the world falls to Christ’s share.

Well might Christ say, Mat. viii. 14, “Narrow is the gate, and the road, for which natives have no entrance in the eye of the world, and it is only through the medium of those few so called elected remnant souls, that Christ and his seraphim can arrive! We only can ascend to heaven through the gate of the elect, and by the road of the narrow way.”
and diamonds, which the Latins call Uniones. Quia nu
reperiuntur, (saith Pliny) because nature gives them not
one by one: how many pebbles to one pearl! Suitable to
is that complaint of the prophet, Mic. vii. 1, 2. "Wo
am as when they have gathered the summer-fruits, a
"gleanings of the vintage; there is no cluster to eat;
"sired the first ripe fruits; the good man is perished out
"and there is none, (i. e. none comparatively) upright
The prophet alludes to a poor hungry man, that, after the
time is past, comes into an orchard desiring some choice
but, alas; he finds none; there is no cluster; possibly he
one after the shaking time. True saints are the world

REFLECTIONS.

A reflection for one
that follows the ex-
ample of the mul-
titude.

1. What then will be my lot, when
shaking time shall come, who have
multitude, and gone with the tide of
How, even when I have been pressed
and singular diligence in the matters
and told what a narrow way the way of life is, have I
this? If it be so, then wo to thousands! Ah, for
Thousands, and ten thousands shall be woful and miser-
to all eternity! Will it be any mitigation of my misery
have thousands of miserable companions with me in hell
be admitted for a good plea at the judgment-seat, Lor-
egenerality of my neighbours in the world did; except
and there a more precise person, I saw none but lived as
foolish sinner! is it not better to go to heaven alone, than
company? The worst courses have always the most in
the road to destruction is thronged with passengers.

2. And how little better is my condition, who have on
the wickedness of my own heart,
A reflection for an
abuser of mercy.

couragement of mercy? Thus has
pleaded against strictness and duro
merciful God, and will not be so se
world, to damn so many thousands as are in my condition
soul! if God had damned the whole race of Adam, he has
no more wrong: yea, there is more mercy in saving but one
there is of severity and rigour in damning all. How
wards and adulterers have lived and died with thy plea in
should cast forth a line or plank to save me!
That when millions perish, I, with a few more should escape that perdition! Was it the Father's good pleasure to bestow the kingdom upon a little flock, and to make me one of that number? What singular obligations hath mercy put upon my soul! The fewer are saved, the more cause have they that are to admire their salvation. If but one of a thousand had been damned, yet my salvation would have been an act of infinite grace; but when scarce one of a thousand are saved, what shall I call that grace that cast my lot among them!

THE POEM.

He that with spiritual eyes in autumn sees
The heaps of fruit which fall from shaken trees,
Like storms of hail-stones, and can hardly find
One of a thousand that remains behind;
Methinks this meditation should awake
His soul, and make it like those trees to shake.
Of all the clusters, which so lately grew
Upon those trees, how few can they now shew?
Here one, and there another; two or three
Upon the utmost branches of the tree.
The greatest numbers to the pound are borne.
Squeez’d in the trough, and all to pieces torn.
This little handful’s left, to shadow forth
To me God’s remnant in this people’s earth.
If o’er the whole terrestrial globe I look,
The gospel visits but a little nook.
The rest with horrid darkness overspread,
Are fast asleep, yea, in transgression dead.
Whole droves to hell the devil daily drives;
Not one amongst them once resists or strives.
And in this little heaven-enlight’ned spot
How fast an interest hath Satan got?
But few of holiness profession make;
And if from those that do profess, I take
The self-deluding hypocrites, I fear
To think how few’ll remain that are sincere.
O tax not mercy that it saves so few;
But rather wonder that the Lord should shew
Mercy to any. Quarrel not with grace;
But for thyself God’s gracious terms embrace.
Had the whole species perish’d in their sin,
And not one individual sav’d been,
Yet every tongue before him must be mute
Confess his righteousness, but not dispute.
Or had the hand of mercy which is free,
Taken another, and pass’d over me;
I still must justify him, and my tongue
Confess my Maker had done me no wrong,
But if my name he please to let me see
Enroll’d among those few that saved be,
What admiration should such mercy move!
What thanks, and praise, and everlasting love!

CHAP. IV.

Upon the Cutting down of dead Trees

Dead barren trees you for the fire prepare
In such a case all fruitless persons are.

OBSERVATION.

After many years patience, in the use of all means,
fruit-tree, if the husbandman see it be quite dead, and to
be no more expectation of any fruit from it, he brings
hews it down by the root; and from the orchard it is
fire, it being then fit for nothing else; he reckons it to
let such a useless tree abide in good ground, where and
planted in its room, that will better pay for the ground.
I myself once saw a large orchard of fair but fruitless trees
up, rived broad, and ricked up for the fire.

APPLICATION.

Thus deals the Lord by useless and barren profiteers,
but cumber his ground, Matth. iii. 10. “And now also
“to the root of the trees; therefore every tree that bring
“good fruit, is hewn down and cast into the fire.” And
“Then said the dresser of the vineyard, Behold, these
“came seeking fruit on this fig-tree, and find none;
“why cumbereth it the ground?” These three years
the time of his ministry, he being at that time entering
half to prepare the way of the Lord in these words;

and empty professors under the gospel: and the resemblance clearly holds in these following particulars:

1. The tree that is to be hewn down for the fire, stands in the orchard among other flourishing trees, where it hath enjoyed the benefit of a good soil, a strong fence, and much culture; but being barren, these privileges secure it not from the fire. It is not our standing in the visible church by a powerless profession among real saints, with whom we have been associated, and enjoyed the rich and excellent waterings of ordinances, that can secure us from the wrath of God, Matth. iii. 8, 9. “Bring forth fruits meet for repentance, and think not to say within yourselves, we have Abraham to our father.” Neither Abraham, nor Abraham’s God, will acknowledge such degenerate children; if Abraham’s faith be not in your heart, it will be no advantage that Abraham’s blood runs in your veins. will be a poor plea for Judas, when he shall stand before Christ in judgment, to say, Lord, I was one of thy family, I preached to thee; I did eat and drink in thy presence. Let these scriptures be consulted, Matth. vii. 22. Matth. xxv. 11, 12. Rom. ii. 17, and 2.

2. The husbandman doth not presently cut down the tree because it puts forth as soon as other trees do; but waits as long as there is any hope, and then cuts it down. Thus doth God wait upon barren dead-hearted persons, from sabbath to sabbath, and from year to year; for the Lord is long-suffering to us-ward, not willing that all should perish, but that all should come to repentance, 2 Pet. iii. 9. Thus the long-suffering of God waited in the days of Noah upon those dry trees, who are now smoking and flaming in hell, 1 Pet. iii. 29. He waits long on sinners, but keepsexact accounts of every year and day of his patience, Luke xiii. 7. “These three years.” And Jer. xxv. 3. these twenty-three years.

3. When the time is come to cut it down, the dead tree cannot possibly resist the stroke of the ax; but receives the blow, and falls before it. No more can the stoutest sinner resist the fatal stroke of death, by which the Lord hews him down; Eccl. viii. 8. “There is “no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death, and there is no discharge “in that war.” When the pale horse comes, away you must into the land of darkness. Though thou cry with Adrian, O my poor soul, whither art thou going? Die thou must, thou barren professor, though it were better for thee to do any thing else than to die. When a dreadful shriek will thy conscience give when it sees the ax at the root, and say to thee, as it is Ezek. vii. 6. “An end is come, the “end is come; it watcheth for the halter, it is near.” O
my life, I am able either by policy to get it, or by riches, not to be hired? Will riches fall be! No, neither riches nor policy can then avail.

4. The side to which the tree leaned most while it stood, it will fall when it is cut down: and as it falls, so it lies to the south or north, Eccl. xi. 3. So it faires with these mean fruitless professors: Had their hearts and affections and bended heaven-ward whilst they lived, that way, not had fallen at their death; but as their hearts inclined even bended to the world, so when God gives the fatal stroke, must fall hell-ward and wrath-ward: And, how dreadful will fall be!

5. When the dead tree is carried out of the orchard, it be among the living trees of the orchard any more; may yet grow among them, but now it shall never have a place. And when the barren professor is carried out of the world, he shall never be associated with the saints any more: I say, farewell all ye saints, among whom I lived, and with often heard, fasted, and prayed: I shall never see you any more.

Matth. viii. 11, 12. "I say unto you, that many shall come "east, and west, and north, and south, and shall sit "Abraham, Isaac, and Jacob, in the kingdom of heaven; "children of the kingdom shall be cast forth into outer "there shall be weeping, and wailing, and gnashing of teeth."

6. When the dead tree is carried out of the orchard, a man cuts off its branches, and rives it asunder with his weight also is the lot of barren professors: "The Lord of that "come in a day when he looketh not for him, and with "asunder;" he shall be dissected, or cut abroad, Luke

Now therefore "consider this, ye that forget God, lest "renders) you in pieces," Psalm i. 22. O direful day! when hand that planted, pruned, and watered thee so long, as thy, shall now strike mortal strokes at thee, and that will be "For, he that made them, will not have mercy on them, "that formed them, will shew them no favour," Isa. xxv. 8, 9 if the day of mercy is over; and the day of his wrath is

7. When this tree is cleaved abroad, then its rotten, heart appears, which was the cause of its barrenness; it looked and sound-bodied tree, but now all may see how rotten in heart; so will God in that day, when he shall dissect the professor, discover the rottenness of his heart, and unspeakable wrath will be in God's heart against him.
there is no plant in God's vineyard, but he will have glory from it by bearing fruit; or glory on it, by burning in the fire. In this fire shall they lie "gnashing their teeth," Luke xiii. 38. and that both indignation against their saints, whom they shall see in glory; and against Jesus Christ, who would not save them; and against them selves, for losing so foolishly the opportunities of salvation. Do you behold, when you sit by the fire, the froth that boils out of those flaming logs? O think of that foam and rage of those undone creatures, foaming, and gnashing their teeth in that fire which is never quenched! Mark ix. 14.

REFLECTIONS.

A reflection for a formal hypocrite. How often have I passed by such barren trees with a more barren heart, as little thinking such a tree to be the emblem of myself, as Nebuchadnezzar did, when he saw that tree in a dream, which represented himself, and shadowed forth to him his ensuing misery, Dan. iv. 17. But, O my conscience! my drowsy, sleepy conscience! wert thou but tender, and faithful to me, thou wouldst make as round an terrible an application of such a spectacle to me as the faithful prophet did to him, ver. 22. And thus wouldst thou, O my soul, but moan thy condition.

Poor wretch! here I grow, for a little time, among the trees of righteousness, the plants of renown, but I am none of them; I was never planted a right seed; some green and flourishing leaves of profession, indeed, I have, which deceive others, but God cannot be deceived; he sees I am fruitless and rotten at the heart. Poor soul, what will thine end be but burning? Behold, the ax lieth by the root? and wonder it is, that there it should lie so long, and I ye standing! Still mercy pleads for a fruitless creature: Lord, spare me one year longer. Alas! he need strike no great blow to ruin me; his very breath blows to destruction, Job iv. 9. A frown of his face can blast and ruin me, Psalm lxxx. 6. He is daily solicited by his justice to hew me down, and yet I stand. Lord, cure my barrenness! I know thou hadst rather see fruit than fire upon me.

THE POEM.

If, after pains and patience, you can see No hopes of fruit, down goes the barren tree. You will not suffer trees that are unsound, And barren too, to cumber useful ground. The fatal ax is laid unto the root: The fatal ax is laid unto the root:
Think on it sadly, lay it close to heart,
This is the case in which thou wast, or art.
If so thou wast, but now dost live and grow,
And bring forth fruit, what praise and thanks do
To that wise husbandman that made thee so?
O think, when justice lifted up its hand,
How mercy did then interceding stand!
How pity did on thy behalf appear,
To beg reprieve for another year.
Stop, Lord! forbear him: all hope is not past;
He can but be for fire at the last.
Though many sermons, many a gracious call
He hath resisted like a brazen wall,
The next may win him; when thy grace shall raise
Unto itself a monument of praise.
How should this mediation thaw and melt
The heart of him that hath such mercy felt?
But, if thou still remain a barren tree,
Then here, as in a mirror, thou may'st see
Thy wretched state, when justice, at a blow,
Requites God's patience in thine overthrow.
And canst thou bear it? Can thy heart endure
To think of everlasting burnings? Sure,
This must thy lot, thy fearful portion be,
If thou continue still a barren tree.

AN

INTRODUCTION

To the Third Part of

HUSBANDRY.

Now, from the pleasant orchard let us walk
A turn 'i th' fields, and there converse and talk
With cows and horses; they can teach us some
Choice lessons, though irrational and dumb.
Upon the Husbandman's Care for his Cattle.

More care for horse and oxen many take
Than for their souls, or dearest children's sake.

Observation.

Many husbandmen are excessively careful about their cattle, rising themselves early, or causing their servants to rise betimes to provender and dress them. Much time is spent in some countries in trimming and adorning their horses with curious trappings and plumes of feathers; and if at any time their beasts be sick, where care is taken to recover and heal them: you will be sure they shall want nothing that is necessary for them; yea, many will chuse rather to want themselves, than suffer their horses so to do, and take a great deal of comfort to see them thrive and prosper under their hands.

Application.

What one said of bloody Herod, who slew so many children at Bethlehem, That it were better to be his swine than his son, may truly enough be applied to some parents and masters, who take less care for the saving the souls of their children and servants, than they do for the bodies of those beasts which daily feed at their stables and cribs. Many there be who do in reference to their souls, as Jacob did with respect to the preservation of their bodies, when he pursued all the herds of cattle before, and his wives and little ones behind, as he went to meet his brother Esau. It is a weighty saying of a grave author; 'It is vile ingratitude to rejoice when cattle multiply, and repine when children increase; it is heathenish distrustfulness to fear that he who provides for your beasts, will not provide for your children; and it is no less than unnatural cruelty, to be careless of the bodies of beasts, and careless of the souls of children.' Let us but a little compare your care and diligence in both respects, and see, in a few particulars, whether you do indeed value your own, your children and servants' souls, as you do the life and health of your beasts.
ruption and wickedness, and not a rod of reproof unto them off it.

It is observed of the Persians,* that they put out the child in school, as soon as they can speak, and will not see them after, lest their indulgence should do them hurt.

2. You keep your constant set times, morning and evening, and will by no means neglect them, but how many times have you neglected morning and evening in your families? Yea, how many are there, whose very pector of any worship God hath there, do very little differ from those who never have a day or night at which their horses feed? And if you are up in a morning, you are with your beasts before you have been with your God. How little do such differ from those happy were it, if they were no more accountable to God's beasts are.

The end of your care, cost, and pains about your beasts, they may be strong for labour, and the more serviceable you comply with the end of their beings. But how rare is it to find these men as careful to fit their posterity to be useful, and serviceable to God in their generations, which is the end of the duty of parents. If you can make them rich, and provide good matches for them, reckon that you have fully discharged the duty of parents; but will learn to hold the plow, that you are willing to teach them when did you spend an hour to teach them the way of God? 

Now to convince such careless parents of the heinous sin, let these queries be solemnly considered.

Qu. 1. Whether this be a sufficient discharge of the duty, which God hath laid upon Christian parents, in reference to their families? That God hath charged them with the souls of their children, is undeniable, Deut. vi. 6, 7. Eph. vi. 4. If God had given you with his authority, to command them in the way he would never have charged them so strictly to yield yourselves as he hath done, Eph. vi. 1. Col. iii. 20. Well, a great responsibility is imposed in you, look to your duty; for, without dispute, you must answer for it.

Quest. 2. Whether it be likely, if the time of youth (moulding age) be neglected, they will be wrought upon afterwards? Husbandmen, let me put a sensible case to you. If you do not see in your very horses, that whilst they are young, you have trained them to any way; but if once they have got a false step, the long custom it be grown natural to them, then there is
"Train up a child in the way he should go, and when he is old he will not depart from it."

Qu. 3. Whether if you neglect to instruct them in the way of the Lord, Satan, and their own natural corruptions, will not instruct them in the way to hell? Consider this, ye careless parents: if you will not teach your children, the devil will teach them: if you shew them not how to pray, he will shew them how to curse and swear, and take the name of the Lord in vain; if you grudge time and pains about their souls, the devil doth not. Oh! it is a sad consideration, that so many children should be put to school to the devil.

Qu. 4. What comfort are you like to have from them when they are old, if you bring them not up in the nurture and admonition of the Lord when they are young? Many parents have lived to reap in their old age the fruit of their own folly and carelessness, in the loose and vain education of their children. By Lycurgus's law, no parent was to be relieved by his children in age, if he gave them no good education in their youth; and it is a law at this day among the Switzers, That if any child be condemned to die for a capital offence, the parents of that child are to be his executioners: these laws were made to provoke parents to look better to their charge. Believe that as an undoubted truth, That that child which becomes through the default, an instrument to dishonour God, shall prove, sooner or later, a son or daughter of sorrow to thee.

1. God hath found out my sin this day. This hath been my practice ever since I had a family committed to my charge; I have spent more time and pains about the bodies of my beasts, than the souls of my children: beast that I am for so doing! Little have I considered the preciousness of my own, or their immortal souls. How careful have I been to provide fodder to preserve my cattle in the winter, whilst I leave my own and their souls to perish in eternity, and make no provision for them? Surely my children were one day curse the time that ever they were born unto such a cruel father, or of such a merciless mother. Should I bring home the plague in to my family, and live to see all my poor children lie dead by the walls; if I had not the heart of a tyger, such a sight would move my heart: and yet the death of their souls, by the sin which I propagated to them, as I have done for a beast that perisheth!

2. But, unhappy wretch that I am! God cast a better lot for me; I am the off-spring of religious and tender parents, who have done only harm to me. A reflection for the disobedient child of a good, pious parent.
OWN practice before me; many a time when I have sinned against Lord, have they stood over me, with a rod in their hand and a scourge in their eyes, using all means to reclaim me; but like a wretched, I have slighted all their counsel, grieved them, and embittered their lives to them by my sinful courses. And thou art a degenerate plant; better will it be with the infidels than with thee, if repentance prevent not: now family with them, but shortly I shall be separated from as hell is from heaven; they now tenderly pity my misery, they shall approve and applaud the righteous sentence on me: so little privilege shall I then have from my relatives that they shall be produced as witnesses against me, and jected counsels, reproofs and examples, charged home the aggravations of my wickedness; and better it will shall come to that, that I had been brought forth by sprung from the loins of such parents.

THE POEM.

Y OUR cattle in fat pastures thrive and grow,
There's nothing wanting that should make them so.
The pamper'd horse commends his master's care,
Who neither pains nor cost doth grudge or spare.
But art not thou mean while the vilest fool,
That pamper'st beasts, and starves thy precious soul?
'Twere well if thou couldst die as well as live
Like beasts, and had no more account to give.
O that these lines your folly might detect!
Who both your own and children's souls neglect
To care for beasts. O man! prepare to hear
The doleful'st language that e'er pierc'd thine ear;
When you your children once in hell shall meet,
And with such language their damn'd parents greet
" O cursed father! wretched mother! why
" Was I your off-spring? Would to God that I
" Had sprung from tygers, who more tender be
" Unto their young than you have been to me.
" How did you spend your thoughts, time, care, and
" About my body, whilst my soul was lost?
" Did you not know I had a soul, that must
" Live, when this body was dissolv'd to dust?
" You could not chuse but understand if I,
THE HEAVENLY USE OF EARTHLY THINGS.

"Their child to endless torments. Now must I
"With, and through you, in flames for ever lie."
Let this make every parent tremble, lest
He lose his child, whilst caring for his beast:
Or lest his own poor soul do starve and pine,
Whilst he takes thought for horses, sheep and kine.

CHAP. II.

Upon the hard Labour, and cruel Usage of Beasts.

When under loads your beasts do groan, think then
How great a mercy 'tis that you are men.

OBSERVATION.

THOUGH some men be excessively careful and tender over their beasts, as was noted in the former chapter; yet others are cruel and merciless towards them, not regarding how they ride or burden them. How often have I seen them fainting under their loads, wrought their legs, and turned out with galled backs into the fields or highways to shift for a little grass; many times have I heard and pitied them groaning under unreasonable burdens, and beaten on by merciless drivers, till at last, by such cruel usage, they have been destroyed, and then cast into a ditch for dog's meat.

APPLICATION.

SUCH sights as these should make men thankful for the mercy of their creation, and bless their bountiful Creator, that they were not made such creatures themselves. Some beasts are made ad eos, only for food, being no otherwise useful to men, as swine, &c. These are only fed for slaughter; we kill and eat them, and regard not their cries and struglings when the knife is thrust to their very hearts! others are only ad usum, for service whilst living, but unprofitable when dead, as horses; these we make to drudge and toil for us from day to day, but kill them not; others are both ad eos et usum, for food when dead, and service whilst alive, as the oxen; these we make to plow our fields, draw our carriages, and afterward prepare them for the slaughter.

But man was made for nobler ends, created lord of the lower
the lowest condition of creatures, and to bless God that any creature below themselves, give us a famous instance following story: Two cardinals (saith he) riding in a great care to the council of Constance, by the way they heard a fields, weeping and wailing bitterly; they rode to him what he ailed? Perceiving his eye intently fixed up toad, he told them that his heart melted with the contemplation of this mercy, that God had not made him such a deformed creature, though he were formed out of the same mould. Hoc est quod amare fleo, said he, this is that which make them melt bitterly. Whereupon one of the cardinals cried out, Vater, the unlearned will rise and take heaven, when our learning shall be thrust into hell. That which moved this poor man, should melt every heart when we consider the misery to which these poor creatures are subjected. And if we appear a mercy of no slight consideration, if we but draw a line between ourselves and these irrational creatures, in particulars.

1. Though they and we were made of the same mould, yet how much better hath God dealt with us, even as to man? The structure of our bodies is much more exquisitely made other good creatures by a word of command, I counsel; it was not, Be thou, but, Let us make man. We have been made stones without sense, or beasts without reason, were made men. The noble structure and symmetry of our bodies invite our souls not only tothankfulness but admiration. Speaking of the curious frame of the body, saith, "I fully made," Psal. cxxxix. 14. or, as the vulgar read it, as with a needle, like some rich piece of needle-work embroidered with nerves and veins. Was any part of the lump of clay thus fashioned? Galen gave Epicurus an hour's time to imagine a more commodious situation, configural position of any one part of a human body: and (as once the angels in heaven had studied to this day, they could) cast the body of man into a more curious mould.

2. How little ease or rest have they? They live not and those they do are in bondage and misery, groaning effects of sin; but God hath provided better for us, even outward condition in the world; we have the more reason they have so little. How many refreshments and comfort provided for us, of which they are incapable? If we be
end to: but how comprehensive are our souls in their capacities! We are made in the image of God; we can look beyond present things, and are capable of the highest happiness, and that to eternity: the soul of a beast is but a material form, which, when depending upon, must needs die with the body; but our souls have a divine spark or blast; and when the body dies, it dies not with it, but subsists even in its separated state.

REFLECTIONS.

1. How great a sin is ingratitude to God for such a common, but choice mercy of creation and provision for me in this world? There is no creature made worse by kindness, but man. There is kind of gratitude which I may observe, even in these brute beasts they do in their way acknowledge their benefactors; "The "knows his owner, and the ass his master's crib." How ready they to serve such as feed and cherish them? But I have been an unthankful and unserviceable to my Creator and Benefactor, that hath done me good all my days; those poor creatures that sweat a groan under the load that I lay upon them, never sinned against God nor transgressed the laws of their creation, as I have done; and yet God hath dealt better with me than with them. O that the bound of God, and his distinguishing mercy between me and the beasts that perish, might move and melt my heart into thankfulness! O that I might consider seriously what the higher and more excellent end of my creation is, and might more endeavour to answer and live up to it! Or else, O my soul, it will be worse with thee than the beast, it is true, they are under bondage and misery; but it is but for little time; death will end all their pains, and ease them of all their heavy loads; but I shall groan to all eternity, under a heavier burden than ever they felt; they have no account to give, but so have I. What comfort is it, that I have a larger capacity than a beast hath? That God hath endowed me with reason, which is denied them? Alas! this will but augment my misery, and enlarge me to take in a greater measure of anguish.

2. By how many steps, O my soul! mayest thou ascend in the praises of thy God, when thou considerest the mercies that God hath bestowed upon thee; not only in that he made thee not a stone or tree without sense, or an horse or dog without reason; but that thou art not an infidel without light, or an unregenerate person 

A reflection for an elect soul.
sanctified have not! O my soul! how rich, how bountiful God been to thee! These are the overflowings of his who wast moulded out of the same lump with the beasts on earth, yea, with the damned that howl in hell: well that God hath been a good God to me!

THE POEM.

When I behold a tired jade put on
With whip and spur till all his strength be gone;
See streams of sweat run down his bleeding sides,
How little mercy's shewn by him that rides.
If I more thankful to my God would prove
Than such a rider merciless, 'twill move
My soul to praise: For who sees this, and can
But bless the Lord that he was made a man.
And such a sight the rider ought to move
This meditation duly to improve.
What hath this creature done, that he should be
Thus beaten, wounded, and tir'd out by me?
He is my fellow-creature; 'tis mere grace
I had not been in his, he in my case.
Ungrateful, stupid man! God might have made
Me bear the saddle, as I see this jade.
He never sinn'd, but for my sin doth lie
Subjected unto all this misery.
Lord, make my heart relent, that I should be
to thee more useless than my horse to me:
He did his utmost, went as long as ever
His legs could bear him; but for me I never
Thus spent my strength for God, but oft have
Too prodigal thereof in ways of sin.
Though he's the horse, and I the man, 'twill be
Far better with my horse one day than me:
Unless thy grace prevent and superadd
A new creation unto that I had.
Could every reader fix a serious thought
On such a subject, and hereby be taught
to spiritualize it, and improve it thus;
How sweet would tedious journeys be to us!
But such a task a graceless heart tires out,
THE HEAVENLY USE OF EARTHLY THINGS.

CHAP. III.

Upon the seeking of lost Cattle.

When seeking your lost cattle, keep in mind,
That thus Christ Jesus seeks your souls to find.

OBSERVATION.

When cattle are strayed away from your fields, you use care and diligence to recover them again; tracing their footsteps, crying them in the market-towns, sending your servants abroad and enquiring yourselves of all that you think can give news of them. What care and pains men will take in such cases, was exemplified in Saul, 1 Sam. ix. 4, 5. who with his servant, passed through no Ephraim to seek the asses that were strayed from his father, through the land of Shalisha, and through the land of Shalim, they were not there, and through the land of the Benjamites, found them not.

APPLICATION.

The care and pains you take to recover your lost cattle, earn a sweet and lively representation of the love of Jesus Christ, in recovery of lost sinners. Jesus Christ came on purpose from heaven upon a like errand, to seek and to save that which was lost. Matth. xviii. 11. There are several particulars in which this glorious design of Christ, in seeking and saving lost man, and the care and pains of husbandmen in recovering their lost cattle, do meet in touch, though there be as many particulars also in which they differ all which I shall open under the following heads.

1. We sometimes find that cattle will break out of those very fields where they have been bred; and where they want nothing that is needful for them. Just thus lost man departed from his God, broke out of that pleasant enclosure where he was abundantly provided both as to soul and body; yet then he brake over the hedge of command, and went astray, Eccles. vii. 29. “Lo, this only have I found, that God made man upright, but he sought out to make many inventions.” He was not content and satisfied with the blessed state God had put him into, but would be trying new conclusions, to the loss and ruin both of himself and his posterity.

2. Strayers are evermore sufferers for it; all they get by it is to be pined and pointed: and what did man get by departing from God, but pain and pinion, torture and blood? Will not the...
of sin; he lost the liberty and freedom of his will to good. 

This is a real misery incurred, though some have so far lost their understandings and lost not to own it; he hath lost his God, his soul, his happiness, every bowels of compassion towards himself in this misery.

3. When your cattle are strayed, yea, though it be but a flock or herd, you leave all the rest, and go after that which is lost. So did Jesus Christ, who, in the forecited place, Matt. x. 14, compares himself to such a shepherd; he left heaven itself, the blessed angels there, to come into this world to seek and save the precious soul, and dear love that Christ had to him. O the precious esteem, and dear love that Christ had to his bowels, yeurn towards us in our low state! How doth his bowels yearn towards us in our low state! I will pity us in our misery! As if he had said, poor creatures, lost themselves, and are become a prey to the devil in their state; I will seek after them, and save them. The sea shall come to seek and to save.

4. You are glad when you have found your strayers, because is Christ when he hath found a lost soul. O it is a great gratification to him to see the fruit of the travail of his soul, Isa. liii. 6. “He is more joy in heaven over one sinner that repenteth than ninety-nine just persons that need no repentance.” What must the strations of joy and gladness did the father of the profligate when he had found his son that was lost? Luke xv. 20.

5. When you have brought home your strayers, you doth clog them to prevent their wandering again, and stop them with thorns; and so doth God oftentimes by such souls that he recover and brought home to Christ; he hangs a clog of guilt to prevent their departure from God again, 2 Cor. xii. 7.

But then there are five particulars in which Christ's care of souls, and your seeking lost cattle differ.

1. Your cattle sometimes find the way home themselves, and return to you of their own accord; but lost man never can do so; he was his own destroyer, but can never be his own savior; it was possible for him not to have lost his God, but lost him, can never find him again of himself. Alas! when he is bent to backsliding, he hath no will to return. Heart he complains, John v. 40. “Ye will not come unto me.”

He recovery begins in God, not in himself.

2. Your servants can find, and bring back your lost cattle as you; but so cannot Christ's servants: Ministers may but cannot recover them: they daily see, but cannot
4. When you have recovered and brought home your lost creatures, you may lose them the second time, and never recover them again, but so cannot Christ. Man once recovered is for ever secured to the course of time. "All that thou hast given me, I have kept, and not one of them is lost but the son of perdition," and he was never savingly found, John xvii. 12.

5. Though you prize your cattle, yet you will not venture your life for the recovery of them; rather let them go than regain them with such an hazard; but Jesus Christ not only ventured, but actually laid down his life to recover and save lost man: he redeemed them at the price of his own blood; he is that good shepherd that laid down his life for the sheep. O the surpassing love of Christ to lost souls!

**REFLECTIONS.**

1. Lord, I am a lost creature! an undone soul! and herein lies my misery, that I have not only lost my God, but have no heart to return to him: nay, I fly from Christ, who is come on purpose from heaven to seek and to save me: his messengers are abroad, seeking for such as I am, but I avoid them, or at least refuse to open my gates to their call and persuasions to return. Ah, what a miserable state am I in! Every step I go is a step towards hell; my soul, with the prodigal, is ready to perish in a strange country: but I have no mind to go with him, to return home. Wretched soul! what will the end of this be? If God have lost thee: the devil hath found thee; he taketh up all strayers from God: yea, death and hell will shortly find thee, if Christ do not; and then thy recovery, O my soul! will be impossible! Why sit I here perishing and dying? I am not yet irrecoverably lost as the damned are. O let me delay no longer lest I be lost for ever!

2. O my soul! for ever bless and admire the love of Jesus Christ, who came from heaven to seek and save such a lost soul as I was. Lord, how marvellous! how matchless is thy love! I was lost, and am found: one that was lost I am found, and did not seek; nay, I am found but is found. by him from whom I fled. Thy love, O my Saviour! was a preventing love, a wonderful love; thou lovedst me much more than I loved myself; I was cruel to my own soul, but thou wast kind; thou soughtest for me a lost sinner, and not for angels; thy hand of grace caught hold of me: and both let us the
shall I ever straggle again from thee? O let it for ever be to me, how I turn aside into the by-paths of sin any more.

THE POEM.

WHEN cattle from your fields are gone astray,
And you to seek them through the country ride;
Enquiring for them all along the way,
Tracking their footsteps where they turn’d aside;
One servant this way sent, another that,
Searching the fields and country round about;
This meditation now falls in so pat,
As if God sent it to enquire you out:
My beasts are lost, and so am I by sin;
My wretched soul from God thus wand’ring went
As I seek them, so was I sought by him,
Who from the Father’s bosom forth was sent.
Pursu’d by sermons, follow’d close by grace,
And strong convictions, Christ hath sought for me
Yea, though I shun him, still he gives me chase,
As if resolv’d I should not damned be.
When angels lost themselves, it was not so;
God did not seek, or once for them enquire;
But said, Let these apostate creatures go,
I’ll plague them for it with eternal fire.
Lord! what am I, that thou should’st set thine eye
And still seek after such a wretch as I?
Whose matchless mercy, and rich grace despise,
As if, in spite thereof, resolv’d to die.
Why should I shun thee? Blessed Saviour, why
Should I avoid thee thus? Thou dost not chase
My soul to slay it; O that ever I
Should fly a Saviour that’s so full of grace!
Long hast thou sought me, Lord, I now return,
O let thy bowels of compassion sound;
For my departure I sincerely mourn,
And let this day thy wand’ring sheep be found.

CHAP. IV.

Upon the Feeding of fat Cattle.
linquentur: Oxen for use are daily yoked and kept short, whilst those that are designed for the shambles, are let loose in green pastures to feed at pleasure. Store beasts fare hard, and are kept lean and low; feeding beasts are excused from the yoke, whilst others are laboured and wrought hard every day; the one hath more than he can eat, the other would eat more if he had it.

APPLICATION.

Thus deals the Lord oft-times with his own elect, whom he designs for glory; and with the wicked, who are preparing for the day of wrath: thus are they filled with earthly prosperity and creature-enjoyments, like lusty and wanton beasts turned out at liberty in a fat pasture, whilst poor saints are kept hard and short; Amos i. 1. "Hear this word, ye kine of Bashan, that are in the mountains "Samaria, which oppress the poor, crush the needy." These metaphorical kine are the prosperous oppressors of the world, full fed, at wanton, wicked men. It is true, heaven hath not all the poor, nor hell all the rich; but it is a very common dispensation of providence to bestow most of the things of this world upon them that have a proportion in heaven; and to keep them short on earth, for whom the kingdom is provided. Let me draw forth the similitude in a few particulars.

1. The beasts of slaughter have the fattest pastures; so have the ungodly in the world; "Their eyes stand out with fatness: they have more heart than could wish," Psal. lxxxiii. 7. Their hearts are fat as grease, Psal. cxix. 70. These be they that fleet off the crest of earthly enjoyments, "whose bellies are filled with hidden treasures," Psal. xvii. 14. "The earth is given into the hand of the wicked." Job ix. 24. O what full estates! what an affluence of earthly lights hath God cast in upon some wicked men! There is much wantonness, but no want in their dwellings: some that know which way to turn themselves in hell, once knew not where to stow their goods on earth.

2. Feeding beasts grow wanton in their full pastures; there you shall see them tumble and frisk, and kick up their heels. The same effect hath the prosperity of the wicked; it makes them wanton. Their life is but a diversion from one pleasure to another, Job xli. 11, 12, 13. "They send forth their little ones like a flock, and their "children dance: they take the timbrel and harp, and rejoice at "the sound of the organ: they spend their days in wealth, and "the moment go down to the grave." The same character doth
cattle: the sooner they are fatted, the sooner they are slain, and the prosperity of the wicked serves to the same end: the prosperity of fools shall destroy them; i.e. it shall be the means of heating and heightening their lusts, and the instrument of their destruction; their prosperity is food and fuel to their corruptions. Many wicked men had not been so soon ripe for destruction if they had not grown in the sunshine of prosperity.

4. Fatted beasts do not in the least understand the meaning of the husbandman, in allowing them such large portions, which he denies to his other cattle; and as little as wicked men understand the scope and end of God’s providence in casting prosperity and wealth upon them; little do they understand that tables are a snare, a gin, and a trap for their souls; these foolish beasts, mind what is before them, but do not at all understand the tendency and end of these their sensual delights.

5. Though the husbandman keeps his store-cattle in the commons, yet he intends to preserve them: these shall remain when the others are driven to the slaughter.

Such a design of preservation is carried on in all those straits, wants, and hardships which the Lord exposes his people to confess, such dispensations, for the present, are very suddenly confusing things, even to gracious and wise persons. To men, not only exempted from their troubles, but even profiting by with prosperity: to see a godly man in wants and straits, a wicked man have more than his heart can wish, is a case out of the wisest Christian, till he considers the designs and issues of those providences, and then he acquiesces in the wisdom of ordering it, Psal. lxxiii. 5, 14, 18, 23.

Reflections.

1. Doth my prosperity fat me up for hell, and prepare me for the day of slaughter? Little cause have I then to glory in it, and lift up my heart upon these things. Indeed, God hath given (I cannot say to me, voluptuous things, but a fulness of creature-enjoyments; upon these my carnal heart seizeth greedily and not at all suspecting a snare lying in these things for the soul. What are all these charming pleasures, but so many diversions from the business of life? There are but two
THE HEAVENLY USE OF EARTHLY THINGS.

prosperity, if I were taken captive by cruel cannibals, and fed with
the richest fare, but withal understood, that the design of it were
fat me up like a beast for them to feed upon, how little stomach shou
I have to their dainties! O my soul! it were much better for the
to have a sanctified poverty, which is the portion of many sain
t than an ensnaring prosperity, set as a trap to ruin the for ever.

2. The wisdom of my God hath allotted me
but short commons here; his providence feeds
me, but from hand to mouth; but I am, and
well may be, contented with my present state; that which sweet
it is, that I am one of the Lord’s preserved. How much better is
morsel of bread and a draught of water here, with an expectancy
hereafter, than a fat pasture given in, and a fitting for the
wrath to come? Well, since the case stands thus, blessed be God
for my present lot! Though I have but a little in hand, I have much
in hope; my present troubles will serve to sweeten my future joy
and the sorrows of this life will give a lustre to the glory of the nex
that which is now hard to suffer, will then be sweet to remember;
my songs will then be louder than my groans now are.

THE POEM.

T HOSE beasts which for the shambles are design’d,
In fragrant flow’ry meadows you shall find,
Where they abound with rich and plenteous fare,
Whilst others graze in commons thin and bare:
Those live a short and pleasant life, but these
Protract their lives in dry and shorter leas.
Thus live the wicked; thus they do abound
With earthly glory, and with honour crown’d.
Their lofty heads unto the stars aspire,
And radiant beams their shining brows attire.
The fattest portion’s serv’d up in their dish;
Yea, they have more than their own hearts can wish.
Dissolv’d in pleasures, crowned with buds of May;
They, for a time, in these fat pastures play,
Frisk, dance and leap, like full-fed beasts; and even
Turn up their wanton heels against the heaven;
Not understanding that this pleasant life,
Serves but to fit them for the butcher’s knife.
In fragrant meads they tumbling are to-day,
To-morrow to the slaughter led away.
Cheer up, poor flock, although your fare be thin,
Yet here is something to take comfort in:
You here securely feed, and need not fear,
Th' infernal butcher can't approach you here.
'Tis somewhat that; but, oh! which far transcends,
Your glorious shepherd's coming, who intends
To lead you hence unto that fragrant hill,
Where, with green pastures, he his flocks will fill;
Or which he from celestial casements pours
The sweetest dews, and constant gracious show'rs;
Along whose banks rivers of pleasures glide,
There his bless'd flocks for ever shall abide,
O envy not the worldlings present joys.
Which to your future mercies are but toys,
Their pasture now is green, your's dry and burn'd,
But then the scene is chang'd, the tables turn'd.

CHAP. V.
Upon the Husbandman's Care for Posterity.

Good husbands labour for posterity;
To after-ages saints must have an eye.

Observation.

Provident and careful husbandmen do not only
supply their own necessities, while living, but lay up some for
their posterity when they are gone: they do not only leave
children what their progenitors left them, but they desire
improved and bettered. None but bad husbands and
are of the mind with that heathen emperor Tiberius, who
put all into such confusions in the empire, that it might
the world would end with him; yet pleased himself with
hension, That he should be out of the reach of it; and say,
When I am dead, let heaven and earth mingle; I will but hold my time, let it break when I am gone.
W

Application.
convey the truths of God to posterity: but since the sacred truth has been consigned to writing, no such tradition (except fully consented to with that written word) is to be received as authentic; but the truths therein delivered to the saints, are, by verbal declarations, open confessions, and constant sufferings, to be preserved and delivered from age to age. This was the constant care of the whole cloud of witnesses both ancient and modern, who have kept the word of God’s patient, and would not accept their own lives, liberties, or estates, no, not the whole world in exchange for that invaluable treasure of truths they have carefully practised Solomon’s counsel, Prov. xxiii. 23. “Buy the truth, but sell it not;” they would not alienate that inheritance for all the inheritances on earth. Upon the same reason that you refuse to part with, or imbezzle your estates, Christians are to refuse to part with the truth of God.

1. You will not waste or alienate your inheritance, because it is precious, and of great value in your eyes; but much more precious are God’s truths to his people. Luther professed, he would not take the whole world for one leaf of his Bible. Though some profane persons may say with Pilate, What is truth? Yet know, that any one of the truths of the gospel is more worth than all the inheritances upon earth; they are the great things of God’s law; and he that sells them for the greatest things in this world, makes a soul-undoing bargain.

2. You will not waste or part with your inheritance, because you know your posterity will be much wronged by it. They that destroy or drink away an estate, drink the tears of their sad widows, and blood of their impoverished children. The people of God must also consider, how much the generations to come are concerned in the conservation of the truths of God for them: It cuts them to the heart, but to think that their children should be brought up in idol worship, dumb idols, and fall down before a wooden and breathen God. The very birds and beasts will expose their own bodies to apparent danger of death to preserve their young. Religion doth much more tender the hearts and bowels than nature doth.

3. You reckon it a foul disgrace to sell your estates, and become bankrupts; it is a word that bears ill among you: and a Christian accounts it the highest reproach in the world, to be a traitor to, or an apostate from the truths of God. When the primitive saints were strictly required to deliver up their Bibles, those that did so were justly branded, and hissed out of their company, under the odious title of traditores, or deliverers.

4. You are so loth to part with your estates, because you know it...
recovered, her Naphtalies; for with great wrestlings she led for them; “earnestly contending for the faith once
them,” Jude 3.
5. To conclude; rather than you will part with your will will choose to suffer many wants and hardships all your will fare hard, and go bare, to preserve what you have posterity: but the people of God have put themselves to greater hardships than these to preserve truth? they will to suffer reproaches, poverty, prisons, death, and their torments, rather than the loss of God’s truth, all the more will inform you what their sufferings have been, to keep of God’s patience; they have boldly told their enemies might pluck their hearts out of their bodies, but should the truth out of their hearts.

REFLECTIONS.
1. Base unbelieving heart! How have I flinched and cowardly for truth, when it hath been in danger? I have chosen to leave it than my life, liberty, and a prey to the enemy. I have left truth; it is that the God of truth should leave aardly soul! that durst not make a stand for truth: yea, rather bold and daring soul! that would rather look a wrathful God, than an angry man in the face. own and preserve the truth, and the God of truth will not 2 Tim. ii. 12. “If we deny him, he will deny us.”

2. Lord! unto me hast thou committed the precious trust of truth; and as I received a reflection for such desire to deliver it to the generation as suffer for truth. that the people which are yet unpraise the Lord. God forbid I part with such a fair inheritance, and thereby beggar my thousands of souls! Thou hast given me thy truth, and hates me; I well know that it is the ground of the quarrel; but throw truth over the walls, how soon would a retreat to all persecutors? But, Lord, thy truth is invaluable What a vile thing is my blood, compared with the least truths? Thou hast charged me not to sell it; and, in the I resolve never to pass a fine, and cut off that golden light thy truths are entailed upon thy people from generation my friends may go, my liberty may go, my blood but as for thee, precious truth, thou shalt never go.
souls, heated with the love of Christ, and care for our souls, many bold and brave adventures for it; and yet at what a low rate do we value what cost them so dear? Like young heirs that never knew the getting of an estate, we spend it freely. Lord, help thankfully and diligently to improve thy truths, while we are in quiet possession of them. Such intervals of peace and rest are usually of no long continuance with thy people.

THE POEM.

A public spirit scorns to plant no root
But such from which himself may gather fruit.
For thus he reasons, If I reap the gains
Of laborious predecessors pains,
How equal is it, that posterity
Should reap the fruits of present industry?
Should every age but serve its turn, and take
No thought for future times, it soon will make
A bankrupt world, and so entail a curse
From age to age, as it grows worse and worse.
Our Christian predecessors careful thus
Have been to leave an heritage to us.
Christ's precious truth conserved in their blood,
For no less price those truths our fathers stood.
They have transmitted, would not alienate
From us, their children, such a fair estate.
We eat what they did set: and shall truth fail
In our days? Shall we cut off th' entail,
Or end the line of honour? Nay, what's worse,
Give future ages cause to hate, and curse
Our memories? Like Naboth, may this age
Part with their blood sooner than heritage.
Let pity move us, let us think upon
Our children's souls, when we are dead and gone:
Shall they, poor souls, in darkness grope, when we
Put out the light, by which they else might see
The way to glory? Yea, what's worse, shall it
Be said in time to come, Christ did commit
A precious treasure, purchased by his blood,
To us, for ours, and for our children's good!
But we, like cowards, false, perfidious men,
Forsook the path of peace.
Upon the Husbandman's care to prove and preserve.

Deeds for our lands you prove, and keep with care.
O that for heaven you but as careful were!

Observation.

We generally find men are not more careful in trying to prove and keep with care what they suspect a flaw or deed, than they are in examining their deeds, and trouble about them; these are virtually their whole estate, and theirs to be careful of them: if they suspect a flaw or deed, they repair to the ablest council, submit it to him, make the worst of their cause, and query about all the danger with him. If he tell them their case is suspicious, how much are they perplexed and troubled, neither eat, drink, nor sleep in peace, till they have an answer; and willing they are to be at much cost and pains.

Application.

These cares and fears with which you are perplexed in cases, may give you a little glimpse of those troubles of which the people of God are perplexed about their eternal estate, which, perhaps you have been hitherto unacquainted with, fore slighted them, as fancies and whimsies: I say, you and troubles, if ever you were engaged by a cunning adversary in a law-suit for your estate, may give you a little of spiritual troubles; and indeed it is no more but as they are to the loss of an earthly, though fair inheritance, a trifle to the loss of God and the soul to eternity; so but imagine, that the cares, fears, and solicitudes of these things, are much, very much, beyond yours. Let the cases, and see how they answer to each other.

1. You have evidences for your estate, and by them what you have in the world: They also have evidence of estate in Christ, and glory to come; they hold all in captivity of their intermarriage with Jesus Christ; they come rooted in that glorious inheritance contained in the covenant. You have their tenure in that scripture, 1 Cor. iii. 22, "yours, for ye are Christ's, and Christ is God's."
falls out with the people of God, who after their believing and sealing time, have doubts and scruples raised in them about their title. Nothing is more common, than for the devil, and their own unbelief, to start controversies, and raise strong objections against their interest in Christ, and the covenant of promises. These are cunning and potent adversaries, and do maintain long debates with the gracious soul, and reason so cunningly and sophistically with it, that it can by no means extricate and satisfy itself; always alleging, that their title is worth nothing, which they, poor souls, are but too apt to suspect.

3. All the while that a suit of law is depending about your title, you have but little comfort or benefit from your estate; you cannot look upon it as your own, nor lay out monies in building or dressing for fear you should lose all at last. Just thus stands the case with doubting Christians; they have little comfort from the most comfortable promises, little benefit from the sweetest duties and ordinances. They put off their own comforts, and say, if we were sure that this were ours, we would then rejoice in them. But, alas! our title is dubious: Christ is a precious Christ; the promises are comfortable things; but what, if they be none of ours? Ah! how little do the doubting Christian make of his large and rich inheritance?

4. You dare not trust your own judgments in such cases, but state your case to such as are learned in the laws, and are willing to give the ablest counsel you can to advise you. So are poor doubting Christians; they carry their cases from Christian to Christian, and from minister to minister, with such requests as these: Pray tell me, what do you think of my condition? Deal plainly and faithfully with me; these be my grounds of doubting, and these my grounds of hope. O hide nothing from me! And if they all agree that the case is good, yet they cannot be satisfied till God say so too, and confirm the word of his servants; and therefore they carry the case often before him in such words as those, Psalm cxxxix. 23, 24. “Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me.”

5. You have little quiet in your spirits, till the case be resolved; your meat and drink doth you little good; you cannot sleep in the night, because these troubled thoughts are ever returning upon you, what if I should be turned out of all at last? So it is with gracious souls; their eyes are held waking in the night, by reason of the troubles of their hearts, Psalm lxxvii. 4. Such fears as these are frequently returning upon their hearts, what if I should be found a self-deceiver at last? What if I but hug a phantasm instead of
(poor pensive souls) they make it much worse than it is.

7. Lastly, When your title is cleared, your hearts are not only eased, but overjoyed; though not in that degree of the same kind of joy with which the hearts of Christians flowed, when the Lord speaks peace to their souls. O sweet morning light, after a tedious night of darkness, can eat their bread with comfort, and drink their wine, but water, with a merry heart, Eccles. ix. 7.

REFLECTIONS.
The careless soul's

1. O how hath my spirit been tossed and tussied, when I have met with troubles about my estate! But as for spirit and those soul-perplexing cases, that Christians speak stand but little of them. I never called my everlasting question, nor broke an hour's sleep upon any such as my supine and careless soul! little hast thou regarded stand in reference to eternity! I have strongly conceived thoroughly examined the validity of my title to Christ, mises; nor am I able to tell, if my own conscience shon whereupon my claim is grounded.

O my soul! why art thou so unwilling to examine stand betwixt God and thee? Art thou afraid to look condition, lest by finding thine hypocrisy, thou shouldst lose or rather, thy security? To what purpose will it be thy eyes against the light of conviction, unless thou couldst a way to prevent thy condemnation? Thou seest others attentively they wait under the word, for any thing that to their condition. Doubtless thou hast heard, how seriously they have stated their condition, and opened to the ministers of Christ. But thou, O my soul! hast not to put, no doubts to be resolved; thou wilt leave all to of the great day, and not trouble thyself about it now. will decide it; but little to thy comfort.

The doubting soul's

2. I have heard how some have bled by litigious adversaries; but I have been so tossed with fears, and doubts, as I have been about the state of my soul. Lord, I do? I have often carried my doubts and scruples to thin...
THE HEAVENLY USE OF EARTHLY THINGS.

enjoy any good, whilst things are thus with me; all my earthly joysments are dry and uncomfortable things; yea, which is more, all my duties and thine ordinances, prove so too, by reason of the troubles of my heart: I am no ornament to my profession, nay, I am a discouragement and stumbling-block to others. “will hearken and hear what God the Lord will speak:” O that might be peace! If thou do not speak it, none can; and when thou dost, keep thy servant from returning again to folly, lest I make fresh work for an accusing conscience, and give new matter to the adversary of my soul.

3. But thou, my soul, enjoyest a double mercy from The ass thy bountiful God, who hath not only given thee a Christi sound title, but also the clear evidence and knowledge thereof. I am gathering, and daily feeding upon the full-ripe fruits of assurance, which grow upon the top boughs of faith; whilst many of my poor brethren drink their own tears, have their teeth broken with gravel stones. Lord, thou hast set my soul upon her high-places; but let me not exalt myself, because thou hast exalted me, nor grow wanton, because I walk at liberty; for the abuse of such precious liberty, thou clap my old chains on me, and shut up my soul again in prison.

THE POEM.

MEN can’t be quiet till they be assur’d That their estate is good, and well secur’d. To able counsel they their deeds submit, Intreating them with care t’ examine it: Fearing some clause an enemy may wrest, Or find a flaw; whereby he may divest Them and their children. O who can but see How wise men in their generation be! But do they equal cares and fears express About their everlasting happiness? In spiritual things ’twould grieve one’s heart to see What careless fools these careful men can be. They act like men of common sense bereaven; Secure their lands, and they’ll trust God for heaven. How many cases have you to submit To lawyers’ judgments? Ministers may sit From week to week, and yet not see the face Of one that brings a soul-concerning case. Yea, which is worse, how seldom do you cry,
Compar'd with yours? Or is eternity
A shorter term than yours, that you should ply
The one so close, and totally neglect
The other, as not worth your least respect.
Perhaps the devil, whose plot from you’s conceal’d
Persuades your title’s good, and firmly seal’d
By God’s own Spirit; though you never found
One act of saving grace to lay a ground
For that persuasion. Soul, he hath thee fast,
Tho’ he’ll not let thee know it till the last.
Lord, waken sinners, make them understand,
’Twixt thee and them, how rawly matters stand:
Give them no quiet rest until they see
Their souls secure’d better than lands can be.

Occasional Meditations upon Birds, Beasts,
Flowers, Rivers, and other Objects.

Meditations on Birds.

Meditation I.

Upon the singing of a Nightingale.

Who that hears such various, ravishing, and exquisitely various
would imagine the bird that makes it, to be of so small
incomprehensible a body and feather? Her charming voice and
only mine attentive ear, but my feet also to make a nearer
approach to that shady bush in which that excellent musician sat
the nearer I came, the sweeter the melody still seemed.
when I had descried the bird herself, and found her
bigger, and no better feathered than a sparrow, it gave me
the occasion of this following application.

This bird seems to me the lively emblem of the form.
(1.) In that she is more in sound than substance, a loud
voice, but a little despicable body; and it recalled to my the
story of Plutarch, who hearing a nightingale, desired to have
to eat of her, not questioning but she would please the
ear as the ear: but when the nightingale was brought and
saw what a poor little creature it was, Truly, said he, the

charm most sweetly, and set her spirits all on work, when she receives she hath engaged attention; so doth the hypocrite, who feeds upon the applause and commendation of his admirers, cares little for any of those duties which bring in no return of praise from men: he is little pleased with a silent melody and private pleasure betwixt God and his own soul.

Seire tuum nihil est nisi te seire hoc sciat alter.

Alas! his knowledge is not worth a pin,
If he proclaims not what he hath within.

He is more for the theatre than the closet; and of such Christ says, "Verily they have their reward." (3.) Naturalists observe the nightingale to be an ambitious bird that cannot endure to be outvied by any: she will rather choose to die than be excelled; a notable instance whereof we have in the following pleasant poem, translated out of Starda, concerning the nightingale and a lutanist.

Now the declining sun did downward bend
From higher heavens, and from his looks did send
A milder flame, when near to Tyber's flow,
A lutanist allay'd his careful woe
With sounding charms; and in a greeny seat
Of shady oak, took shelter from the heat;
A nightingale o'erheard him, that did use
To sojourn in the neighbour groves, the muse
That fill'd the place, the syren of the wood
(Poor harmless syren!) stealing near, she stood
Close lurking in the leaves attentively
Recording that unwonted melody:
She conn'd it to herself; and ev'ry strain
His fingers play'd her throat return'd again.
The lutanist perceiv'd an answer sent
From th' imitating bird, and was content
To shew her play more fully: then in haste
He tries his lute, and giving her a taste
Of the ensuing quarrel, nimbly beats
On all his strings: as nimbly she repeats;
And wildly raging o'er a thousand keys,
Sounds a shrill warning of her after-lays:
With rolling hand the lutanist then plies
The trembling threads, sometimes in scornful wise
He brushes down the strings, and strikes them all
Sometimes as one unexpert, and in doubt,
How she might weild her voice, she draweth out
Her tone at large, and doth at first prepare
A solemn strain, nor wear'd with winding air,
But with an equal pitch, and constant throat,
Makes clear the passage for her gliding note;
Then cross division diversly she plays,
And loudly chanting out her quickest lays,
Poises the sound, and, with a quivering voice,
Falls back again. He wondering how so choice,
So various harmony could issue out
From such a little throat, doth go about
Some harder lessons, and with wond'rous art,
Changing the strings, doth up the treble dart,
And downward smite the base, with painful stroke
He beats; and as the trumpet doth provoke
Sluggards to fight, ev'n so his wanton skill
With mingled discord joins the hoarse and shrill.
The bird this also tunes: and whilst she cuts
Sharp notes with melting voice, and mingled puts
Measures of middle sound, then suddenly
She thunders deep, and jugs it inwardly
With gentle murmur, clear and dull she sings
By course, as when the martial warning rings.
Believ't the minstrel blusht, with angry mood:
Inflam'd (quoth he) thou chantress of the wood,
Either from thee I'll bear the prize away,
Or vanquish'd break my lute without delay.
Inimitable accents then he strains,
His hands flies on the strings; in one he chains
Far different numbers, chasing here and there,
And all the strings he labours every where?
Both flat and sharp he strikes, and stately grows
To prouder strains, and backward as he goes
Doubly divides, and closing up his lays
Like a full choir, a shiv'ring consort plays:
Then pausing, stood in expectation
Of his co-rival, nor durst answer on.
But she, when practice long her throat had whet,
Enduring not to yield, at once doth set
Her spirits all to work, and all in vain:
THE HEAVENLY USE OF EARTHLY THINGS.

She faints, she dies, falls on his instrument
That conquer'd her! a fitting monument,
How far ev'n little souls are driven on,
Struck with a virtuous emulation.

And even as far are hypocrites driven on by their ambition and pride, which is the spur that provokes them in their religious duties.

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MEDITATION II.

Upon the Sight of many small Birds chirping about a dead Hawk.

Hearing a whole choir of birds chirping and twinkling together, it engaged my curiosity a little to enquire into the occasion of that convocation, which mine eye quickly informed me of; for I perceived a dead hawk in the bush, about which they made such a seeming to triumph at the death of their enemy; and I could blame them to sing his knell, who, like a Cannibal, was wont to tear upon their living bodies, tearing them limb from limb, and swallow them with his frightful appearance. This bird, which living was formidable, being dead, the poorest wren or titmouse fears to chirp, or hop over. This brings to my thoughts the base and miserable ends of the greatest tyrants, and greedy ingrossers of the wealth of whom, (whilst living) men were more afraid, than birds of a hawk; but dead, became objects of contempt and scorn. The death of tyrants is both inglorious and un lamented: "When the world "perish, there is shouting," Prov. xi. 10. Which was exemplary to the life, at the death of Nero, of whom the poet thus sings:

>Cum mors crudelim rapuisset saxa Neronem,
>Credibile est multos Romam agitasse jocos.

When cruel Nero dy'd th' historian tells,
How Rome did mourn with bonfires, plays, and bells.

Remarkable for contempt and shame have the ends of many base tyrants been. So Pompey the Great, of whom Claudian the poet

>Nudus pascit aves, jacetne qui possidet orbem
>Exigua telluris inops

Birds eat his flesh. Lo, now he cannot have
Who ru'd the world, a space to make a grave.
world, that I may live, when I am dead, in the affections of
and leave an honourable testimony in the consciences of
that I may oppress none, do good to all, and say when I
Ambrose did,—I am neither ashamed to live, nor afraid

MEDITATION III.

Upon the Sight of a Blackbird taking Sanctuary in a Hawk.

WEN I saw how hardly the poor bird was put to it
self from her enemy, who hovered just over the bush it
was fluttering and squeaking, I could not but hasten to
(pity and succour being a due debt to the distressed:) when
I had done, the bird would not depart from the bush, until
enemy were gone; this act of kindness was abundantly
this meditation, with which I returned to my walk: my
this bird, was once distressed, pursued, yea, seized by
had certainly made a prey of it, had not Jesus Christ been
unto it in that hour of danger. How readily did I find him
my poor soul into his protection? Then did he make
sweet promise to my experience, Those that come unto
no wise cast out. It called to mind that pretty and per
of the philosopher, who walking in the fields, a bird, per
hawk, flew into his bosom; he took her out, and said,
I will neither wrong thee, nor expose thee to thine ene
thou comest to me for refuge.' So tender, and more
the Lord Jesus to distressed souls that come unto him
Jesus! how should I love and praise thee, glorify and ac
for that great salvation thou hast wrought for me? If thou
fallen into the claws of her enemy, she had been torn to
deed, and devoured, but then a few minutes had disp
and ended all her pain and misery: but had my soul fallen
hands of Satan, there had been no end of its misery.

Would not this scared bird be flushed out of the bush
her, though I had chased away her enemy? And wilt thou
soul, ever be enticed or scared from Christ thy refuge? Or
ever engage thee to keep close to Christ, and make me
Ezra, "And now, O Lord, since thou hast given me
"liverance as this, should I again break thy command.
shining and various coloured feathers (like scarlet, richly laid gold and silver lace) are those? How plainly clad, in a home-country russet are these? Fine feathers (saith our proverb) are proud birds; and yet the feathers of the sparrow are as useful beneficial, both for warmth and flight, though not so gay and ornamental, as the others; and if both were stript out of their feathers the sparrow would prove the better bird of the two: by which I mean that the greatest worth doth not always lie under the finest clot. And besides, God can make mean and homely garments as useful and beneficial to poor and despised Christians, as the ruffling and showy garments of wanton gallants are to them: and when God should stript men out of all external excellencies, these will be found to cancel their glittering neighbours in true worth and excellency.

Little would a man think such rich treasures of grace, wisdom, humility, lay under some russet coats.

Saphe sub attrita latitat sapientia veste.

Under poor garments more true worth may be
Than under silks that whistle, who but he.

Whilst, on the other side, “the heart of the wicked (as Solomon hath observed) is little worth,” how much soever his clothes worth. Alas! it falls out too frequently among us, as it doth men in the Indies, who walk over the rich veins of gold and silver which lie hid under a ragged and barren surface, and know it not. For my own part, I desire not to value any man by what is external and worldly, but by that true internal excellency of grace which makes the face to shine in the eyes of God and good men, would contemn a vile person, though never so glorious in the sight of the world; but honour such as fear the Lord, how sordid and despicable soever to appearance.

MEDIT. V.

Upon the sight of a Robin-red-breast picking up a Worm from a mole-hill, then rising.

Observing the mole working industriously beneath, and the bird watching so intently above, I made a stand to observe the issue; when in a little time the bird descends, and seizes upon a Worm.
my pride, like the aspiring bird, watches for it above; my
ness, like the subterranean mole, digging for it beneath.

What a sad dilemma art thou brought to? If thou go
the caverns of this earth, there thou art a prey to thy o
that hunts thee; and if thou aspire, or but creep upward,
pride waits to ensnare thee. Distressed soul! whither w
Ascend thou mayest, not by vain elation, but by heave
sation, beside which there is no way for thy preservation
of life is above to the wise,” &c.

Again, I could not but observe the accidental bene
harmless bird obtained by the labour of the mole, who
entionally for herself, unburroughed and ferreted out
for the bird, who, possibly, was hungry enough, and could
been relieved for this time, but by the mole, the fruit of
bour she now feeds upon. Even thus the Lord oft-times
his word to his people: “The wealth of the wicked is lai
“just.” And again, “The earth shall help the worm.
was fully exemplified in David, to whom Nabal, that chur
worm, speaks all in possessives: “Shall I take my bread
“give it to one I know not whom?” And yet David rea
of all the pains and toils of Nabal at last. Let it never en
to idleness, that God sometimes gives his people the fr
sweat, but if providence reduce me to necessity, and disa
helping myself, I doubt not then, but it will provide ins
do it. The bird was an hungry, and could not dig.

MEDIT. VI.

Upon the shooting of two Finches fighting in the

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d death; and though living
not, yet, being dead, they can lie quietly together in my

Foolish

birds, was it not enough that birds of prey wa
yours
them, but they must peck and scratch one another?
I seen the birds of paradise (saints I mean) tearing and
each other, like so many birds of prey, and by their unche
tests giving the occasion of their common ruin; yea, and

their will to it, and every part of them.
THE HEAVENLY USE OF EARTHLY THINGS.

together, as if they had lovingly embraced each other, who fell together by a duel: *Quanta amicitia se invicem amplectuntur, mutua et implacabili inimicitia perierunt!*

*Embracing one another, now they lie, Who by each other’s bloody hands did die.*

Or, as he said, who observed how quietly and peaceably the and bones, even of enemies, did lie together in the grave; *Non te vivi pacem conjuncti essetis*; you did not live together so peaceably conscience of Christ’s command will not, yet the consideration common safety should powerfully persuade to unity and amity.

MEDIT. VII.

*Upon the singing of a blind finch by night.*

A DEAR friend, who was a great observer of the works of in nature, told me, that being entertained with a sight of many rities at a friend’s house in London; among other things his fri shewed him a *finch*, whose eyes being put out, would frequently even at midnight. This bird, in my opinion, is the lively embl of such careless and uncerned persons as the prophet describes Amos vi. 4, 5, 6. who chant to the viol, when a dismal night trouble and affliction hath overshadowed the church. You we have thought it strange to have heard this bird sing in the night when all others are in a deep silence except the owl, an unclean i and the nightingale, which before we made the emblem of the pocyte. And as strange it is, that any, except the profane and pocritical, should so unseasonably express their mirth and jol that any of Sion’s children should live in pleasure, whilst she lies in tears. The people of God, in Psalm cxxxvii. tell us in postures of sorrow they sat; even like birds, with their heads up their wings, during the night of their captivity. “How shall we *the Lord’s songs in a strange land?”* It is like enough, such a sing and chant in the night of the church’s trouble, have well fear ed their nests in the days of her prosperity; however, let them kn that God will turn their unseasonable mirth into a sadder note: those that now sit sad and silent shall shortly sing for joy of heart when “the winter is past, the rain over and gone, the flowers ap “again upon the earth, and the time of the singing of birds is co
reason and counsel, but only by natural instinct, yet he could hardly have contrived a neater building of such materials. How neatly hath the thrush ceiled or plastered his admirable art and industry! how warmly hath the finch
And both well fenced against the injury of the weather.

How comfortably hath nature provided convenient habitation for these weak and tender young ones, who have warm love of a variety of provisions hourly brought them, without their pains? This trifling object suggests to my thoughts a more and serious contemplation, even the wonderful and un
abasement of Jesus Christ, who for my sake voluntarily
himself to a more destitute and neglected state, than the air: For Matth. viii. 20. he saith, "The foxes have " the birds of the air have nests; but the Son of man " where to lay his head."

"The craggy rock to foxes holes afford, "The pleasant woods a resting-place to birds, "For Christ's no fixed habitation's found, "But what was borrow'd, or the naked ground O melting consideration! that the glorious Son of God 14. "The Lord of glory," James ii. 1. "The brightness " ther's glory," Heb. i. 3. "Who was rich," 2 Cor. vi. 10. "thought it not robbery to be equal with God," Phil. from all eternity was infinitely and ineffably "delighting in the bosom of his Father," Prov. viii. 30. that he, I manifest myself in flesh, 2 Tim. iii 16. yea, "in the like "ful flesh," Rom. viii. 3. that is, in flesh that had the effects of sin upon it, as hunger, thirst, pain, weariness, and not only so, but to chuse such a state of outward mean poverty, never being possessed of a house in this world; he a stranger in other men's houses, and stooping in this lower condition than the very birds of the air, and all the nies. O let it work both admiration and thankfulness in my body is better accommodated than the body of my Lord "Jesus! by how much the viler thou madest thyself for "much the dearer shalt thou be to me."†

MEDIT. IX.

Upon the early singing of birds.
with their cheerful and delightful warblings! They set their little spirits all a-work betimes, whilst my nobler spirits are bound within the bonds of soft and downy slumbers. For shame, my soul! Suffer not that publican sleep to seize so much of thy time, yea, thy best and freshest time! Reprove and chide thy sluggish body, as a good bishop once did, when, upon the same occasion, he said, *rexerunt passeres, et stertunt pontifices.*

The early chirping sparrows may reprove
Such lazy bishops as their beds do love.

Of many sluggards it may be said, as Tully said of Verres, deputy of Sicily, *Quod nunquam solem nec orientem, nec occidentem viderat:* that he never saw the sun rising, being in bed after setting, being in bed before.

It is pity that Christians of all men, should suffer sleep to cut such large thongs out of so narrow a hide as their time on earth is. Alas! it is not so much early rising, as a wise improving those fresh free hours with God that will enrich the soul; else, as our prov. saith, *A man may be early up, and never the nearer;* yea, far better is it to be found in bed sleeping, than to be up doing nothing, or to do nothing which is worse than nothing. O my soul! learn to prepossess thyself every morning with the thoughts of God, and suffer not those fine and sweet operations of thy mind to be prostituted to earthly things; for that is experimentally true, which one, in this case hath peremptorily observed, that if the world get the start of religion in the morning, it will be hard for religion to overtake it all the day after.

MEDIT. X.

Upon the haltering of Birds with a grain of Hair.

Observing, in a snowy season, how the poor hungry birds were haltered and drawn in by a grain of hair cunningly cast on their heads, whilst, poor creatures, they were busily feeding, suspected no danger; and even whilst their companions were drawn away from them, one after another, all the interruption it gave to rest was only for a minute or two, whilst they stood peeping into the hole through which their companions were drawn, and then fell their meat again as busily as before; I could not chuse but *'Even thus surprizingly doth death steal upon the children of men, and turn their beauty into corruption.'*
“Death steps as swift, and yet no noise it makes;  
Its hand unseen, but yet most surely takes *.”

And even as the surviving birds for a little time seem affrighted, peeping after their companions, and then as to their meat again; just so it fares with the careless, in this world, who see others daily dropping into eternity round them and for the present are a little startled, and will look into after their neighbours, and then fall as busily to their entertainments and pleasures again, as ever, till their own turn comes.

I know, my God, that I must die as well as others; but not die as others do, let me see death before I feel it, and before it kill me; let it not come as an enemy upon me, rather let me meet it as a friend, half way. Die I must lay up that good treasure before I go, Matt. vi. 19. Can a good conscience when I go, 2 Tim. iv. 6, 7. and leave a good example when I am gone, and then let death come.

MEDITATIONS upon Beasts.

MEDIT. I.

Upon the clogging of a straying beast.

Had this bullock contented himself, and remained within his own bounds, his owner had never put such an heavy clog on his neck; but I see the prudent husbandman chuses rather him with this clog, than lose him for want of one. This clog is to him, that is affliction and trouble to me; had I close with God in liberty and prosperity, he would never clogged me with adversity; yea, and happy were it that I might stray from God no more, who hath thus clogged me with preventive afflictions. If, with David I might say, “I exix. 67. O my soul! it is better for thee to have thy prosperity with poverty, thy ambition with reproach, thy carnal delights with constant disappointments, than to be at liberty with God and duty. It is true, I am sometimes as weary of these troubles of heart in spirit as the days of old; yet, when I see with my eyes the beauty of the Lord, and meditate in his temple; when I considered how to love the Lord all the days of my life; let me die, yea, and be cut off from among the ungodly; let me not be as the beasts, who know not God; for the sons of men are vanity, and all their labours are vanity of labours;” it is a comfort to me to consider of it, and meditate in it, and remember it, and be thankful for it, and sing and rejoice in it, and sit down with the prisoners and the poor. Matt. xxvi. 55. If I may be, I shall be as the spring of water, which feedeth the beast, and the desire of the sanctuary, and the temple of God. 1 Peter iv. 19. It is a comfort to me to consider of it, and meditate in it, and remember it, and be thankful for it, and sing and rejoice in it, and sit down with the prisoners and the poor. Matt. xxvi. 55.
the removal of it; at last God removed it, but instead thereof was sorely exercised with the motions and temptations of lust, when he perceived, he as earnestly desired his head-ach again to prevent a greater evil. Lord! if my corruptions may be prevented by my afflictions, I refuse not to be clogged with them; but my soul rather desires thou wouldest hasten the time when I shall for ever freed from them both.

MEDIT. II.

Upon the love of a Dog to his Master.

HOW many a weary step, through mire and dirt, hath this poor dog followed my horse's heels to day, and all this for a very poor reward? for all he gets by it at night, is but bones and blows, will he not leave my company, but is content upon such hard terms to travel with me from day to day.

O my soul! what conviction and shame may this leave upon thy heart who art oftentimes even weary of following thy master, Christ, while rewards and encouragements of obedience are so incomparably small and sure! I cannot beat back this dog from following me, but even inconsiderable trouble is enough to discourage me in the way of duty. Ready I am to resolve as that scribe did, Matth. viii. 10: “Master, I will follow thee whithersoever thou goest;” but doth my heart faulter, when I must encounter with the difficulties of the way? Oh! let me make a whole heart-choice of Christ for my portion and happiness! and then I shall never leave him, nor turn back from following him, though the present difficulties were no more, and the present encouragements much less.

MEDIT. III.

Upon the fighting of two Rams.

TAKING notice how furiously these sheep, which by nature are mild and gentle, did yet, like bulls, push each other, taking advantage by going back to meet with a greater rage and force; methought I saw in this a plain emblem of the unchristian combats and animosities which fall out amongst them that call themselves the people of God, who are in scripture also stiled sheep, for their meekness and innocency; and yet, through the remaining vices...
Shall Christians one another wound and push, 
Like furious bulls, when they together rush?

The fighting of these sheep doth in two respects notably agree with the sinful practices of contending Christians, 1. That they engage with their heads one against another: and what clashes have these heady opinions caused in the Church. First heads, and then hearts have clashed. Christians have distinguished betwixt adversarius litis, et personae; an action, the opinion, and to the person; but dipt their tongues in vinegar and gall, shamefully aspersing and reproaching one another, because their understandings were not cast into one mouth, nor heads all of a bigness. But, 2. That which country-men from the fighting of sheep, That it presages foul and stinking lane, is much more certainly consequent upon the fighting of Christians. Do these clash and push? Surely it is an infallible presage of an ensuing storm, Mal. iv. 6.

MEDIT. IV.

Upon the Catching of an Horse in a fat Pasture

When this horse was kept in poor short leas, where he had much scope, but little grass, how gentle and tractable was he! He would not only stand quiet to be taken, but come to own accord, and follow me up and down the field for a crumb or handful of oats; but since I turned him into this fat and lush pasture of Canaan, that lays all the winter in snow, and was rather his enemy than a benefactor. In this I believe that the marriage of my own heart towards God, who the more he hath of me, the seldomer doth he hear from me; in a low and atrophied state, how tractable is my heart to duty? Then it comes to me that God voluntarily. But in an exalted condition, how wild and wild to run from God and duty? With this ungrateful heart did he faulted his own people, Jer. iii. 31. teachable and tractable in wilderness, but when fatted in that rich pasture of Canaan, "we are lords, we will come no more to thee." How God's former benefits forgotten? And now often is that
THE HEAVENLY USE OF EARTHLY THINGS.

But that is a bad tenant, that will maintain a suit at law against a landlord with his own rent; and a bad heart, that will fight against God with his own mercies. I wish it may be with my heart, as it is reported to be with the waters in the kingdom of Congo, that never so sweet to the taste, as when the title is at the highest.

MEDIT. V.

Upon the hunting of a Deer.

The full-mouthed cry of these dogs, which from the morning have hunted this poor tired deer, which is now no longer able to stand before them, but is compassed round with them, who that for, and will presently suck her blood, brings to my thoughts the condition and state of Jesus Christ, in the days of his flesh, who was hunted from place to place by blood-thirsty enemies. Upon this history account, the 22d Psalm, which treats of his death, is inscribed with the title of Ajieleth Shahar, which signifies the hind of the morning, and fully imports the same notion which this occasion presented with; for look, as the hind or deer, which is intended to be run down that day, is roused by the dogs early in the morning, so was Christ in the very morning of his infancy, by bloody Herod, and that cruel pack confederated with him. Thus was he chased from place to place till that was fulfilled which was prophetically written of him in verse 16. of the forecited Psalm: "For dogs have compassed me about, the assembly of the wicked have inclosed me; they pierced through hands and my feet."

And canst thou expect, O my soul! to fare better than he did, escape the rage of bloody men? Surely, if the Spirit of Christ dwelt in thee, if his holiness have favoured thee, these dogs will wind and give thee chase too: they go upon the scent of holiness still, and would hunt to destruction every one, in whom there is aliquid Christ: any thing of Christ, if the gracious providence of the Lord did sometimes rate them off: for it is no less a pleasure which some wicked ones take in hunting the people of God, than what Claudius the poet observes men use to take in hunting wild beasts.

"Whilst every huntsman in the night doth sleep,
"Their fancies in the woods still hunting keep."

Lord! should I with the hypocrite decline the profession and practice of holiness, to escape the rage of persecuting enemies, at what time they cease, my own conscience would begin to hunt me like a bloody.
before pursuing enemies, than be dogged from day to day by a guilty conscience.

MEDITATIONS UPON TREES.

MEDIT. I.

Upon the fall of Blossoms, nipt by a frosty morning.

BEHOLDING in an early spring, fruit-trees embossed with beautiful blossoms of various colours, which breathed forth fragrant odours into the circumambient air, and adorned the ground on which they grew, like so many rich jewels, or glittering stars in the firmament, and further observing, how these perfumed blossoms dropt, and were bitten with the frost, and discoloured all the ground, as if a large portion of snow had fallen; I said within myself, these sweet and early affections are not unlike my sweet and early affections to the Lord of my first acquaintance with him. O what fervent loves and desires, and heavenly delights beautified my soul in those early days! The odoriferous scent of the sweetest blossoms, the morning breeze of most fragrant flowers, hath not half that sweetness with which my first affections were enriched. O! happy time, this sweet spring! My soul hath it still in remembrance, and is humbled in me; for these also were but blossoms which now are nipt, that first flourish is gone; my heart is like the winter's early morning frost; my countenance, Lord, is to me like a winter sun. "Awake, O my soul, and come, south wind, blow upon my garden, that the odour of may flow out, then let my beloved come into his garden and eat his pleasant fruit!"

MEDIT. II.

Upon the knitting, or setting of Fruit.

I HAVE often observed, that when the blossoms of a fruit-tree are nipped by frost, though the flourish thereof be gone, and nothing but a rudiment of the expected fruit be left; yet then the flower is better secured from the danger of frosts and winds, than when it remained in the flower or blossom; for now it hath passed through critical periods, in which so many trees miscarry and lose their fruit. And methought this natural observation fairly led me to a religious proposition. "That good motions, and holy purposes, which at first seem unpromising, and are attended with many difficulties and dangers, are better provided for, and more secure from the assaults of enemies, than when they are in a state of forwardness, and are prematurely exhibited to the world."

Thus, in pursuing our religious objects, we must have a desire to be immediately plunged into the ocean of trials and difficulties, and have a patience to bear them, because they are our protection, and will secure us from the attacks of our enemies, and the dangers which might otherwise beset us. We must be content to suffer for the sake of our religion, and to be despised, reproached, and persecuted, because these are the marks of a Christian, and signify that we are under the influence of the Spirit of God, and are engaged in a holy cause. We must be prepared to bear the cross, and to suffer for the sake of our religion, because this is the way to glory, and the road to heaven. We must be willing to submit to the will of God, and to obey his commands, because this is the way to peace, and the path to happiness. We must be ready to suffer the loss of all things for the sake of our religion, because this is the way to eternal life, and the way to be found acceptable in the sight of God.
THE HEAVENLY USE OF EARTHLY THINGS.

Spirit been thus knit and fixed in thee. Oh, how have mine intentions blown and budded under the warm beams of the gospel! a chill blast from the cares, troubles and delights of the world went out, and the vanity and deadness of the heart within, have blasted my goodness hath been but as a morning-dew, or early cloud, vanisheth away. And even of divine ordinances, I may say is said of human ordinances, "They have perished in the us. A blossom is but fructus imperfectus, et ordinabilis, an imperfect thing in itself, and something in order to fruit; a good motion holy purpose is but opus imperfectum, et ordinabile, an imperfect work, in order to a complete work of the Spirit; when that pra-impetus, those first motions were strong upon my heart, had I pursued them in the force and vigour of them, how many difficulties might I have overcome? Revive thy work, O Lord, and give my soul a miscarrying womb, or dry breasts.

MEDIT. III.

Upon the sight of a fair spreading Oak.

WHAT a lofty flourishing tree is here? It seems rather to little wood, than a single tree, every limb thereof having the divisions and branches of a tree in it; and yet as great as it is, it once but a little slip, which one might pull up with two fingers; vast body was contained virtually and potentially in a small area. Well then, I will never despise the day of small things, nor deny of arriving to an eminency of grace, though at present it be but a bruised reed, and the things that are in me be ready to die. things in nature, so the things of the Spirit, grow up to their full and perfection by slow and insensible degrees. The famous heroical acts of the most renowned believers were such as themselves could not once perform, or it may be think they ever should. Of things, both in nature and grace, come from small and contemptible beginnings.

MEDIT. IV.

Upon the sight of many sticks lodged in the branches of a con- Fruit-treec.

HOW is this tree battered with stones, and loaded with sticks that have been thrown at it, whilst those that grow about it, be
Even thus it fares in both respects with the best of the more holy, the more envied and persecuted; every one of them by will have a sling at them. Methinks I see how devils and men walk round about the people of God, whom he hath armoured with his arms of power, like so many boys about an orchard, water to have a sling at them. But God turns all the snares of persecution into precious stones to his people; they bear them as they were precious stones. And in them is that ancient * of sacred books verified.

"The palms and crowns of virtue thus increase;"
"Thus persecution's turned into peace."

Let me be but fruitful to God in holiness, and ever about the work of the Lord, and then whilst devils and men are at me, either by hand or by tongue persecutions, I will sing all with the divine poet:

"What open force, or hidden charm,"  
"Can blast my fruit, or bring me harm,"  
"Whilst the inclosure is thine arm."  

Herb. Poem

MEDIT. V.

Upon the gathering of choice Fruit from a scrubbed unpromising Tree

W OULD any man think to find such rare delicious fruit as such an unworthy tree to appearance as this is? I should not have expected the most delicious fruit from the most handsome flourishing trees; but I see I must neither judge the worth of men by their external form and appearance. This is now the time I have been deceived in judging by that rule; under promising outsides I have found nothing of worth; and deformed despicable bodies I have found precious and richly souls. The sap and juice of this scrubbed tree is concocted into and excellent fruits, whilst the juice and sap of some but barren trees, serves only to keep them from rotting, whereas the use that many souls (which dwell in beautiful bodies) have (as one saith) animam pro sale; their souls are set against their bodies. Or thus,

The only use to which their souls do serve, is to be a bulwark against the devils.

_The palms and crowns of virtue thus increase;_  
_Thus persecution's turned into peace._
beautiful, or not, yet let my soul be so: for as the esteem of a tree, so the esteem and true honour of every man, rises rather from his fruitfulness and usefulness, than from his shape and form.

MEDIT. VI.

Upon an excellent, but irregular Tree.

SEEING a tree grow somewhat irregular, in a very neat orchard, I told the owner it was pity that tree should stand there; and if it were mine I would root it up, and thereby reduce the orchard to an exact uniformity. It was replied to this purpose, 'This tree rather regarded the fruit than the form;' and that this slight advantage was abundantly preponderated by a more considerable advantage. This tree, said he, which you would root up, yielded me more fruit than many of those trees which have nothing else to commend them but their regular situation. I could not yield to the reason of this answer; and could wish it had been known so loud, that all our uniformity-men had heard it, who will stick to root up many hundred of the best bearers in the orchard, because they stand not in an exact order with other conformable, but less beneficial trees, who perhun substan propter accidentia, destroy the fruit to preserve the form.

Not much unlike, such foolish men are those,
That strive for shadows, and the substance lose.

Meditations upon a Garden.

MEDIT. I.

Upon the new-modelling of a Garden.

A Gentlewoman who had lately seen a neat and curious garden returns to her own with a greater dislike of it than ever; resolved to new-model the whole plat, and reduce it to a better form. It is now become so curious and neat, that not a weed or stone is suffered in it, but all must lie in exquisite order; and whatever comment she had observed in her neighbour's, she is now restless to see it in her own.

Happy were it, thought I, if in an holy emulation every one would thus endeavour to rectify the disorders of their own consumption.
self-conviction and shame; but few are so happy to be provided with self-reformation by such rare patterns. I see it is much easier to pull up many weeds out of a garden, than one corruption of the heart; and to procure an hundred flowers to adorn a heart, is one grace to beautify the soul. It is more natural to complain and envy, than to imitate the spiritual excellencies of other minds.

MEDIT. II.

Upon the pulling up of a Leek.

A white head and a green tail! How well doth this ridiculous old wanton lover, whose green youthful lusts are not extinct, though his white head declares that nature is almost spent! Hairs should be always matched with grave deportments; sins of youth should rather be the griefs than pleasures of the old. It is sad when the sins of the soul, like the diseases of the body, become stronger, as nature grows weaker: and it recalls to my mind an ancient observation of *Menander:"

"It is the worst of evils, to behold强 youthfull lusts to rage in one that's old."

It is a thousand pities, that those who have one foot in the grave should live as if the other were in hell! that their lusts should be lively, when their bodies are three parts dead! Such sinful desires bring upon them more contempt and shame, than their hoar and reverend faces can procure them honour.

"Gray hairs, and aged wrinkles, did of old Procure more reverence than bags of gold."*

But alas! how little respect or reverence can the hoary tain amongst wise men, except it be found in the way of unness? I think the lowest esteem is too much for an old and youthful devil; and the highest honour little enough for an age of a faithful servant of Christ.

MEDIT. III.

Upon a heedless tread in a curious Garden.

But alas! how little respect or reverence can the hoary tain amongst wise men, except it be found in the way of unness? I think the lowest esteem is too much for an old and youthful devil; and the highest honour little enough for an age of a faithful servant of Christ.
I was very careful to shun these flowers, which indeed had no oil worth to commend them, but their exquisite colour; and unadvisedly trod upon and spoiled an excellent choice herb, which, though it grew obscurely, yet had rare physical virtues in it.

When I was made sensible of the involuntary trespass I had committed, I thought I could scarcely make the owner a better compensation, than by telling him, that herein (though against my will) I did but tread in the footsteps of the greatest part of the world who are very careful (as I was) to keep their due distance from splendour though worthless gallants, mean while trampling upon, and crushing under foot the obscure, but most precious servants of God in the world. As little do they heed these most excellent persons, as I did this precious herb.

*Summa ingenia in occulto sepe latent,* saith Plautus.

Rare wits, and herbs, sometimes do sculk and shrink
In such blind holes, as one would little think.

For my own part, I desire to tread upon no man with the foot of contempt and pride, much less upon any good man; and that I may not, it concerns me to look before I step; I mean, to consider before I censure: had I done so by this rare herb, I had never hurt it.

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**MEDIT. IV.**

*Upon a withered posy taken up in the way.*

Finding in my walk, a posy of once sweet and fragrant, now dry and withered flowers, which I suppose to be thrown away by one that had formerly worn it: thus, said I, doth the unfaithful world use its friends, when providence hath blasted and withered them; whilst they are rich and honourable, they will put them in their bosoms, as the owner of this posy did, whilst it was fresh and fragrant, and as easily throw them away as useless and worthless things, when thus they come to be withered. Such usage as the poet Petronius long since complained of.

"Are they in honour? Then we smile like friends;
"And with their fortunes all our friendship ends."

But this loose and deceitful friend stinks so odiously in the nostrils of nature, that a *heathen poet* severely taxes and condemns it as most unworthy of a man.
HUSBANDRY SPIRITUALIZED; OR,  

"'Tis base to change with fortune, and deny  
" A faithful friend, because in poverty."

And is this indeed the friendship of the world? Doth them whom once it honoured? Then, Lord! let me new friendship. O let me esteem the smiles and honours of and thy love and favour more! thy love is indeed unbeing pure, free, and built upon nothing that is mutable; servest thy friends as the world doth its darlings.

MEDIT. V.

Upon the sudden withering of a Rose.

BEING with my friend in a garden, we gathered a rose; he handled his tenderly, smelled to it but seldom, and in a very short time it lost both colour and sweetness, remained as sweet and fragrant as if it had been growing own root. These roses, said I, are the true emblems of sweetest creature-enjoyments in the world, which being and cautiously used and enjoyed, may for a long time, to the possessor of them; but if once the affection greedily upon them, and squeeze them too hard, they quaff in our hands, and we lose the comfort of them, and through the soul's surfeiting upon them, or the Lord and just removal of them, because of the excess of our them; earthly comforts, like pictures, shew best at a distance. It was therefore a good saying of * Homer, Ἀνδριζ κατανεμών

" I like him not, who at the rate  
" Of all his might doth love or hate."

It is a point of excellent wisdom to keep the golden deration upon all the affections we exercise upon earthly never to slip those reins, unless when they move toward whose love there is no danger of excess.

MEDIT. VI.

Upon the sudden withering of beautiful Flowe.

HOW fresh and sweet did these flowers breathe to us, their beams. And when the sun shone upon them, they shone with great brightness.
round about them, but now are withered and shrivelled up, and have neither any desirable beauty or savour in them.

So vain a thing is the admired beauty of creatures, which so captivates the hearts, and exercises a pleasing tyranny over the affection of vain man, yet it is as suddenly blasted as the beauty of a flower.

"How frail is beauty in how short a time
"It fades, like roses, which have past their prime.
"So wrinkled age the fairest face will plow,
"And cast deep furrows on the smoothest brow.
"Then where's that lovely tempting face? Alas!
"Yourselves would blush to view it in a glass."

If then thou delightest in beauty, O my soul! choose that which is lasting. There is a beauty which never fades, even the beauty of holiness upon the inner man; this abides fresh and orient for ever and sparkles gloriously, when thy face (the seat of natural beauty) is become an abhorrent and loathsome spectacle. Holiness enamels and sprinkles over the face of the soul with a beauty, upon which Christ himself is enamoured; even imperfect holiness on earth is rose that breathes sweetly in the bud; in heaven it will be full-blow and abide in its prime to all eternity.

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MEDIT. VII.

Upon the tenderness of some choice Flowers.

How much care is necessary to preserve the life of some flowers, they must be boxed up in the winter, others must be covered with glasses in their springing up, the finest and richest mould must be sifted about the roots, and assiduously watered, and all this little enough, and sometimes too little to preserve them; whilst other common and worthless flowers grow without any help of ours: Yet we have no less to do to rid our gardens of them, than we have to make the former grow there.

Thus stands the case with our hearts, in reference to the motion of grace and sin. Holy thoughts of God must be assiduously watered by prayer, earthed up by meditation, and defended by watchfulness; and yet all this is sometimes too little to preserve them alive in our souls. Alas! the heart is a soil that agrees not with them, the
are tender things, and a small matter will nip and kill this purpose is the complaint of the divine Poet:

Who would have thought a joy
so coy
To be offended so,
and go
So suddenly away?
Hereafter I had need
take heed.
Joys among other things
have wings,
And watch their opportunities of flight,
Converting in a moment, day to night. He

But vain thoughts, and unholy suggestions, these selves and root deep in the heart; they naturally agar soil: So that it is almost impossible, at any time, to be. It is hard to forget what is our sin to remember.

MEDIT VIII.

Upon the strange means of preserving the life of W

I OBSERVE that plants and herbs are sometimes kill and yet without frosts they would neither live nor thrive, sometimes drowned with water, and yet without water subsist: They are refreshed and cheered by the heat and yet that sun sometimes kills and scorches them lives my soul: Troubles and afflictions seem to kill all and yet without these, its comforts could not live. Th of prosperity sometimes refresh me, and yet those sun-likeliest way to wither me: By what seeming contrad life of my spirit preserved! what a mystery, what a Prosperity of a Christian?

Welcome my health, this sickness makes me wish Medicines adieu.
When with diseases I have list to dwell,
I'll wish for you.
When I repent on the sin, and remember
When I again grow greedy to be poor,
I'll wish for you.
Welcome, my credit, this disgrace is glory,
Honours adieu.
When for renown and fame I shall be sorry,
I'll wish for you.
Welcome content, this sorrow is my joy.
Pleasures adieu.
When I desire such griefs as may annoy,
I'll wish for you.
Health, strength, and riches, credit and content,
Are spared best sometimes when they are spent.
Sickness and weakness, loss, disgrace and sorrow,
Lend most sometimes, when most they seem to borrow.

And if by these contrary and improbable ways the Lord preserves
our souls in life, no marvel then we find such strange and seemingly
contradictory motions of our hearts, under the various dealings of
God with us, and are still restless, in what condition soever he put
us; which restless frame was excellently expressed in that pious
epigram of the reverend Gataker, made a little before his death.

I thirst for thirstiness, I weep for tears,
Well pleas'd I am to be displeased thus;
The only thing I fear, is want of fears,
Suspecting I am not suspicious.
I cannot chuse but live, because I die;
And when I am not dead, how glad am I?
Yet when I am thus glad for sense of pain,
And careful am, lest I should careless be;
Then do I grieve for being glad again,
And fear, lest carefulness take care for me.
Amidst these restless thoughts this rest I find,
For those that rest not here, there's rest behind.

Jam tetigi portum, valete.
NAVIGATION

SPIRITUALIZED:

Or, A New Compass for SEAMEN,
Consisting of XXXII Points;

Of 

Pleasant OBSERVATIONS,
Of Profitable APPLICATIONS, and
Serious REFLECTIONS.

All concluded with so many Spiritual POE

What good might seamen get, if once they were
But heavenly minded? If they could but steer
The Christian's course, the soul might then enjoy
Sweet peace, they might like seas o'erflow with joy.
Were God our all, how would our comforts doubt?
Upon us! thus the seas of all our trouble
Would be divinely sweet: men should endeavour
To see God now, and be with him for ever.

To all Masters, Mariners, and Seamen; especially

To the Borough of Clifton, Dartmouth, and Han

county of Devon.

SIRS,

I FIND it storied of Anacharsis, that when one asked
the living or the dead were more? He returned this an
' must first tell me (saith he) in which number I must

Intimating thereby, that seamen are, as it were, a third
sons, to be numbered neither with the living nor the dead,
hanging continually in suspense before them. And it
accounted the most desperate employment, and they little
lost men that used the seas. ' Through all my life (sa
'three things do especially repent me: 1. That ever
'secret to a woman. 2. That ever I remained one
'will. 3. That ever I went to any place by sea, when
'have gone by land.' ' Nothing (saith another) is m
'than to see a virtuous and worthy person upon the

though, even, and the great improvement of the art.
to such a frame, than the lively apprehensions of eternity do; and none have greater external advantages for that, than you have. But alas! for the generality, what sort of men are more ungodly, and stupidly insensible of eternal concerns? living, for the most part, as if they had made a covenant with death, and with hell were at agreement. It was an ancient saying, *Qui nescit orare, discat navigare.* He that knows not how to pray, let him go to sea. But we may say now, (alas! that we may say so in times of greater light) he that would learn to be profane, to drink and swear, and dishonour God, let him go to sea. As for prayer, it is a rare thing among seamen, they count that a needless business: they see the profane and vile delivered as well as others; and therefore what profit is there if they pray unto him? Mal. iii. 4. As I remember, I have read of a profane soldier, who was heard swearing, though he stood in a place of great danger: and when one that stood by him warned him, saying, *Fellow-soldier, do not swear, the bullets fly;* he answered, *'They that swear come off as well as they that pray.*' Soon after a shot hit him, and down he fell. Plato diligently admonished all men to avoid the sea; *For (saith he) it is the schoolmaster of all vice and dishonesty.* Sirs! it is a very sad consideration to me, that you who float upon the great deeps, in whose bottom so many thousand poor miserable creatures lie, whose sins have sunk them down, not only into the bottom of the sea, but of hell also, whither divine vengeance hath pursued them: That you, I say, who daily float, and hover over them, and have the roaring waves and billows that swallowed them up, gaping for you as the next prey, should be no more affected with these things. Oh what a terrible voice doth God utter in the storms! *It breaks the cedars, shakes the wilder ness, makes the hinds to calve,* Psal. xxix. 5. And can it not shake your hearts? This voice of the Lord is full of majesty, but his voice in the word is more efficacious and powerful, Heb. iv. 12, to convince and rip up the heart. This word is exalted above all his name, Psal. cxxviii. 3, and if it cannot awaken you, it is not wonder you remain secure and dead, when the Lord utters his voice in the most dreadful storms and tempests. But if neither the voice of God uttered in his dreadful works, or in his glorious gospel, can effectually awaken and rouse, there is an Euroclydon, a fearful storm coming, which will so awaken your souls, as that they shall never sleep any more, Psal. xi. 6. *Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: This is the portion of their cup.* You that have been at sea in the most violent storms, never felt such a storm as this, and the Lord grant the
office above; but for the generality, alas! they mind little things. How many of you are coasting to and fro, from one place to another? But never think of that heavenly counsel how you may get the merchandize thereof, which is being brought in gold of Ophir. How oft do you tremble to see the dance about you, and wash over you? Yet consider well it will be to have all the waves and billows of God passing over your souls, and that for ever. How glad are you to have been long tossed upon the ocean, to descry land? And how eagerly do you look out for it, who yet never had your souls with the consideration of that joy which shall be amply provided when they arrive at the heavenly strand, and set foot of glory.

O Sirs! I beg of you, if you have any regard to the immortal souls of yours, which are also embarked for ever, if all winds blow them, and will quickly be at heaven or hell, that you will seriously mind these things, steer your course to heaven, and improve all winds (opportunities and means) to waft you thither.

Here you venture life and liberty, run through miseries and dangers, and all to compass a perishing treasure; do you return disappointed in your design? Or if not, fading short-lived inheritance, which like the flowing tide covers the shore, and then returns, and leaves it naked again, and are not everlasting treasures worth venturing for? Be wise for eternity: I here present you with the fruit hours, redeemed for your sakes, from my other studies, which I have put into a new dress and mode, voured to clothe spiritual matters in your own dialect, that they might be the more intelligible to you; ambitious poems, with which the several chapters are corned by all means to assault your several affections, and speaks, "to catch you with guile." I can say nothing it cannot be without its manifold imperfections, since I of so many in myself; only this I will adventure to say, defective or empty soever it be in other respects, yet it is filled with much true love to, and earnest desires after and prosperity of your souls. And for the other defects of it, I have only two things to offer, in way of excuse; essay that I ever made in this kind, wherein I find myself hastened for your sakes, too soon out of my present it might be ready to wait upon you, when you understand.
meditations to the conversion of any among you, you will be the gainers, and my heart shall rejoice, even mine. How comfortably should we shake hands with you, when you go abroad, were we persuaded your souls were interested in Christ, and secured from perishing, in the new covenant? What life would it put into our prayers for you, when you are abroad, to consider that Jesus Christ is interceding for you in heaven, whilst we are your remembrancers here on earth? How quiet would our hearts be, when you are abroad in storms, did we know you had a special interest in him whom winds and seas obey? To conclude, what joy would it be to your godly relations, to see you return new creatures? Doubtless more than you came home laden with the riches of both Indies.

Come Sirs! set the heavenly Jerusalem upon the point of your new compass; make all the sail you can for it; and the Lord give you a prosperous gale, and a safe arrival in that land of rest.

So prays

Your most affectionate friend to serve you

in soul-concernments,

JOHN FLAVEL.

To every SEAMAN sailing Heavenward.

Ingenious Seamen,

THE art of Navigation, by which islands especially are enriched and preserved in safety from foreign invasions; and the wonderful works of God in the great deep, and foreign nations, are most delightfully and fully beheld, &c. is an art of exquisite excellency, ingenuity, rarity, and mirability; but the art of spiritual navigation is the art of arts. It is a gallant thing to be able to carry a ship richly laden round the world; but it is much more gallant to carry a soul (that rich loading, a pearl of more worth than all the merchandize of the world) in a body (that is as liable to leaks and bruises as any ship is) through the sea of this world (which is as unstable as water, and hath the same brinsh taste and salt gust which the waters of the sea have) safe to heaven (the best haven) so as to avoid splitting upon any soul-sinking rocks, or striking upon any soul-drowning sands. The art of natural navigation is a very great mystery; but the art of spiritual navigation is by much a greater mystery. Human wisdom may teach us to navigate, but it cannot teach us how to go through this sea.
port in all the world, but no mere man can carry a soul. He must be a saint, he must be a divine (so all saints are) a pilot to carry a soul to the fair-haven in Emmanuel's love. Of natural navigation is wonderfully improved since the ascension of Christ, before which time (if there be truth in history) the iron loadstone was never known in the world; and before that was revealed unto the mariner, it is unspeakable wonderful, that certain wanderings seamen floated here and there, rather in the right and direct way. Sure I am, the art of spiritual navigation is wonderfully improved since the coming of Christ; and the art is now perfectly revealed in the scriptures of the Old and New Testament; but the rules thereof are dispersed up and down. The collecting and methodizing of the same cannot be more useful unto souls: though, when all is done, there is still a need of the teachings of the Spirit, and of the word of life, which is from above, to make souls artists in sailing heavenward, and understanding the ingenious author of the Christian's Compass, or the Christian's Seaman's Compass, or the Mariner's Companion, makes three parts of this art (as the schoolmen express it) viz. speculative, practical, and affectionate. The first things necessary to be known by a spiritual seaman, in order to steering rightly and safely to the port of happiness, are his four heads, answerable to the four general points of the compass, making God our north; Christ our east; holiness our south; and death our west points. Concerning God, we must know him, as he is, Heb. xi. 6, and that there is but one God, 1 Cor. i. 2. That this God is that supreme good, in the enjoyment of which all true happiness lies, Psal. iv. 6, 7. Mat. v. 8.—xvi. 9. That, life and death being in God, and he being incomprehensible, yet inconceivable in essence, as being a Spirit, our best way to know him in his attributes, Exod. xxxiv. 5, 6, 7. and works, Rom. xi. 6, especially in his Son, 2 Cor. iv. 6. (4.) That as God is in our chiefest concern, yea, only way of knowing, enjoying, serving, and pleasing him, is in the Spirit likewise, Job iv. 24. Concerning Christ, we must know, (1.) That he is the true Sun which arises in the world, by which all are enlightened, John i. 9. Mal. iii. 16; 78, 79. (2.) That God alone is in him, reconciling himself, 2 Cor. v. 19. 1 Cor. i. 30. John xiv. 6. (3.) That Christ is only made ours by the union and indwelling of God in us through the Spirit, 1 Cor. ii. 9, 10. and vi. 17. John iv. 14. (4.) That the way of the Spirit's union to Christ is by faith, and the way of our being in Christ by faith, and the way of our being in Christ, is through the Spirit, Gal. iii. 26. Rom. v. 5.
Christ our Sun is at the highest in our hearts, when they are most holy. (4.) This holiness is that which is directly opposite to sin; it eclipses holiness, and holiness scatters sin, Heb. vii. 26. Phil. ii. 2 Pet. iii. 11. Concerning death, we must know, (1.) Death is certain; the sun of our life will set in death; when our days come about to this western point, it will be night, Heb. ix. 27. Psal. lxiix. 7, (2.) If we die in our sins out of Christ, we are undone for ever, Jer. viii. 24. Phil. i. 21. (3.) It is our benighting to die, but it is not our annihilating, 1 Cor. xv. Rev. xx. 12. (4.) After death comes judgment; all that die shall arise to be judged, either for life or death, twice, second time, Heb. ix. 27. Matt. xxv. Heb. vi. 2. These four heads and the particulars under them, are as necessary to be known in spiritual navigation, as the four points of the compass are in natural navigation. The things which we ought to do in order to our arrival at happiness, our author makes as many as there be points in the compass. And for an help to memory we may begin every particular with the initial, known letters on the points of the compass. (1.) Never stir or steer any course, but by light from God, Psal. cx. 105. Isa. viii. 10. (2.) N. and by E. Never enter upon any desire but such as tends towards Christ, Acts x. 43. (3.) N. E. N. E. nothing enviously, which thrives without God, Psal. lxxiii. 12, 13. (4.) N. E. and by N. Never enterprize not warrantable courses to procure any of the most prized and conceited advantages, 1 Tim. vi. 9, 10. (5.) N. E. Now entertain the sacred commands of God, hereafter thou expect the sovereign consolations of God, Psal. cx. 48. (6.) N. E. and by E. Never esteem Egypt's treasures so much as for them to forsake the people of God, Heb. xi. 26. (7.) E. N. I. Err not, especially in soul affairs, Jam. i. 16. 1 Tim. i. 19, 20. (8.) E. N. I. N. E. T. Tim. ii. 18. (8.) E. and by N. Eschew nothing but sin, 1 Pet. i. 11. Job i. 7, 8—31, 34. (9.) E. Establish thy heart with grace, Heb. xiii. 9. (10.) E. and by S. Ever sanctify in every action, 1 Pet. i. 12. Zech. xiv. 29. (11.) E. S. E. Ever strive earnestly to live under Christ and to improve the means of grace. (12.) S. E. and by E. Suffer every evil of punishment of sorrow, rather than leave the ways of Christ and grace. (13.) S. E. Sigh earnestly for more enjoyment of Christ. (14.) S. E. and by S. Seek evermore some evidences of Christ in you the hope of glory. (15.) S. S. E. Still set eternity before you, in regard of enjoying Jesus Christ, John xviii. 24. (16.) S. and by E. Settle it ever in your soul as a principle which you will never depart from, That holiness and true happiness are in Christ, and in Christ. (17.) S. Set thyself always as before the Lord, Psal. xvi. Acts ii. 25. (18.) S. and by W. See weakness hastening thee.
things under your feet, before death come to look you.
(22.) S. W. and by W. Still weigh and watch with loins lamps trimmed, Luke xii. 35, 36, 37. (23.) W. S. W. works, and all in the balance of the sanctuary. (24.) W. Walk in sweet communion with Christ here, and so thou in peace, Luke ii. 29. (25.) W. Whatever thy condition world, eye God as the disposer of it, and therein be com iv. 11. (26.) W. and by N. Walk not according to the most, but after the example of the best. (27.) W. N. not what men speak or think of thee, so God approve thee. x. 18. Rom. ii. 28, 29. (28.) N. W. and by W. Never but watch against small sins, nor neglect little duties, (29.) N. W. Never wish rashly for death, nor love life nately, Job iii. 4. (30.) N. W. and by N. Now works night come, Job xii. 35, 36. Eccles. ix. 10. (31.) N. M. nothing when thou pleasest with God for thy soul, but free-grace, Dan. ix. 17. (32.) N. and by W. Now where if at death thou wouldst be welcomed by Christ. A term enlivened, and enlightened conscience, is the only point must erect these practical rules of our Christian compass, 2 Cor. i. 12. Our memory, that is the box, in which this be kept, in which these rules must be treasured, that were ready and expert in them as the mariner is in his sea-co much for the speculative and practical parts of the art navigation. The affectionate part doth principally lie motions or movings of the soul towards God in the affec are raised and warmed, and especially appear active in meditating being, as it were, the limbic, or still, in which tons heat and melt, and, as it were, drop sweet spiritual v affectionate author of the Christian's compass doth indeed last part of his undertaking, hint at several meditation spiritual seaman is to be acquainted with, unto which the excellent supplement in this New Compass for Seamen. tion is prefixed, that at once thou mayest view all the (both speculative, practical, and affectionate) by which the heaven-ward. What further shall be added by way of pre to commend this new compass, which indeed (2 Cor. iii. συγγραπτων επιστολων, letters of commendation, or any panegit into an honest heart,; but to stir up all, especially sea conscience of using such choice helps for the promoting cation and salvation of their souls, for the making of the seaman's heart. Be zealous to be in the service of the
in natural navigation carry safe all the treasures of the Indies to thine own port, yea, gain the whole world, and for want of skill in spiritual-navigation lose thy own soul, thou wouldst be the greatest loser in the world. So far wilt thou be from profiting by any of these sea-voyages. There is a plain in those words of Christ: “What is a man profited if he shall gain the whole world, and lose his own soul?” Or what shall a man give in exchange for his soul? More is meant than is spoken.

2. What a leaking vessel thy body is, in which this unspeakable, inconceivable rich treasure, thy soul, is embarked! O the many diseases and distempers in the humours and passions that thy body is subject to! It is above 2000 years ago, that there have been recorded up 300 names of diseases; and there be many under one name, and many nameless, which pose the physicians not only how to cure them, but how to call them. And for the affections and passions of the mind, the distempers of them, are no less deadly to some, than the diseases of the body; but besides these internal causes, there are many external causes of leaks in this vessel, as poisonous malignities, wrathful hostilities, and casual mishaps; very small matters may be of great moment to the sinking of this vessel. The least grain in the air may choak one, as it did Adrian, a pope of Rome; a little hair in milk may strangle one, as it did a counsellor in Rome; a little stone of a raisin may stop one’s breath, as was the case of the poet Acreon. Thus you see what a leaking vessel you sail in. Now the more leaky any ship is, the more need there is of skill to steer wisely.

3. Consider what a dangerous sea the world is in which thy soul to sail in the leaking ship of thy body. As there are not more changes in the sea, than are in the world, the world being only constant in constancy, “The fashion of this world passeth away,” 1 Cor. vii. 9. So there are not more dangers in the sea for ships, than there are in the world for souls. In this world souls meet with rocks and sand, syrens and pirates; worldly temptations, worldly lusts, and worldly company cause many to “drown themselves in perdition,” 1 Tim. vi. 9. The very things of this world endanger your souls. By worldly objects we soon grow worldly. It is hard to touch pitch, and not be defiled. The lusts of this world stain all our glory, and the meanest of this world pollute all they converse with. A man that keeps company with the men of this world, is like him that walketh in the sun. Thus I have hinted to you the dangerousness of the sea wherein you are to sail. Now the more dangerous the sea is, the more requisite it is that the sailor be an artist.

4. Consider, what if through want of skill in the heavenly art,
AN EPISTLE TO SEAMEN SAILING HEAVENWAR.

spiritual navigation, thou shouldst not steer thy course any other instance only in two consequents thereof. 1. Thou wilt hereafter be able to know at the haven of happiness. 2. Thou shalt be drowned in the depth of God's wrath. As true as the word of God is true, as the heavens are over thy head, and the earth under thy feet, thou yet livest, and breakest in this air; so true and certain is that thou shalt never enter into heaven, but sink into the bottomless pit. Am I not herein a messenger of the saddest vengeance that ever yet thy ears did hear? Possibly now thou mayst know matter of these things, because thou dost not know what else there is of heaven, what it is for ever to lie under the wrath of God. Hereafter thou wilt know fully what it is to have thy soul lost, as that God's mercies, and all the good things that have made thee are never to save it; and as God hath set and ordered it, so never save it. Hereafter thou wilt be perfectly sensible, that thou mightest have had, and of the evil that shall be (this is God's peculiar prerogative, to make a creature as miserable as he pleaseth) then thou wilt have other thoughts and things than thou now hast. Then the thoughts of thy mind may be busied about thy lost condition, both as to the pain of life, the pain of sense *, so that thou shalt not be able to take a moment; then, that thy torments may be increased, thou mayst ledge the truth of thy apprehensions, yea, the strength of the strength may be increased; thou shalt have the true and deep apprehensions of the greatness of that good that thou shalt miss of, and the horror of which thou shalt procure unto thyself; and then thou wilt not be able to chuse, but to apply all thy loss, all thy misery, which will force thee to roar out, O my loss! O my misfortune! inconceivable, irrecoverable loss and misery! yea, for the even of thy torments, thy affections and memory shall be engaged, that, to prevent that loss and misery, these things may now be and laid to heart! O that a blind understanding, a stupid, a bribed conscience, a hard heart, a bad memory, may never make heaven and hell to seem but trifles to thee! thou mayst easily be persuaded to make it thy main business henceforward, to be an artist in spiritual navigation. But to shut up this matter, I shall briefly acquaint seamen, why they should, of all men of singular piety and heaviness, and therefore more ordinarily study the heavenly art of spiritual navigation. Seamen would then consider,

1. How nigh they border upon the confines of death and terrestrial ruin, and thereby to the most evident

2. Why this navigation is not conducted by the use of instruments, but by the employment of a spiritual

* pain of sense: This term seems to be a translation error and is not clear in the original text. It might be referring to the pain of senses or the lack of sense.
AN EPITLSE TO SEAMEN SAILING HEAVENWARD.

rocks, in another perilous sands, and every where stormy waters, ready to destroy them. * Well may the seamen cry out, Ego te in timum non habui; I have not had a to-morrow in my hands for many years. Should not they then be extraordinary serious and heavenly continually! Certainly (as the reverend author of this compass well observes) nothing more composes the heart to some frame, than the lively apprehensions of eternity do; and none greater external advantages for that, than seamen have.

2. Consider (seamen) what extraordinary help you have by this book of the creatures; "The whole creation is God's voice; " God's excellent + hand-writing, or the sacred scriptures of "most High," to teach us much of God, and what reasons we have to bewail our rebellion against God, and to make conscience of offending God only, naturally, and continually. The heavens, the earth, the waters, are the three great leaves of this book of God, and all creatures are so many lines in those leaves. All that learn not to read, and serve God by the help of this book, will be left inexcusable.

Rom. i. 20. How inexcusable then will ignorant and ungodly seamen be! Seamen should, in this respect, be the best scholars in the Lord's school, seeing they do, more than others, see the works of the Lord, and his wonders in the great deep, Psal. cvii. 24.

3. Consider how often you are nearer heaven than any people in the world. "They mount up to heaven," Psal. cviii. 26. It has been said of an ungodly minister, that contradicted his preaching in life and conversation, that it was pity he should ever come out of the pulpit, because he was there as near heaven as ever he would. Shall it be said of you, upon the same account, that it is a pity you should come down from the high towering waves of the sea? Should not seamen that in stormy weather have their feet (as it were) upon the battlements of heaven, look down upon all earthly happiness in this world but as base, waterish, and worthless? The great cities of Campania seem but small cottages to them that stand on the A. Should not seamen, that so oft mount up to heaven, make it their main business here, once at last to get into heaven? What! (seamen) shall you only go to heaven against your wills? When seamen must go up to heaven in a storm, the Psalmist tells us, That "their souls are melted because of trouble." O that you were continually unwilling to go to hell, as you are in a storm to go to heaven!

4. And lastly, Consider what engagements lie upon you to be regularly holy, from your singular deliverances and salvations. Those that go down to the sea in ships, are sometimes in the valley of the shadow of death, as some of them are in families that dwindle.
have been far out of sight of any land; or by his bringing perishing ship safe to shore. Sometimes they have been in danger of being taken by pirates, yet wonderfully preserved by God's calming of the winds in that part of the sea where they have sailed, or by giving the poor pursued ship a strong wind to run away from their pursuers, or by sinking the pirates. Sometimes their ships have been cast away, and yet they wonderfully got safe to shore upon planks, yards, masts, &c. endless in enumerating their deliverances from drowning, from slavery, &c. Sure (seamen) your extraordinary relations lay more than ordinary engagements upon you, to pray, fear, obey, and trust in your Saviour and Deliverer.

I have the enthralled Greeks were so affected with their liberty by Flaminius the Roman general, that their shrill acclamations lay more than ordinary engagements upon you, to pray, fear, obey, and trust in your Saviour and Deliverer. I have deemed from death itself by him? Verily, do what you can die in God's debt. "As for me, God forbid that I should " the Lord in ceasing to pray for you," 1 Sam. xii. 23, 24.

For the perusal of this short and sweet treatise, wherein the ingenious author hath well mixed utile dulci, profit and pleasure, the reader may learn the good and right way, even to fear the Lord in truth with all your hearts, considering how greatly he hath done for you. This is the hearty prayer of

Your cordial friend, earnestly desirous of a prosperous for your precious and immortal souls.

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W HEN dewy-cheek'd Aurora doth display
Her curtains, to let in the new-born day,
Her heavily face looks red, as if it were
Dy'd with a modest blush, 'twixt shame and fear.
Sol makes her blush, suspecting that he will
Scorch some too much, and others leave too chill.
NEW COMPASS FOR SEAMEN.

OR,

NAVIGATION SPIRITUALIZED.

CHAP. I.

The launching of a ship plainly sets forth
Our double state, by first and second birth.

OBSERVATION.

No sooner is a ship built, launched, rigged, victualled, manned, but she is presently sent out into the boisterous ocean where she is never at rest, but continually fluctuating, tossing, labouring, until she be either overwhelmed, and wrecked in the sea or through age, knocks, and bruises, grow leaky, and unserviceable.
troubles. Job v. 7. "Yet man is born to trouble, as the spark to rise upwards." The spark no sooner comes out of the fire, than it ascends naturally; it needs not any external force, help, or guide, to rise out of sin. There is radially all the misery, anguish, and curse in the world in our corrupt natures. As the spark lies on the coals, so doth misery in sin; every sin draws a rod after it: the spark and the curse falls not only on the body, in the diseases, flaws, deformities, pains, aches, diseases, to which it gives rise out of sin. But on all our employments and employment also, Gen. iii. 17, 18, 19. These are full of pain, trouble, and vexation of the flesh. We earn wages, and put it into holes, and disquiet ourselves in vain; all our relations full of trouble. The apostle speaking to those that marry, saith, 1 Cor. 7: "Such shall have trouble in the flesh." Upon which he glosseth thus: Flesh and trouble are married together, whether we marry or no; but they that are married with, and match into new troubles: A person have their burdens, as well as their comfortments, endless to enumerate the sorrows of this kind, and the troubles of the body are but the body of our troubles; the curse falls upon the spiritual and noblest part of man. The body, like to Ezekiel's roll, are written full with sorrows within and without. So that we make the same report on the day when we come to die, that old Jacob made before Pharaoh xlvi. 9. "Few and evil hath the days of the years of our life. Eccl. ii. 22, 23. "For what hath man of all his labour, vexation of his heart, wherein he hath laboured under the sun. For all his days are sorrows, and his travail grief; yet taketh no rest in the night: This is also vanity." Neither doth our new birth free us from troubles, they be sanctified, sweetened, and turned into blessings to put not off the human, when we put on the divine nature; we then freed from the sense, though we are delivered from and curse of them. Grace doth not presently pluck out arrows that sin hath shot into the sides of nature. 2 Cor. 7:11. "When we were come into Macedonia, our flesh had no peace: we were troubled on every side. Without were fightings, without were fears." Rev. vii. 14. "These are they that of great tribulations." The first cry of the new-born child (says one) is for milk; and when it is given, for milk. The first cry of the new-born child (says one) gives bell on alarm, and awakes the rage both of sense and reason; or makes the husband and wife, and the joy of life in the church, a thing of joy to the Holy Ghost; if the thought of it be any such thing. The New and Old Testament speak nothing of a new birth, without the pains of childbirth; as the Holy Ghost could not do it.
and not comforted.” [Tossed] as Jonah's ship was; for the same word is there used, Jonah i. 11, 13. as a vessel at sea, stormed and violently driven without rudder, mast, sail, or tackling. Nor are we to expect freedom from these troubles, until harboured in heaven, see 2 Thess. i. 7. O what large catalogues of experiences do the saints carry to heaven with them, for their various exercises, dangers, trials, and marvellous preservations and deliverances out of all! and yet all these troubles without, are nothing to those within them, from temptations, corruptions, desertions, by passion and compassion. Besides their own, there come daily upon them the troubles of others! many rivulets fall into this channel and brim, yea, often overflow the bank. Psalm xxxiv. 19. “Many are the afflictions of the righteous, "ous.”

**REFLECTION.**

Hence should the graceless heart thus reflect upon itself, O my soul! into what a sea of troubles art thou launched forth! and what a sad case art thou in! full of trouble, and full of sin; and these mutually produce each other. And that which is the most dreadful consideration of all, is that I cannot see the end of them. As for the saints, they suffer in the world as well as I; but it is but for a while, 1 Pet. v. 10. and then they suffer no more, 2 Thess. i. 7. “But a "tears shall be wiped away from their eyes,” Rev. vii. 17. But my troubles look with a long visage, ah! they are but the beginning of sorrows, but a parboiling before I be roasted in the flames of God's eternal wrath. If I continue as I am, I shall but deceive myself, if I conclude I shall be happy in the other world, because I have met with so much sorrow in this: For I read, Jude, ver. 7. that the inhabitants of Sodom and Gomorrah, though consumed to ashes, with all their estates and relations, (a sorer temporal judgment than ever ye befell me) do, notwithstanding that continue still in " everlasting chains, under darkness, in which they are reserved unto thejudgment of the great day.” These troubles of the saints are sanctified to them, but mine are fruits of the curse. They have spiritual consolations to balance them, which flow into their souls in the same height and degree, as troubles do upon their bodies, 2 Cor. i. 5. But I am a stranger to their comforts, and "intermeddle not with their "joys,” Prov. xiv. 10. If their hearts be surcharged with troubles they have a God to go to; and when they have opened their cause before him, they are eased, return with comfort, and their "countenance is no more sad,” 1 Sam. i. 18. When their belly is as bottles full of new wine, they can give it want, by requiring not the
look round about thee! what a miserable case art thou longer satisfied in it, but look out for a Christ also. Why am I a vile, unworthy wretch? yet he promiseth to love... xiv. 4. and invites such as are heavy laden to him, Mat.

Hence also should the gracious soul reflect sweetly upon this manner: And is the world so full of trouble? O my cause hast thou to stand admiring at the indulgence and God to thee? Thou hast hitherto had a smooth passagatively to what others have had. How hath Divine Wise my condition, and cast my lot? Have I been chastised others with scorpions. Have I had no peace without? neither had peace without or within, but terrors round have I felt trouble in my flesh and spirit at once? yet h even been extreme, either for time or measure. And hath been a Sodom, an Egypt to thee? Why thou dost thou in it, and hanker after it? Why do I not long to be go more heartily for deliverance? Why are the thoughts o coming no sweeter to me, and the day of my full delivera panted for? And why am I no more careful to maintain in, since there is so much trouble without? Is not this weight into all outward troubles, and makes them sinking fall upon me when my spirit is dark, or wounded?

THE POEM.

My soul, art thou besieged
With troubles round about;
If thou be wise, take this advice,
To keep these troubles out.
Wise men will keep their conscience as their eyes;
For in their conscience their best treasure lies.
See you be tender of your inward peace,
That shipwreck’d, then your mirth and joy must cease.
If God from you your outward comforts rend,
You’ll find what need you have of such a friend.
If this be not by sin destroy’d and lost,
You need not fear, your peace will quit your cost.
If you’d know how to sweeten any grief,
Tho’ ne’er so great, or to procure relief
Against th’ afflictions, which, like deadly darts,
Most fatal are to men of carnal hearts;...
In the vast ocean spiritual eyes desery
God's boundless mercy, and eternity.

Observation.

The ocean is of vast extent and depth, though supposedly measurable, yet not to be sounded by man. It compasseth about the whole earth, which, in the account of Geographers, is twenty-thousand and six hundred miles in compass; yet the ocean environeth it on every side, Psalm civ. 35. and Job xi. 9. Suitable to which is that of the poet *

"He spread the seas, which then he did command,
To swell with winds, and compass round the land."

And for its depth, who can discover it? The sea in Scripture called the deep, Job xxxviii. 30. the great deep, Gen. vii. 11. gathering together of the waters into one place, Gen. i. 9. If the vastest mountain were cast into it, it would appear no more than the head of a pin in a tun of water.

Application.

This, in a lively manner, shadows forth the infinite and incomprehensible mercy of our God, whose mercy is said to be over all works, Psal. cxlv. 9. In how many sweet notions is the mercy of God represented to us in the Scripture? He is said to be plenteous, Psal. ciii. 8. abundant, 1 Pet. i. 3. rich in mercy, Eph. ii. 4. High, that mercies are unsearchable, Eph. iii. 8. "High as the heavens above," the earth," Psal. x. 4. which are so high and vast, that the whole earth is but a small point to them; yea, they are not only compared to the heavens, but to come home to the metaphor, to the depth of the sea, Mic. vii. 19. which can swallow up mountains as well as mountains; and in this sea God hath drowned sins of a dreadful height and aggravation, even scarlet, crimson, i.e. deep dyed with many extensive aggravations, Isa. i. 18. In this sea was the sin of Manna-drowned, and of what magnitude that was, may be seen, 2 Chron. xxxiii. 3. yea, in this ocean of mercy did the Lord drown and continue the sins of Paul, though a blasphemer, a persecutor, injurious, Tim. i. 13. "None (saith Augustine) more fierce than Paul, and
men! How hath it stopped the slanderous mouths of men! It hath yearned upon "fornicators, idolaters, adulterers, "covetous, drunkards, revilers, extortioners;" to sub-
sceptre of mercy been stretched forth, upon their unres-
tance and submission, 1 Cor. vi. 9. What doth the S-
aim at in such a large accumulation of names of mercy in-
tince poor sinners of the abundant fulness and riches of
will but submit to the terms on which it is tendered to
. In the vastness of the ocean, we have also a lively em-
ity. Who can comprehend or measure the ocean, but
who can comprehend eternity but he that is said to inh-
ivii. 5. Though shallow rivers may be drained and dry
the ocean cannot. And though these transitory days, or
years will at last expire and determine; yet eternity shall
it is a long word! and amazing matter! what is eterni-
stant permanency of persons and things, in one and the
and condition for ever; putting them beyond all possibility.
The heathens were wont to shadow it by a circle, or a se-
round. It will be to all of us, either a perpetual day or
will not be measured by watches, hours, minutes. And
be measured, so neither can it ever be diminished. When
of years are gone, there is not a minute less to come. O
Drexelius do both illustrate it by this known similitude.
bird were to come once in a thousand years to some vast
sand, and carry away in her bill one grain in a thou-
O what a vast time would it be ere that immortal bird
rate, should carry off the mountain! and yet in time they
done. For there would still be some diminution; but
there can be none. There be three things in time, whi-
competent to eternity: In time there is a succession, one
year, and day passeth, and another comes; but eternity
[now]. In time there is a diminution and wasting, the r
the less is to come. But it is not so in eternity. In time
alteration of condition and states: A man may be poor,
rich to-morrow; sickly and diseased this week and well
now in contempt, and anon in honour: But no changes p
in eternity. As the tree falls at death and judgment, ne
ever. If in heaven, there thou art a pillar, and shalt
more, Rev. iii. 12. If in hell, no redemption thence, but
of their torment ascendeth for ever and ever, Rev. xix.
mercy? O my soul, bless thou the Lord, and let his high praise ever be in thy mouth. Mayest thou not say, that he hath gone as high an extent and degree of mercy in pardoning thee as ever he did in any? O my God, who is like unto thee! that pardoneth iniquity, transgression and sin. What mercy, but the mercy of a God could cover such abomination as mine?

But O! what terrible reflections will conscience make from hence unto all despisers of mercy, when the sinner's eyes come to be open too late for mercy, to do them good! We have heard indeed, that the king of heaven was a merciful king, but we would make address to him, whilst that sceptre was stretched out. We heard balm in Gilead, and a physician there, that was able and willing to cure all our wounds, but we would not commit ourselves to him. We read, that the arms of Christ were open to embrace and receive us, but we would not. O unparalleled folly! O soul-destroying madness! Now the womb of mercy is shut up, and shall bring for no more mercies to me for ever. Now the gates of grace are shut and no cries can open them.

Mercy 'acted its part, and is gone off the stage: and now just enters the scene, and will be glorified for ever upon me. How oft did I hear the bowels of compassion sounding in the gospel for me? But my hard and impenitent heart could not relent; and now, it could, it is too late. I am now past out of the ocean of mercy, into the ocean of eternity, where I am fixed in the midst of endless misery, and shall never hear the voice of mercy more!

O dreadful eternity! O soul-confounding word! An ocean indeed, to which this ocean is but as a drop; for in thee no soul shall see either bank or bottom. If I lie but one night under strong pains of body, how tedious doth that night seem! And how do I tell the clock, and wish for day! In the world I might have had life, and would not. And now, how fain would I have death, but cannot. How quick were my sins in execution? And how long is the punishment in duration? O! how shall I dwell with everlasting burnings? Oh that God would but vouchsafe one treaty more with me! But alas, all tenders and treaties are now at an end with me. On earth peace, Luke ii. 13, but none in hell. O my soul! consider these things; come, let us debate this matter seriously, before we launch out into this ocean.

THE POEM.

WHO from some high rais'd tower views the ground.
The scourge of hell, whose very lash doth rend
The damned souls in twain: What! never end?
The more thereon they ponder, think, and pore,
The more, poor wretches, still they howl and roar.
Ah! though more years in torments we should lie
Than sands are on the shores, or in the sky
Are twinkling stars; yet this gives some relief!
The hope of ending. Ah! but here's the grief!
A thousand years in torments past and gone,
Ten thousand more afresh are coming on;
And when these thousands all their course have run
The end's no more than when it first begun.
Come then, my soul, let us discourse together
This weighty point, and tell me plainly whether
You for these short-liv'd joys, that come and go,
Will plunge yourself and me in endless woe.
Resolve the question quickly, do not dream
More time away. Lo, in an hasty stream
We swiftly pass, and shortly we shall be
Ingulphed both in this eternity.

CHAP. III.

Within these smooth su'd seas strange creatures were bred;
But in man's heart far stranger than them all.

OBSERVATION.

It was an unadvised saying of Plato, *Mare nil memorcerit*: the sea produceth nothing memorable. But surely thou, of the wisdom, power, and goodness of God manifested habitants of the watery region; notwithstanding the sea's smiling face, strange creatures are bred in its womb. "(saith David) how manifold are thy works: In wisdom made them all; the earth is full of thy riches. So is this wide sea, wherein are things creeping innumerable, both great beasts," Psal. civ. 24, 25. And we read, Lam. iv. sea-monsters, which draw out their breasts to their young, and Purchas tell incredible stories about them. About the Capricorn, our seamen meet with flying fishes, that have well-mouse, but of a silver colour; they fly in flocks like stars.
NAVIGATION SPIRITUALIZED.

sword-fish and thresher, that fight with the whale: Even our oceans produce creatures of strange shapes, but the commonness taken off the wonder.

APPLICATION.

Thus doth the heart of man naturally swarm and abound with strange and monstrous lusts and abominations, Rom. i. 29, 30, 31, “Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, impure, placable, unmerciful.” O what a swarm is here! and yet there are multitudes more, in the depths of the heart! And it is no wonder, considering that with this nature, we received the spawn of the blackest and vilest abominations. This original lust is productive of them all, James i. 14, 15. Which lust, though it be in every man numerically, different from that of others, yet it is one and the same specifically, for sort and kind, in all the children of Adam; even the reasonable soul, though every man hath his own soul, viz. a soul individually distinct from another man’s, yet it is the same for kind in all men. So that whatever abominations are in the hearts and lives of the vilest Sodomites, and the most profligate wretches under heaven; there is the same matter in thy heart out of which they were shaped and formed. In the depths of the heart they are conceived and thence they crawl out of the eyes, hands, lips, and all the members, Mat. xv. 18, 19. “Those things (saith Christ) which proceed “out of the mouth, come forth from the heart, and defile a man.” For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;” even such monsters as would make a gracious heart tremble to behold. ‘What are ‘my lusts (saith one*) but so many toads spitting of venom, and ‘spawning of poison; croaking in my judgment, creeping in my ‘will, and crawling into my affections?” The apostle in 1 Cor. 1. tells us of a sin, “not to be named;” so monstrous, that nature itself startles at it; even such monsters are generated in the depths of the hearts. Whence come evils? was a question that much puzzled the philosophers of old. Now here you may see whence they come, and where they are begotten,

REFLECTION.

And are there such strange abominations in the heart of man?
stately fabric was the soul at first! And what holy inhabitants possessed the several rooms thereof! But now, as God speaks, Isa. xxxiv. 11. "The line of confusion is stretched out; the stones of emptiness. The cormorant and bittern, the owl and the raven dwell in it." Yea, as Isa. "The wild beasts of the desert lie there: it is full of calves born in a day, tares, the satyrs dance in it, and dragons cry in those pleasant places." O sad change! how sadly may we look towards our first state! and take up the words of Job, were as in months past, as in the days of my youth. "Almighty was yet with me, when I put on righteousness, clothed me, when my glory was fresh in me," Job xxv.

Again, think, O my soul, what a miserable condition unutterable abide in! Thus swarmed and over-run with hellish the dominion and vassalage of divers lusts, Tit. iii. 3. multuous sea is such a soul: how do these lusts rage within, how do they contest and scuffle for the throne! and use by turns: for as all diseases are contrary to health, yet so to each other, so are lusts. Hence poor creatures are hag of different kinds of servitude, according to the nature of the lust that is in the throne; and, like the lunatic, Mat. xxi. times cast into the water, and sometimes into the fire. the prophet say, "The wicked is like a troubled sea, that Isa. vii. 20. They have no peace now in the service of shall they have hereafter, when they receive the wages of "is no peace to the wicked, saith my God." They Peace, peace; but my God doth not so. The last issue of this is eternal death; no sooner is it delivered of its desires, but presently it falls in travail again, and brings Jam. i. 15.

Once more: and is the heart such a sea, abounding strous abominations? Then stand astonished, O my soul! grace which hath delivered thee from so sad a condition; and kiss the feet of mercy that moved so freely and season rescue? Let my heart be enlarged abundantly here. Let I, that I should be taken, and others left? Reflect, O me the conceptions and bursts of lusts in the days of vanity now blushest to own. O what black imaginations, hel vile affections are lodged there! Who made me to differ came I to be thus wonderfully separated? Surely, it is grace, and nothing else, that I am what I am; and by
THE POEM.

My soul's the sea, wherein, from day to day,
Sins like Leviathans do sport and play.
Great master-lusts, with all the lesser fry,
Therein increase, and strangely multiply.
Yet strange it is not, sin so fast should breed,
Since with this nature I receiv'd the seed
And spawn of ev'ry species, which was shed
Into its caverns first, then nourished
By its own native warmth; which like the sun
Hath quick'ned them, and now abroad they come:
And like the frogs of Egypt creep and crawl
Into the closest rooms within my soul.
My fancy swarms, for there they frisk and play,
In dreams by night, and foolish toys by day.
My judgment's clouded by them, and my will
Perverted, every corner they do fill.
As locusts seize on all that's fresh and green,
Unclothe the beauteous spring, and make it seem
Like drooping autumn; so my soul, that first
As Eden seem'd, now's like a ground that's curst.
Lord purge my streams, and kill those lusts that lie
Within them; if they do not, I must die.

Seas purge themselves, and cast their filth ashore;
But graceless souls retain, and suck in more.

OBSERVATION.

Seas are in a continual motion and agitation, they have their flux
and reflux, by which they are kept from putrefaction: like a foun-
tain it cleanses itself, Isa. lvii. 20. "It cannot rest, but casts up
" mire and dirt;" whereas lakes and ponds, whose waters are stan-
ing, and dead, corrupt and stink. And it is observed by seamen
that in the southern parts of the world, where the sea is more cal-
and settled, it is more corrupt and unfit for use; so is the sea
Sodom, called the dead sea.

APPLICATION.
qualitativo, with a qualitative touch, as the loadstone that leaving an impression of its nature behind it. They are coming in cleanness, Isa. xxxiii. 15. “He despiseth the gaw, "sion, he shaketh his hands from holding of bribes, stop " from hearing blood, and shutteth his eyes from seeing how all senses and members are guarded against sin: be contrary with the wicked; there is no principle of hol to oppose or expel corruption. It lies in their hearts as t or well, which settles and corrupts more and more.
xlvii. 11. their hearts are compared to miry or marshy cannot be healed, but are given to salt: the meaning is, est streams of the gospel, which cleanse others, make them before, as abundance of rain will a miry place. The cause it meets with an obstacle in their souls, so that in through them and be glorified, as it doth in gracious souls means and endeavours used to cleanse them are in vain; of God they receive in vain, "they hold fast deceit, the "let it go,” Jer. viii. 5. Sin is not in them as floating the sea, which it strives to expel and purge out, but as leopard’s skin, Jer. xiii. 21. or letters fashioned and eng very substance of marble or- brass with a pen of iron, a diamond, Jer. xvii. 1. or as ivy in an old wall, that hat in its very entrails. “Wickedness is sweet to their mou “it under their tongues,” Job xx. 12. No threats nor divorce them from it.

**REFLECTION.**

Lord! this is the very frame of my heart, may the g say. My corruptions quietly settle in me, my heart labour them: I am a stranger to that conflict which is daily main the faculties of the regenerate soul. Glorified souls have flict, because grace in them stands alone, and is perfectly over all opposites; and graceless souls can have no such cause in them corruption stands alone, and hath no others make opposition to it. And this is my case, O Lord! I have hopes indeed, but had I a living and well-grounded h for ever with so holy a God, I could not but be daily p self. But O! what wilt he end of this be? I have cause that last and dreadfullest curse in the book of God, Rev. x “him that is filthy be filthy still.” Is it not as much as if
THE POEM.

My heart's no fountain, but a standing lake
Of putrid waters; if therein I rake,
By serious search, O! what a noisome smell,
Like exhalations rising out of hell;
The stinking waters pump'd up from the hold,
Are as perfumes to seamen: but my soul
Upon the same account that they are glad,
(Its long continuance there) is therefore sad.
The scripture saith, "No soul God's face shall see,"
Till from such filthy lusts it cleansed be.
Yet though unclean, it may that way be rid,
As Herculus the Augean stable did.
Lord turn into my soul that cleansing blood,
Which from my Saviour's side flow'd as a flood.
Flow, sacred fountain, brim my banks; and flow
Till you have made my soul as white as snow.

CHAP. V.

Seamen foresee a danger, and prepare;
Yet few of greater dangers are aware.

OBSERVATION.

How watchful and quick-sighted are seamen to prevent danger,
If the wind die away, and then fresh up southerly: or if they see
The sky hazy, they provide for a storm: if by the prospective-glass
They know a pirate at a great distance, they clear the gun-rooms
Prepare for fight, and bear up, if able to deal with him; if not
They keep close by the wind, make all the sail they can, and bear away. If they suppose themselves, by their reckoning, near land,
How often do they sound? And if upon a coast with which they are unacquainted, how careful are they to get a pilot that knows
And is acquainted with it?

APPLICATION.

Thus watchful and suspicious ought we to be in spiritual concerns. We should study, and be acquainted with Satan's ways and policy. The apostle takes it for granted, that Christians are not ignorant of his devices. 2 Cor. ii. 11. “The serpent’s eye (
though he have no wisdom to do himself good, yet he is enough to do us mischief. He lies in ambush behind comforts and employments; yet, for the generality of men, pine and careless are they, suspecting no danger? Their Laish dwell carelessly, their senses unguarded; O what prize, and conquest, doth the devil make of them!

Indeed, if it were with us as with Adam in innocence, it was with Christ in the days of his flesh (who by reason of flowing fulness of grace that dwelt in him, the purity of and the hypostatical union, was secured from the dangerous) the case then were otherwise; but we have a trueness. James i. 14, 15. as well as a tempter without: 1 Pet. vi. 11. "adversary the devil goes about as a roaring lion, seeking "may devour." And, like the beasts of the forest, prostrate down before him, and become his prey. All the same policy, and foresight of some men, is summoned in to fall bodies, and secure their fleshly enjoyments.

REFLECTION.

Lord! how doth the care, wisdom, and vigilance of temporal and external things, condemn my carelessness in the clear concernments of my precious soul! what care are there to secure a perishing life, liberty, or treasure! thus solicitous for my soul, though its value be inestimable, danger far greater! Self-preservation is one of the deeper in nature. There is not the poorest fly, or worm, but danger, if it can: yet I am so far from shunning those which my soul lies continually exposed, that I often temptations, and voluntarily expose it to its enemies. how watchful, jealous, and laborious thy people are; with tears, and groans, searching of heart, mortification of lust of senses; and all accounted too little by them. Have to save or lose eternally, as well as they? Yet I can fleshly lust, nor withstand one temptation. O how I am and condemned, not only by other’s care and vigilance own too, in lesser and lower matters?

THE POEM.

I AM the ship whose bills of lading come
To more than man’s or angel’s art can sum,
Temptations give it chace, 'tis grappled sure,
And boarded, whilst it thinks itself secure.
It sleeps, like Jonah, in the dreadful storm,
Altho' its case be dangrous, and forlorn.
Lord, rouse my drowsy soul, lest it should knock,
And split itself upon some dangrous rock.
If it of faith and conscience shipwreck make,
I am undone for ever; soul, awake!
Till thou arrive in heav'n, watch, and fear;
Thou may'st not say, till then, the coast is clear.

CHAP. VI.

How small a matter turns a ship about,
Yet we, against our conscience, stand it out.

OBSERVATION.

It is just matter of admiration, to see so great a body as a ship,
and when under sail too, before a fresh and strong wind, by which
it is carried, as the clouds, with marvellous force and speed, yet
be commanded with ease, by so small a thing as the helm is. The
scripture takes notice of it as a matter worthy of our consideration.
Jam. iii. 4. “Behold also the ships, which though they be great
and driven of fierce winds; yet they are turned about with a small
helm, whithersoever the governor listeth.” Yea, *Aristotle him-
sel, that eagle-eyed philosopher, could not give a reason of it, he
looked upon it as a very marvelous and wonderful thing.

APPLICATION.

To the same use and office has God designed conscience in man,
which being rectified and regulated by the word and spirit of God,
to steer and order his whole conversation. Conscience is as the ora-
of God, the judge and determiner of our actions, whether they
be good or evil? And it lays the strongest obligation upon the creature
to obey its dictates, that is imaginable; for it binds under the reason
and consideration of the most absolute and sovereign will of the great
God. So that as often as conscience from the word convinceth us
of any sin or duty, it lays such a bond upon us to obey it, as no pow-
der under heaven can relax or dispense with. Angels cannot do it, mu-
less man; for that would be to exalt themselves above God. Nor
therefore, it is a high and dreadful matter for anyone to say.
necessity of changing their way and course; arguing in the clearest and most allowed maxims of right reason, as well as the indisputable sovereignty of God.

As for instance: it convinceth their very reason that eternal duration are infinitely to be preferred to all momentary perishing things. Rom. viii. 18. Heb. xi. 26. and it is of chuse them, and make all secular and temporary concealed, stand aside, and give place to them. Yet though men be of this, their stubborn will will stands out, and will not yield the conviction.

Further, It argues from this acknowledged truth, that light and pleasures in this world are but a miserable portion, it is the highest folly to adventure an immortal soul for. xix. 15. Alas! what remembrance is there of them in heaven are as the waters that pass away. What have they left, mirth and jollity, but a tormenting sting? It convinceth the also, that in matters of deep concernment it is an high do[57x216]m, to apprehend and improve the right seasons and of them, Prov. x. 5. "He that gathers in summer is a Eccl. viii. 5. "A wise man's heart discerns both time and "There is a season to every purpose," Eccl. iii. 1. vii time, an happy juncture, when if a man strikes in, he de effectually, and with much facility: such seasons convinceth the soul of, and often whispers thus in its ear: strike in, close with this motion of the Spirit, and be happy thou mayest never have such a gale for heaven any more though these be allowed maxims of reason, and conscience them strongly on the soul, yet cannot it prevail; the proud will rebels, and will not be guided by it. See Eph. ii. 3. 37. Isa. xlvi. 12. Ezek. ii. 4. Jer. xliv. 16.

REFLECTION.

Ah! Lord, such an heart have I had before thee; thou thus rebellious, so uncontrollable by conscience. Many conscience thus whispered in mine ear, many a time hath my way, as the angel did in Balaam's, or the cherubims the way of the tree of life with flaming swords turning every hath it stood to oppose me in the way of my lusts. How calmly debated the case with me alone? and how sweetly postulated with me? How clearly hath it convinced of duty, with strong demonstration? How terrible hath it
I have violated the strongest bonds that ever were laid upon a creature. If my conscience had not thus convinced and warned, my sin had not been so great and crimson-coloured, Jam. iv. 17. And this is to sin with an high hand, Numb. xv. 20. to come near to a great and unpardonable transgression, Psal. xix. 13. O how dreadful a way of sinning is this, with opened eyes! and as my sin is to me out of measure sinful, so my punishment will be out of measure dreadful, If I persist in this rebellion. Lord! thou hast said, such shall be beaten with many stripes, Luke xii. 48. yea, Lord, and if ever my conscience, which by rebellion is now grown silent, should be in judgment awakened in this life; O! what an hell should I have within me! I would it thunder and roar upon me, and surround me with terr".

Thy word assures me, that no length of time can wear out of memory what I have done, Gen. xlii. 21. no violence or force can suppress it, Mat. xxvii. 4. no greatness of power can stifle it; it will take the mightiest monarch by the throat, Exod. x. 16. Dan. vi. 22. no music, pleasures, or delights, can charm it, Job xx. 22. O conscience! thou art the sweetest friend, or the dreadfulllest enemy, in the world; thy consolations are incomparably sweet, and thy sorrows insupportable. Ah! let me stand it out no longer against conscience; the very ship in which I sail is a confutation of my madness that rushes greedily into sin against both reason and conscience, and will not be commanded by it; surely, O my soul, this will be sternness in the end.

THE POEM.

A SHIP of greatest but then will obey
The rudder; he that sits at helm, may sway
And guide its motion: If the pilot please,
The ship bears up, against both wind and seas.
My soul's the ship, affections are its sails,
Conscience the rudder. Ah! but Lord, what ails
My naughty heart, to shuffle in and out,
When its convictions bid it tack about?
Temptations blow a counter blast, and drive
The vessel where they please, tho' conscience strive.
And by its strong persuasions it would force
My stubborn will to steer another course.
Lord, if I run this course, thy word doth tell
How quickly I must needs arrive at hell.
Then rectify my conscience, change my will;
Fan in thy pleasant gales, my God, and fill
W e have an elegant and lively description of their dangers, Psal. cvii. 25, 26, 27. “He commandeth and “stormy winds, which lift up the waves thereof: they “to heaven, they go down again to the depths; they “melted because of trouble; they reel to and fro, they “a drunken man; they are at their wits end.” Or, as Hebrew, “All wisdom is swallowed up.” Suitable to that of the poet *.

“The pilot knows not what to chuse, or flee; “Art stands amaz’d in ambiguity.”

O what a strange and miraculous deliverance have they had? How often have they yielded themselves for death, verily thought the next sea would have swallowed them earnestly then do they cry for mercy? and, like the can pray in a storm, though they regard it not at other cvii. 28. Jonah i. 5, 6.

APPLICATION.

These dreadful storms do at once discover to us the might of God in raising them, and the abundant goodness of preserving poor creatures in them.

1. The power of God is graciously manifested in raising the wind is one of the Lord’s wonders, Psal. cvii. 24, 25; “that go down to the sea, see the works of the Lord, and “ders] in the deep; for he commandeth and raiseth “winds.” Yea, ver. 18. God appropriates it as a peculiar his; “he causeth his [wind to blow].” Hence he is said in “bring them forth out of his treasury,” Psal. cxxxvii. 7; are locked up, and reserved; not a gust can break forth demand and call for it to go and execute his pleasure: Ye to “hold them in his fist,” Prov. xxx. 4. What is more of holding than the wind? yet God holds it: although it and terrible creature, he controls and rules it: yea, the is locked up, and reserved; not a gust can break forth demand and call for it to go and execute his pleasure: Ye to “hold them in his fist,” Prov. xxx. 4. What is more of holding than the wind? yet God holds it: although it terrible creature, he controls and rules it: yea, this creature, he controls and rules it: yea, this
horse, or chariot; so the Lord, to manifest the greatness of his power, rides upon the wings of the wind, and will be admired in so terrible a creature.

And no less of his glorious power appears in remanding them, than in raising them. The heathens ascribe this power to their great Æolus, but we know this is the royalty and sole prerogative of the true God who made heaven and earth; it is he that "makes the storm a calm," Psal. cvii. 29. and it is he that shifts and changes them from point to point, as he pleaseth; for he hath appointed them their circuits, Eccl. i. 6. "The wind goeth towards the south, and turneth about according to its circuits." 2. And as we should adore his power in the winds, so ought we to admire his goodness in preserving men in the height of all their fury and violence. O what a marvellous work of God is here! that man should be kept in a poor weak vessel, upon the wild and stormy ocean, where the wind hath its full stroke upon them, and they are driven before it, as a wreck upon the seas; yet, I say, that God should preserve you there, is a work of infinite goodness and power. That those winds which do rend the very earth, mountains, and rocks, 1 Kings xix. 11. "Breaks the cedars, yea, the cedars of Lebanon, shake the wilderness, and makes the hinds to calve," Psal. xxvii. 5, 8, 9. which naturalists say bring forth with greatest difficulty surely your preservation, in such tempests, is an astonishing work of mercy. O how dreadful is this creature, the wind, sometimes unto you! and how doth it make your hearts shake within you? If be a plank spring, or a bolt give way, you are all lost. Sometimes the Lord, for the magnifying of the riches of his goodness upon you, drives you to such exigencies, that, as Paul speaks, in a like case, Acts xxvii. 20. "All hope of being saved is taken away;" nothing but death before your eyes. The Lord commands a wind out of his treasury, bids it go and lift up the terrible waves, lock you in upon the shore, and drive you upon the rocks, so that no art can save you; and then sends you a piece of wreck, or some other means, to land you safe: And all this to give you an experiment of his goodness and pity, that you may learn to fear that God in whose hand your soul and breath are.

And it may be, for the present, your hearts are much affected conscience works strongly, it smites you for sins formerly committed, and such and such counsels of ministers, or relations slighted. No, saith conscience, God is come in this storm to reckon with thee for these things. But, shall all this induce you to fear more?
How often hath this glorious power and goodness of God before me in dreadful storms and tempests at sea? He hath walked in ways of judgment and wrath, sending in a moment to hell: but to me in a way of forbearance. Ah! how often have I been upon the very brink of eternally perishing, if God had not shifted or allayed the wind in a moment, I had been cast upon the very brink of hell. What workings of conscience were at present? What terrible apprehensions had I then of my eternal condition? What vows did I make in that distress? And how did I then beg for mercy? But, Lord, though thy voice had been to me, yet have I been the same; yea, added to, and furnished with a measure of my sins. Neither the bonds of mercy the Lord had upon me, nor the sacred and solemn vows I have laid upon my heart, could restrain me from those ways of iniquity, which were so dreadful to me.

Ah! Lord, what an heart have I? What love, pity, and compassion have I sinned against? If God had but respite just a little time, what a mercy were it. Sure I am, the damned would not have used it so; but to give me such a space to repent, ah! what a mercy is this? And do I thus requite the Lord, Deut. 33. 25, pervert and abuse his goodness thus? Surely, O my soul, the fruit of all thy preserves, they are rather reserved for farther and sorer judgments. How dreadfully will just God avenge the quarrel of abused mercy, Josh. xxiv. 20. How did God take it from the Israelites, that they provoked him at sea, even at the red-sea? Psal. cvi. 7, where God had wrought deliverance in such a miraculous way. Even thus have I perverted and abused his goodness thus, and perverted the similitude of their transgressions; not only against God, but against the love of God. In the last storm he gave me a warning-piece, in the next he may discharge his munition against my soul and body. O my soul! hast he given me "deliverances as these, and darest thou again break his "vows," Ezra ix. 13, 14. O let me pay the vows that I have uttered in my distress, lest the Lord recover his glory from his way of judgment.

THE POEM.
NAVIGATION SPIRITUALIZED.

Into their cabins now the seamen go,
And then turns out again, with, What cheer, ho?
All on a sudden darken'd are the skies,
The lamp of heav'n obscured, the winds doth rise:
Waves swell like mountains; Now their courage flags,
The masts are crack'd, the canvas torn to rags.
The vessel works for life; anon one cries,
The main mast's gone by th' board; another plies
The pump, until a third does strike them blank,
With, Sirs, prepare for death, we'ee sprung a plank,
Now to their knees they go, and on this wise
They beg for mercy, with their loudest cries:
Lord, save us but this once, and thou shalt see
What persons, for the future, we will be:
Our former time's mis-spent, but, with a vow,
We will engage, if thou wilt save us now,
To mend what is amiss. The gracious Lord,
Inclin'd to pity, takes them at their word;
The winds into their treasures he doth call,
Rebukes the stormy sea, and brings them all
To their desired haven: once a-shore,
And then their vows are ne'er remember'd more.
Thus soul's are shipwreck'd tho' the bodies live,
Unless in time thou true repentance give.

CHAP. VIII.

The navigator shifts his sails to take
All winds, but that which for his soul doth make.

OBSERVATION.

The mariner wants no skill and wisdom to improve several winds
and make them serviceable to his end; a bare side wind, by his skill
in shifting and managing the sails, will serve his turn: He will
lose the advantage of one breath or gale, that may be useful to him.
I have many times wondered to see two ships sailing in a direct
counter motion, by one and the same wind: Their skill and wisdom
hercin is admirable.

APPLICATION.

Thus prudent and skilful are men in secular and lower matters,
place, south or north, measuring it by the degrees in the
by the second they can tell you the longitude of a place
west, from the Meridian, measuring it by the degrees of the
and by the third they can discern the divers risings and
the stars. And so in other arts and sciences, we find men
with rare abilities, and singular sagacity. Some have
prehensions, solid judgments, stupendous memories, rare
and excellent elocution; but put them upon any spiri-
tual matter, and the weakest Christian, even a babe in
excel them therein, and give a far better account of the
work of grace, the life of faith, than these can. 1 Cor.
"many wise men after the flesh, &c. But God hath
"foolish things of this world," &c.

REFLECTION.

How inexcusable, then, art thou, O my soul! and how
confounded must thou needs stand before the bar of the
great day? Thou hadst a talent of natural parts com-
but which way have they been improved? I had an un-
indeed, but it was not sanctified; a memory, but it was
that let go the corn, and retained nothing but husks and
and invention, but, alas! none to do myself good. All
these rise in judgment against me, and stop my mouth.
account shall I give for them in that day?

Again, are men (otherwise prudent and skilful) such se-
in spiritual things; Then let the poor, weak Christian, who
parts are blunt and dull, admire the riches of God's free g
O what an astonishing consideration is this! that God
by men of the profoundest natural parts, and chuse me
me, whose natural faculties and endowments, compared
are but as lead to gold! Thus under the law he passed
and eagle, and chose the lamb and dove. O how should
us to advance grace, as Christ doth upon the same account,
"I thank thee, Father, Lord of heaven and earth, that th
"these things from the wise and prudent, and revealed the
And let it ever be a humbling consideration to me; for we
to differ? Is not this one principal thing God aims at, in
as I am; that boasting may be excluded, and himself al

THE POEM.
And will not this one day in judgment rise
Against your souls? Ah! can you be so wise
In smaller matters; what, and yet not know
How to improve fresh gales of grace that blow?
Fast moor'd in sin your wind-bound souls can lie,
And let these precious gales rise, blow, and die.
Sometimes on your affections you may feel
Such gracious breathings: Ah, but hearts of steel,
They move you not, nor cause you to relent;
Tho' able, like Elijah's wind, to rent
The rocks asunder: If you do not prize
Those breathings, other winds will shortly rise,
And from another quarter; those once gone,
Then next look out for an Euroclydon,
A dreadful storm: how soon, no man can tell;
But when it comes, 'twill blow such souls to hell.

CHAP. IX.

If seamen lose a gale, there they may lie;
The soul, when once becalm'd in sin, may die.

OBSERVATION.

SEAMEN are very watchful to take their opportunity of wind and tide, and it much concerns them so to be; the neglect of a few hours sometimes loses them their passage, and proves a great detriment to them. They know the wind is an uncertain, variable thing; they must take it when they may: they are unwilling to lose one blow, or breath that may be serviceable to them. If a prosperous gale offers, and they are not ready, it repents them to lose it, as much as it would repent us to see a vessel of good wine, or beer, tapped and run to waste.

APPLICATION.

There are also seasons, and gales of grace, for our souls, golden opportunities of salvation afforded to men, the neglect of which proves the loss and ruin of souls. God hath given unto man a day of vision, which he hath limited, Heb. iv. 7. and keeps an exact account every year, month, and day that we have enjoyed it, Luke xiii. 7. and xxv. 3. Luke xix. 42. The longest date of it can be but the time of this life; this is our day to work in, Job ix. 4. and upon this small while, the weight of eternity hangs. Repent, therefore, the arsenic of
and then the blessing, power, and efficacy is gone from stead thereof a curse seizeth the soul, Heb. vi. 7, 8. and
Therefore it is a matter of high importance to our souls these seasons. How pathetically doth Christ bewail Jer. xix. 42. "O that thou hadst known this thy day, the things of thy peace! but now they are thine eyes." If a company of seamen are set a-shore upon a quarter of an hour, uninhabited island, with this advice, to be aboard at such an hour, else they must be left behind; how do them to be punctual to their time? The lives of those upon a quarter of an hour. Many a soul hath perished gospel leaving them behind in their sins, because they knew not the time of their visitation.

Reflection.

What golden seasons for salvation hast thou enjoyed? What halcyon days of gospel-light and grace hast thou had? Have the precious gales of grace blown to no purpose upon thee? "The Spirit waited and striven with thee in vain? "The heaven, (being opened in the gospel dispensation) hath been pressed into it in vain."
I myself have sometimes been almost persuaded, and not once been too subtle and deceitful for me: I see, my resolution as an early cloud, or morning dew; and now my heart dead again, settled upon its lees. Ah! I have cause to tremble, lest God hath left me under that curse, Rev. x. 7. "him that is filthy be filthy still." I fear I am become a place, Ezek. xlvi. 11. that shall not be healed by the strong gospel, but given to salt, and cursed into perpetual bar. Lord! wilt thou leave me so! and shall thy Spirit strive with me? Then it had been good for me that I had never trifled out this season, and irrecoverably. I may take up that lamentation, Jer. viii. 20. and say, "is past, my summer is ended, and I am not saved."

Every creature knows its time, even the turtle, crane, and know the time of their coming, Jer. viii. 7. How brutish have not known the time of my visitation! O thou Lord of life and time, command one gracious season me, and make it effectual to me, before I go hence, and
And wait the seamen's leisure. Well, to-morrow
They will put out; but then, unto their sorrow,
That wind is spent, and by that means they gain
Perchance a month's repentance, if not twain.
At last another offers, now they're gone;
But ere they gain their port, the market's done.
For ev'ry work and purpose under heav'n,
A proper time and season God hath giv'n.
The fowls of heaven, swallow, turtle, crane,
Do apprehend it, and put us to shame.
Man hath his season too, but that mis-spent,
There's time enough his folly to repent.
Eternity's before him, but therein
No more such golden hours as these have been:
When these are pass'd away, then you shall find
That proverb true,—Occasion's bald behind.
Delays are dang'rous, see that you discern
Your proper seasons: O that you would learn
This wisdom from those fools that come too late
With fruitless cries, when Christ hath shut the gate.

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CHAP. X.

By navigation one place stores another,
And by communion we must help each other.

OBSERVATION.

The most wise God hath so dispensed his bounty to the several nations of the world, that one standing in need of another's commodities, there might be a sociable commerce and traffic maintain amongst them all, and all combining in a common league, may, the help of navigation, exhibit mutual succours to each other. The staple commodities proper to each country, I find expressed by the poet, Bart. Coll.

Hence comes our sugars from Canary isles;
From Candy currants, muskadels, and oils;
From the Molucco's, spices; balsaminum,
From Egypt; odours from Arabia come;
From India, gums, rich drugs, and ivory;
By navigation one place stores another.
From Holland, hops; horse from the banks of R.
From France and Italy the choicest wine;
From England, wool; all lands as God distributes
To the world's treasure pay their sundry tributes.

**APPLICATION.**

Thus hath God distributed the more rich and precious graces of his Spirit among his people; some excelling in some in another, though every grace, in some degree, be even as in nature, though there be all the faculties in all faculties are in some more lively and vigorous than in others have a more vigorous eye, others a more ready ear, or voluble tongue; so it is in spirituals. Abraham excels Job in patience, John in love. These were their peculiaries. All the elect vessels are not of one quantity; ye that excel others in some particular grace, some shortness of those they so excelled in the former, and may be proved by converse with such as in some respects are short of them. The solid, wise, and judicious Christian may walkliness of affections and tenderness of heart that appear in and one that excels in gifts and utterance may learn humility the very babes in Christ.

And one principal reason of this different distribution is fellowship among them all, 1 Cor. xii. 21. “The head of “the feet, I have no need of you.” As in a family who much business to be done, even the little children bear a part ining to their strength, Jer. vii. 18. “The children gather “fathers kindle the fire, the women knead the dough.”

family of Christ, the weakest Christian is serviceable to

There be precious treasures in these earthen vessels, for should trade by mutual communion. The preciousness sure should draw out our desires and endeavours after consideration of the brittleness of those vessels in which the should cause us to be the more expeditious in our trading and make the quicker returns. For when those vessels (dies of the saints) are broken by death, there is no more ten out of them. That treasure of grace which made them fitable, pleasant, and desirable companions on earth, twith them into heaven, where every grace receives its adoperfection: and then, though they be ten thousand times excellent and delightful than ever they were on earth, yet wno more communion with them till we come to glory ours
describe all the choice notions we meet with in it, that they may be our own when the book is called for, and we can have it no longer by reflection.

Lord, how short do I come of my duty in communicating to, receiving good by others! My soul is either empty and barren, if there be any treasure in it, yet is but as a treasure locked up in some chest, whose key is lost, when it should be opened for the use of others. Ah Lord! I have sinned greatly, not only by vain words, but sinful silence. I have been of little use in the world.

How little also have I gotten by communion with others? Some it may be, that are of my own size, or judgment, or that I am otherwise obliged to, I can delight to converse with: but O, what is that largeness of heart and general delight I should have to, and in all thy people? How many of my old dear acquaintance are not in heaven, whose tongues were as choice silver, while they were here. Prov. x. 20. And blessed souls! how communicative were they what thou gavest them? O what an improvement had I made of my talent this way, had I been diligent! Lord pardon my neglect of those sweet and blessed advantages. O let all my delight be in the saints, who are the excellent of the earth. Let me never go out of their company, without an heart more warmed, quickened, and enlarged, than when I came amongst them.

**THE POEM.**

To several nations God doth so distribute
His bounty, that each one must pay a tribute
Unto each other. Europe cannot vaunt,
And say, Of Africa I have no want.
America and Asia need not strive,
Which of itself can best subsist and live.
Each country's want, in something, doth maintain
Commerce betwixt them all. Such is the aim
And end of God, who doth dispense and give
More grace to some, their brethren to relieve.
This makes the sun ten thousand times more bright,
Because it is diffusive of its light;
Its beams are gilded gloriously; but then
This property doth gild them o'er again.
Should sun, moon, stars, improper all their light,
What dismal darkness would the world benight?
On this account men hate the vermin brood,
Because the sun desires, but the sun envenomed.
Grace is a treasure in an earthen pot;  
When death hath dash’d it, no more can be got  
Out of that vessel: then, while it is whole,  
Get out the treasure to enrich your soul.

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CHAP. XI.

The rocks abide, though seas against them rage.  
So shall the church, which is God’s heritage.

OBSERVATION.

THE rocks, though situate in the boisterous and ocean, yet abide firm and immoveable from age to age. Tumultuous waves dash against them with great violence, but move them out of their place. And although sometimes over them, and make them to disappear, yet there they are and impregnable.

APPLICATION.

This is a lively emblem of the condition of the church dangers and oppositions wherewith it is encountered and this world. These metaphorical waves roar and beat against it, but with as little success as the sea against the xvi. 18. “Upon this rock will I build my church, and “of hell shall not prevail against it.” The gates of power and policy of hell; for it is conceived to be an al to the gates of the Jews, wherein their ammunition lodged, which also were the seats of judicature, there sat, but yet these gates of hell shall not prevail. Nay, they only invincible in the midst of their violence, but all that dash against it, Zech. xii. 3. “In that day I will “salem a burdensome stone for all people; all that b “selves with it shall be cut in pieces, though all the p “earth be gathered together against it.” An allusion essays to roll some great stone against the hill, which a upon him, and crushes him to pieces.

And the reason why it is thus firm and impregnable, self; for alas, so considered, it is weak, and obnoxious from the almighty power of God, which guards and pr and night, Psal. xlvi. 5, 6. “God is in the midst of I not be moved: God shall help her, and that right ea
"about it." Some think this phrase alludes to the cherubim that kept the way of the tree of life with flaming swords: others to the fiery chariots round about Dathan, where Elisha was; but most think it to be an allusion to an ancient custom of travellers in the deserts; who, to prevent the assaults of wild beasts in the night, made a circular fire round about them, which was as a wall to them. Thus will God be to his people a wall of fire, which none can scale. Exod. iii. 3, 4, 5. we have an excellent emblem of the church's lost and dangerous condition, and admirable preservation. You have here both a marvel and a mystery. The marvel was to see a bush all on fire and yet not consumed. The mystery is this, the bush represented the sad condition of the church of Egypt; the fire flattering upon it, the grievous afflictions, troubles, and bondage it was there; the remaining of the bush unconsumed, the strange and admirable preservation of the church in those troubles. It lived there as the three noble Jews, untouched in the midst of a burning fiery furnace: and the angel of the Lord in a flame of fire, in the midst of the bush was nothing else but the Lord Jesus Christ, powerful and graciously present with his people amidst all their dangers and sufferings. The Lord is exceeding tender over them, and jealous of them, as that expression imports. Zech. ii. 8. "He that toucheth them toucheth the apple of mine eye." He that strikes at the eye, strikes at the face of God, and at the most excellent part of the face, the eye, and at the most tender and precious part of the eye, the apple of the eye. And yet, as a learned modern observes, this people, whom he uses this tender and dear expression, were none of the blue of Israel neither; but the residue that stood behind in Babylon, where their brethren were gone to rebuild the temple; and yet over them he is as tender as a man is over his eye.

REFLECTION.

And is the security of the church so great! and its preservation so admirable, amidst all storms and tempests! then why art thou prone and subject to despond, O my soul, in the day of Sion's trouble? Sensible thou wast, and oughtest to be: but no reason to have down the head through discouragement, much less to forsake Zion in her distress, for fear of being ruined with her.

What David spake to Abiathar, 1 Sam. xxii. 23. that may Zionspeak to all her sons and daughters in all their distresses: "Though he that seeketh thy life seeketh mine also; yet with me shalt thou be in safeguard." God hath entailed great salvation and deliverances upon Zion; and blessed are all her friends and favourers; the Rock of ages is its defence. Fear not therefore. O my soul, though
THE POEM.

MESOPOTAMIA, situate in the seas,
May represent the church; or, if you please,
A rock, o'er which the waves do wash and swell,
May figure it; chuse either, which you will.
Winds strive upon those seas, and make a noise,
The lofty waves sometimes lift up their voice,
And, swelling high successively, do beat
With violence against it, then retreat.
They break themselves, but it abides their shock;
And when their rage is spent, there stands the rock.
Then they are out that do affirm and vote,
Peace, pomp, and splendor is the church's note.
And they deserve no less reproof that are
In Zion's troubles ready to despair.
This rock amidst far stronger rocks doth lie,
Which are its fence; so deep, so thick, so high,
They can't be batter'd, seal'd or undermin'd:
And these, eviron'd by them, daily find
Their bread ascertain'd; waters too secur'd:
Then shout and sing, ye that are thus immur'd.

CHAP. XII.

What dangers run they for little gains,
Who, for their souls, would ne'er take half the pain.

OBSERVATION.

How exceeding solicitous and adventurous are some
small portion of the world? How prodigal of strength
it? They will run to the ends of the earth, engage in
dangers, upon the hopes and probability of getting a
Per marc, per terras, per mille pericula currunt. Hopes of
them willing to adventure their liberty, yea, their life, and
them to endure heat, cold, and hunger, and a thousand
difficulties, to which they are frequently exposed.

APPLICATION.

How hot and eager are men's affections after the world.
NAVIGATION SPIRITUALIZED.

"there a year, and buy and sell, and get gain," James iv. 13. This is the ἀρχηγός, the master-design, which engrosseth all their time, and contrivances. The will hath past a decree for it, the hearts and affections are fully let out to it, They will be rich, 1 Tim. vi. 10. This decree of the will, the Spirit of God takes deep notice of; it is the clearest and fullest discovery of a man's portion and condition: for look what is highest in the estimation, first and last, the thoughts, and upon which we spend our time and strength with delight; certainly, that is our treasure, Matth. vi. 20, 21. The heads and hearts of saints are full of solicitous cares and fears about their spiritual condition; the great design they drive on, to which all other things are but ἡ περιπτώση, things by the by, is to make sure their calling and election. This is the pondus, the weight and bias of their spirit; if their hearts stray and wander after any other thing, it reduces them again.

REFLECTION.

Lord, this hath been my manner from my youth, may the car- mired man say; I have been labouring for the meat that perisheth and disquieting myself in vain, full of designs and projects for the world, and unwearyed in my endeavours to compass an earthly treasure; therein I have either been checked and disappointed by Providence, or if I have obtained, yet I am no sooner come to enjoy that content and comfort I promised myself in it, but I am ready to leave it to be stript out of it by death, and in that day all my thoughts perish: But, in the mean time, what have I done for my soul? What did I ever break a night's sleep, or deny and pinch myself for? Ah! fool that I am! to nourish and pamper a vile body, which shortly lie under the clods, and become a loathsome carcasse; and in the mean time, neglect and undo my poor soul, which partakes the nature of angels, and must live for ever. I have kept other vineyards, but mine own vineyard I have not kept. I have been a perpetual drudge and slave to the world; in a worse condition have my soul been, than others that are condemned to the mines. Let me change my treasure, and change my heart: O let it suffice that I have been thus long labouring in the fire for very vanity: now gather up my heart and affections in thyself, and let my great design now be, to secure a special interest in thy blessed self, that I may once say, "To me to live is Christ."

THE POEM.

The face of man impress'dd and stamp'd on gold,
Whose heart is wax, and breath is læth, so cold.

William Law.
Charm'd with its chinking note, away they go,
Like eagles to the carcase, ride and row.
Thro' worlds of hazards foolish creatures run,
That into its embraces they may come.
Poor Indians, in the mines, my heart condoles,
But seldom turns aside to pity souls,
Which are the slaves, indeed, that toil, and spend
Themselves upon its service. Surely, friend,
They are but sextons, to prepare, and make
Thy grave, within those mines, whence they do ta
And dig their ore. Ah! many souls, I fear,
Whose bodies live, yet lie entombed there.
Is gold so tempting to you? Lo! Christ stands,
With length of days, and riches in his hands.
Gold in the fire try'd he freely proffers,
But few regard, or take those golden offers.

CHAP. XIII.

Millions of creatures in the seas are fed:
Why then are saints in doubt of daily bread?

OBSERVATION.

There are multitudes of living creatures in the sea.

Isa saith, there are in it, "Things creeping innume
"small and great beasts," Psal. civ. 25. and we read,
that when God blessed the waters, he said, "Let the w
"forth abundantly, both fish and fowl, that move in it, a
"it." Yet all those multitudes of fish and fowl, both
land, are cared and provided for, Psal. cxiv. 15, 16. "t
"them their meat in due season: thou openest thy han
"fiest the desire of every living thing."

APPLICATION.

If God take care for the fishes of the sea, and the fow
much more will he care and provide for those that fear him
"the poor and needy seeketh water, and there is
"their tongue faileth for thirst; I the Lord will hear the
"God of Israel will not forsake them," Isa. xii. 17.
"thought for your life, (saith the Lord) what ye shall
"ye shall drink; or for the body what ye shall put on,
"it."
the one is, that the gift of Jesus Christ amounts to more than all the things come to; yea, in bestowing him, he has given that which virtually and eminently comprehends all these inferior mercies in Rom. viii. 32. "He that spared not his own Son, but delivered him up for us all; how shall he not with him freely give us all things?" And 1 Cor. iii. 22. "All things are yours, and ye are Christ's, and Christ is God's." Another argument is, that God gives these temporal things to those he never gave his Christ unto, and therefore there is no great matter in them; yea, to those which, in a little while, are to be thrust into hell, Psal. xvi. 14. Now if God clothes and feed his enemies, if (to allude to that, Luke xii. 28.) he clothes the grass, which to-day is in its pride and glory in the field, and to-morrow is cast into the oven, into hell: how much more will he clothe and provide for you that are saints?

This God, that feeds all the creatures is your Father, and a Father that never dies; and therefore you shall not be as exposed orphans, that are the children of such a Father. "For he hath said, I will never leave you nor forsake you," Heb. xiii. 3. I have read of a good woman, that in all wants and distresses was wont to encourage herself with that word, 2 Sam. xxii. 47. The Lord liveth. But one time, being in a deep distress, and forgetting that consolation, one of her little children came to her, and said, 'Mother, why weep? What! are God dead now?' Which words, from a child, shamed her out of her unbelieving fears, and quickly brought her spirits to rest. O saint, whilst God lives thou canst not want what is good for thee.

How sweet a life might Christians live, could they but bring their hearts to a full subjection to the disposing will of God? to be content not only with what he commands and approves, but also with what he allots and appoints. It was a sweet reply that a gracious woman once made upon her death-bed, to a friend that asked, 'Whether she were more willing to live, or die?' She answered, 'I am pleased with what God pleaseth.' 'Yea, (saith her friend) but if God should refer it to you, which would you chuse?' 'Truly, (said she) if God would refer it to me, I would refer it to him again.' Ah! blessed life, when the will is swallowed up in the will of God, and the heart at rest in his care and love, and pleased with all his appointments.

**Reflection.**

I remember my fault this day, may many a gracious soul say. And how faithless and distrustful have I been, notwithstanding the great security God hath given to my faith, both in his word and works!
my Father, though I have ten thousand times more reason than they have to trust me, Matth. vii. 21. Surely, unjealous of my Father’s affection, I could not be so dubious of His vision for me. Ah! I should rather wonder that I have than repine that I have no more. I should rather have bled that I have done no more for God, than that I have no more from God. I have not proclaimed it to the conversation, that I have found a sufficiency in him, as saints have done, Hab. iii. 17, 18. How have I debased fulness and all-sufficiency of God, and magnified these by my anxiety about them? Had I had more faith, I would not have made such an heavy heart. Lord, hast thou convinced me of this folly, and put me to the blush? hast confuted my unbelief! so that I have resolved never thee more, and yet new exigencies renew this corruption, contradictory also hath my heart and my prayers been? I am conditionally, and with submission to thy will; I dare thee, I must have them; yet this hath been the large heart and life. O convince me of this folly!

THE POEM.

VARIETY of curious fish are caught Out of the sea, and to our tables brought; We pick the choicest bits, and then we say, We are sufficed; come, now take away. The table’s voided, you have done; but fain I would persuade to have it brought again. The sweetest bit of all remains behind, Which, through your want of skill, you could not A bit for faith, have you not found it? Then I’ve made but half a meal; come, taste again, Hast thou consider’d, O my soul! that hand Which feeds those multitudes in sea and land! A double mercy in it thou shouldst see; It fed them first, and then with them fed thee. Food in the waters we should think were scant For such a multitude, yet none do want. What num’rous flocks of birds about me fly? When saw I one, through want, fall down, and They gather what his hand to them doth brings. Tho’ but a worm, and at that feast can sing, Have fell from high thence, Father dear?
Sea-waters drained through the earth, are sweet; So are the afflictions which God's people meet.

**Observation.**

The waters of the sea, in themselves, are brackish and unpleasant, yet being exhaled by the sun, and condensed into clouds, they fall down into pleasant showers; or if drained through the earth, their property is thereby altered, and that which was so salt in the sea, becomes exceeding sweet and pleasant in the springs. This we find by constant experience, the sweetest crystal spring came from the sea, Eccl. i. 7.

**Application.**

Afflictions in themselves are evil, Amos ii. 6. very bitter and unpleasant. See Heb. xii. 11. Yet not morally and intrinsically evil as sin is; for if so, the holy God would never own it for his own act as he doth, Mic. iii. 2. but always disclaimeth sin, James i. 5. Besides, if it were so evil, it could, in no case or respect, be the object of our election and desire, as in some cases it ought to be, Heb. xii. 25. but it is evil, as it is the fruit of sin, and grievous unto sense. Heb. xii. 11. But though it be thus brackish and unpleasant to itself, yet, passing through Christ and the covenant, it loses the ungrateful property, and becomes pleasant in the fruits and effects thereof unto believers.

Yea, such are the blessed fruits thereof, that they are to account it all joy when they fall into divers afflictions, Jam. i. 2. David could bless God that he was afflicted, and many a saint hath done the like. A good woman once compared her afflictions to her children: 'For (saith she) they put me in pain in bearing them; yet as I know not which child, so neither which affliction I could be without.'

Sometimes the Lord sanctifies afflictions to discover the corruption that is in the heart, Deut. viii. 2. it is a furnace to shew the dross. Ah! when a sharp affliction comes, then the pride, impatience, and unbelief of the heart appear: Matura vexatio prodit scipsam. When the water is stirred, then the mud and filthy sediment that lie at the bottom rise. Little, saith the afflicted soul, did I think there had been in me that pride, self-love, distrust of God, carnal fear, and unbelief, as I now find. O where is my patience, my faith, my glory in tribulation? I could not have imagined the sight of death would have called down the venom of hate, and the desolation of evil. No
truly observed) is then only great in our eyes, when we sense and self: but now affliction makes us more spiritual; it is nothing. It drives them nearer to God, makes the necessity of the life of faith, with multitudes of other benefits.

But yet these sweet fruits of afflictions do not naturally spring from thorns, or figs from thistles, as for such fruits from till Christ's sanctifying hand and art have passed upon them. The reason why they become thus sweet and pleasant (as before) is, because they run now in another channel; a hath removed them from mount Ebal to Gerizim; they have the effects of vindictive wrath, but paternal chastisement.

*Mr. Case well notes, 'a teaching affliction is to the sultan of all the offices of Jesus Christ. As a king, he is a prophet, he teacheth, viz. by chastening; and, as hath purchased this grace of the Father, that the dr blossom, and bear fruit.' Behold, then, a sanctified cup, whereinto Jesus hath wrung and pressed the juice all his mediatorial offices. Surely, that must be a cup of royal wine, like that in the supper, a cup of blessing to of God.

REFLECTION.

Hence may the unsanctified soul draw matter of fear even from its unsanctified troubles. And thus it may itself: O my soul! what good hast thou gotten by all, of afflictions? God's rod hath been dumb to thee, or thou have not learned one holy instruction from it; my troubles left me the same, or worse than they found me; my heart, earthly, and vain before, and so it remains still; they purged out, but only given vent to the pride, murmur, of my heart. I have been in my afflictions, as that was in his, 2 Chron. xxviii. 22. who, "in the midst of "yet trespassed more and more against the Lord." We been in storms at sea, or troubles at home, my soul was as a raging sea, casting up mire and dirt. Surely, not the rod of God's children; I have proved but dross nace, and I fear the Lord will put me away as dross, as to do to the wicked, Psal. cxix. 119.

Hence also should gracious souls draw much encourage comfort amidst all their troubles. O these are the fruits fatherly love to me! why should I fear in the day of e
Lord, what a mystery of love lies in this dispensation! that same power which first brought afflictions into the world, is now itself carrying them out of the world by affliction, Rom. v. 12. Isa. vii. 9. O what could frustrate my salvation, when those very things that seem most to oppose it, are made subservient to it, and, contrary to their own nature, do promote and further it?

THE POEM.

'TIS strange to hear what different censures fall
Upon the same affliction; some do call
Their troubles sweet, some bitter; others meet
Them both mid-way, and call them bitter sweet.
But here's the question still, I fain would see,
Why sweet to him, and bitter unto me?
Thou drink'st them, dregs and all, but others find
Their troubles sweet, because to them refin'd
And sanctify'd; which difference is best,
By such apt similies as these exprest:
From salt and brackish seas fumes rise and fly,
Which, into clouds condens'd, obscure the sky;
Their property there alter'd, in few hours,
Those brackish fumes fall down in pleasant show'rs:
Or as the dregs of wine and beer, distill'd
By limbee, with ingredients, doth yield
A cordial water, tho' the lees were bitter,
From whence the chymist did extract such liquor.
Then marvel not, that one can kiss that rod,
Which makes another to blaspheme his God.
O get your troubles sweeten'd and refin'd,
Or else they'll leave bitter effects behind.
Saints troubles are a cord, let down my love,
To pull up their hearts to things above.

CHAP. XV.

The seas within their bounds the Lord contains:
He also men and devils holds in chains.

OBSERVATION.

IT is a wonderful work of God to limit and bound such a vast and furious creature as the sea, which, according to the judgment of many learned men, is higher than the mountains, and it hath a more
"Who shut up the sea with doors, when it brake for " issued out of the womb? I brake up for it my decrees, " set bars and doors, and said, Hitherto shalt thou " further; and here shall thy proud waves be stayed.

APPLICATION.

And no less is the glorious power and mercy of God bridling the rage and fury of Satan and his instrument break not in upon the inheritance of the Lord, and " Surely the wrath of man shall praise thee, and the " wrath thou shalt restrain," Psal. lxxvi. 10. By what than hinted, that there is a world of rage and malice in wicked men, which fain would, but cannot vent itself. Lord restrains, or, as in the Hebrew, girds it up. Savious one, and his rage is great against the people of God 12. But God holds him, and all his instruments in evidene; and it is well for God's people that it is so.

They are limited as the sea, and so the Lord in a pro speaks to them, " Hitherto shall ye come, and no fur times he ties them up so short, that they cannot tou though they have the greatest opportunities and adva ev. 12, 13, 14, 15. " When they were but a few men " yea, very few, and strangers in it; when they went " tion to another, from one kingdom to another people " no man to do them wrong; yea, he reproved kings for " saying, touch not mine anointed, and do my proph And sometimes he permits them to touch and trouble but then sets bounds and limits to them, beyond which not pass. That is a pregnant text to this purpose " Behold the devil shall cast some of you into prison " be tried, and ye shall have tribulation ten days." Here are four remarkable limitations upon Satan and reference to the people of God: a limitation as to the people but some; a limitation of the punishment, a prison, not hell; a limitation upon them as to the end, for trial, and lastly, as to the duration, not as long as they please.

REFLECTION.

O my soul! what marrow and fatness, comfort an mayest thou suck from the breast of this truth in the of trouble? Thou seest how the flowing seas drives the earth. Who has arrested it in its course, and stop
Thus the fiercest element is repressed by the feeblest things: thou seest also how full of wrath and fury wicked men are, how they rage like the troubled sea, and threaten to overwhelm thee, and all Lord's inheritance: and then the floods of ungodly men make thee afraid; yet are they restrained by an invisible, gracious hand, that they cannot execute their purpose, nor perform their enterprise. How full of devils and devilized men is this lower world? Yet, in the midst of them all, hast thou hitherto been preserved. O! my soul, admire and adore that glorious power of God, by which thou art kept against enemies as great a miracle, though not so sensible as the preservation of those three noble Jews in the midst of the fiery furnace, Daniel in the den of lions? For there is as strong a propension Satan and wicked men, to destroy the saints, as in the fire to burn, or a lion to devour. O! then, let me cheerfully address myself to the faithful discharge of my duty, and stand no longer in a slavish fear of creatures, who can have no power against me but what is given them from above, John xix. 11. And no more shall be given than shall turn to the glory of God, Psal. lxxvi. 10. and the advantage of my soul.

Rom. viii. 28.

THE POEM.

THis world's a forest, where, from day to day,
Bears, wolves, and lions, range and seek their prey;
Amidst them all poor harmless lambs are fed,
And by their very dens in safety led.
They roar upon us, but are held in chains;
Our shepherd is their keeper, he maintains
Our lot. Why then should we so trembling stand?
We meet them, true, but in their keeper's hand.
He that to raging seas such bounds hath put,
The mouths of rav'rous beasts can also shut.
Sleep in the woods, poor lambs, yourselves repose
Upon his care, whose eyes do never close.
If unbelief in you don't lose their chain,
Fear not their struggling, that's but all in vain.
If God can check the waves by smallest sand,
A twined thread may hold these in his hand.
Shun sin, keep close to Christ; for other evils
You need not fear, tho' compass'd round with devils.
they can coast a little way by the shore, yet they dare not go far into the ocean without it: it is their guide, and directs their course for them: and if by the violence of wind and wave they are driven beside their due course, yet by the help of this guide, they are induced, and brought to rights again. It is wonderful to see what by the help of this guide, they can run in a direct line miles, and at last fall right with the smallest island; which is the ocean comparatively, but as the head of a small pin upon a leaf.

APPLICATION.

What the compass and all other mathematical instruments are to the navigator, that and much more is the word of God to the soul. This is our compass to steer our course: it is truly touched; he that orders his conversation by it will arrive in heaven at last. Gal. vi. 16. “As many as walk to this rule, peace be on them and mercy.”

This word is as necessary to us in our way to glory, as the lanthorn is in a dark night, Psal. cxix. 105. that is a light to us in a dark place, till the day dawn, and the day-star arise. 2 Pet. i. 19. If any that profess to know it and own it alone in heaven at last, let them not blame the word for misguiding them, if they be their own negligent and deceitful hearts, that shuffle in shape not their course and conversation according to its word.

What blame can you lay upon the compass, if you steer by it? How many are there, that neglecting this rule, will never arrive in heaven by their own reason? No wonder such fall short in the way. This is a faithful guide, and brings all that have chosen the way of truth, (or the true way;) to wards receive me to glory,” Psal. lxxxiii. 24. The three hundred and nineteenth psalm is spent in commendation of its excellency and usefulness. Luther professed that it was highly, that he would not take the whole world in exchange for one leaf of it. Lay but this rule before you, and walk according to it, and you cannot be out of your way to heaven, Psal. lxxiii. 24. “Have I laid before me.” Some indeed have opened blasphemous mouths against it; as Julian, that vile professed not to say, there was as good matter in Phocillus as in Pindarus’s odes, as in David’s psalms.

And the papists generally slight it, making it a lame, yea, making their own traditions the touchstone of doctrine.
tion. And thus do they make it void, or, as the word signifies, Matth. xv. 6. unlord it, and take away its authority and rule. But those that have thus slighted it, and followed the by-paths unto which their corrupt hearts have led them, they take not hold of the paths of life, and are now in the depths of hell. All other lights to which men pretend, in the neglect of this, are but false fires that will lead men into the pits and bogs of destruction at last.

RELECTION.

And is thy word a compass, to direct my course to glory? O who am I then like to arrive at last, that in all my course have neglected it, and steered according to the counsel of my own heart! Lord, have not made thy word the man of my council, but consulted with flesh and blood; I have not enquired at this oracle, nor studied and made it the guide of my way, but walked after the sight of my eyes, and the lust of my heart. Whither, Lord! can I come at last but to hell, after this way of reckoning? Some have slighted this word professedly, and I have slighted it practically. I have a poor soul embarked for eternity, it is now floating on a dangerous ocean, rocks and sands on every side, and I go a-drift before every wind of temptation, and know not where I am. Ah, Lord! convince me of the danger of this condition. O convince me of my ignorance of thy word, and the fatal consequence and issue thereof. Lord, make me now resolve to study, prize, and obey it; hide it in my heart, that I may not sin against it. Open my understanding, that I may understand the scriptures; open my heart to entertain it in love, thou that hast been so gracious to give a perfect rule, give me a perfect heart to walk by that rule to glory!

THE POEM.

T

HIS world’s a sea, wherein a num’rous fleet
Of ships are under sail. Here you shall meet
Of ev’ry rate and size; frigates, galleons,
The nimble ketches, and small pickeroons:
Some bound to this port; some where winds and weather
Will drive them, they are bound they know not whither.
Some steer away for heaven, some for hell;
’To which some steer, themselves can hardly tell.
The winds do shape their course, which tho’ it blow
From any point, before it they must go.
They are directed by the wind and tide,
That have no compass to direct and guide:
If a part of this case you, you will own

O let me understand, and be so wise,
To know upon what point my country lies:
And having set my course directly thither,
Great God preserve me in the foulest weather.
By reason some will coast it; but I fear,
Such coasters never will drop anchor there.
Thy word is truly touch'd, and still directs
A proper course, which my base heart neglects.

Lord, touch my iron heart, and make it stand
Pointing to thee its loadstone. To that land
Of rest above, let ev'ry tempest drive
My soul, where it would rather be than live.

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CHAP. XVII.

Look as the sea, by turns, doth ebb and flow.
So their estates, that use it, come and go.

OBSERVATION.

The sea hath its alternate course and motion, its
flowings; no sooner is it high water, but it begins to ebb,
leave the shore naked and dry, which but a little before
and overflowed. And as its tide, so also its waves are
of inconstancy, still rolling and tumbling, this way and
fixed and quiet. *Instabilis unda: as fickle as a wave.*
to a proverb, See Jam. i. 6. “He that wavereth is like
the sea driven with the wind, and tossed.” So Isa. liii.
“cannot rest.”

APPLICATION.

Thus mutable and inconstant are all outward things
depending on them: nothing of any substance, or any
ience in them, 1 Cor. vii. 31. “The fashion of this world
away.” It is an high point of folly to depend upon such
Prov. xxiii. 5. “Why wilt thou set (or, as it is in the He.
thine eyes to fly upon that which is not? For rich
make themselves wings, and fly away, as an eagle towa
In flying to us (saith Augustine) they have, *alas vix
serinas,* scarce a sparrow's wings; but in flying from us
an eagle. And those wings they are said to make to them
the cause of its transitoriness is in itself; the creature
estate and honour, and stands in the world as a bare dry stalk in a field, whose flower, beauty, and bravery are gone: one puff of wind blows it away, one churlish easternly blast shrivels it up, 1 Pet. iv.

How mad a thing is it, then, for any man to be lifted up in pride upon such a vanity as this is! to build so lofty and over-jetting a mansion upon such a feeble, tottering foundation! We have seen meadows, fields of such curious flowers, mown down and withered; men of great estates impoverished suddenly; and when, like a meadow that is mowed, they have begun to recover themselves again, (as the phrase is,) the Lord hath sent "grasshoppers in the beginning of the shooting up," the latter growth," Amos vii. 2. Just as the grasshoppers and other creatures, devour the second tender herbage as soon as it begins to recover its verdure; so men, after they have been nuded and blasted by Providence, they begin after a while to flourishes again; but then comes some new affliction and blasts all. None have more frequent experience of this than you that are merchants and seamen, whose estates are floating; and yet such as have had the highest security in the eye of reason, have, notwithstanding, experienced the vanity of these things. Henry IV. a potent prince was reduced to such a low ebb, that he petitioned for a prebend’s place in the church of Spire. Gallimer, king of the Vandals, was brought so low, that he sent to his friends for a sponge, a loaf of bread, and a harp: a sponge to dry up his tears, a loaf of bread to maintain his life, and an harp to solace him in his misery. The story of Bellisarius is very affecting: he was a man famous in his time, general of an army, yet having his eyes put out, and stripped of all earthly comforts, was led about crying, Date obolum Bellisario. Give one penny to poor Bellisarius. Instances in history of this kind are infinite. Men of the greatest estates and honours have nevertheless become the very ludibria fortunae, as one speaks, the very scorn of fortune.

Yea, and not only wicked men that have gotten their estates by rapine and oppression, have lived to see them thus scattered by Providence: but sometimes godly men have had their estates, how justlysoever acquired, thus scattered by providence also. Whoever had an estate, better gotten, better bottomed, or better managed, than John Doe yet all was overthrown and swept away in a moment; though God be merciful to him, as the issue demonstrated.

Oh then! what a vanity is it to set the heart, and let out the affections on them? you can never depend too much upon God, nor too little upon the creature, 1 Tim. vi. 17. "Charge them that are rich in this world, that they be not high-minded and trust in uncertain riches..."
I am to enrich my soul with solid and everlasting treasures; ever a sensual lust should be more operative in them than of God in me!  O my soul, thou dost not lay out thy spiritual earnestness for heaven with any proportion to what they do for the world.  I have indeed higher motives, and a surer reward, but as I have an advantage above them herein, so they have an advantage above me in the strength and entireness of the channel, which they are acted.  What they do for the world, theirs is all their might; they have no contrary principle to oppose to their thoughts, strength, and affections are entirely carried in a channel; but I find "a law in my members warring against the law of my mind;" I must strive through a thousand different contradictions to the discharge of a duty.  O my God, let my heart be more enlarged in zeal, love, and delight in thy ways, theirs are after their lusts?  O let me once find it so.

Again, is the creature so vain and unstable?  Then affections so hot and eager after it? And why am I so subject upon its beauty, especially when God is staining all in all his glory!  Jer. xlv. 5, 6.  Surely it is unbecoming the spirit of a Christian at any time, but at such a time we may say of it, as Ahithophel's counsel, "It is not good at this time."

O that my spirit were raised above them, and my heart more in heaven!  O that like that angel, Rev. x. 1, 2, I might go down from heaven, and set one foot upon the sea, and one upon the earth, having a crown upon his head, so I might tread upon all the cares, fears, and terrors of the world, and a crown of excellencies and glory!

THE POEM.

JUDGE in thyself, O Christian! is it meet
To set thy heart on what beasts set their feet?
'Tis no hyperbole, if you be told,
You dig for dross with mattocks made of gold.
Affections are too costly tobestow
Upon the fair-fac'd nothings here below.
The eagle scornst to fall down from on high,
(The proverb saith) to catch the silly fly.
And can a Christian leave the face of God,
'T embrace th' earth, or doat upon a clod?
NAVIGATION SPIRITUALIZED.

Or like the silly bird that to her nest
Doth carry straws, and never is at rest,
Till it be feather'd well, but doth not see
The axe beneath, that's hewing down the tree.
If on a thorn thy heart itself repose
With such delight, what if it were a rose?
Admire, O saint, the wisdom of thy God,
Who of the self-same tree doth make a rod,
Lest thou shouldst surfeit on forbidden fruit,
And live not like a saint, but like a brute.

CHAP. XVIII.

Like hungry lions, waves for sinners gape:
Leave then your sins behind, if you'll escape.

OBSERVATION.

The waves of the sea are sometimes raised by God's commission to be executioners of his threatenings upon sinners. When Jona fled from the presence of the Lord to Tarshish, the text saith, "' Lord sent out a great wind into the sea, and there was a mighty tempest, so that the ship was like to be broken," Jonah iii. 4. These were God's bailiffs to arrest the run-away prophet. And Ezek. exlviii. 8. The stormy winds are said to fulfil his word; not his word of command, in rising when God bids them, but his word of threatening also. And hence it is called a destroying wind, Ezek. vi. 1. and a stormy wind in God's fury, Ezek. xiii. 13.

APPLICATION.

If these be the executioners of God's threatenings, how sad is their condition that put forth to sea under the guilt of all their sins? Or, if God should commissionate the winds to go after and arrest thee for all thou owest him, where art thou then? How darest thou put forth under the power of a divine threat, before all be cleared betwixt God and thee? Sins in scripture are called debts, Mk. vi. 12. They are debts to God; not that we owe them to him, but, ought to sin, but metonymically, because they render the sinner noxious to God's judgments, even as pecuniary debts oblige him to a hath not wherewith to pay, to suffer punishment. All sinners must undergo the curse, either in their own person, according to the press letter of the law, Gen. ii. 17. Gal. iii. 10. or their surety, according to the tacit intent of the law, manifested to be the man.
"And be sure thy sin will find thee out, wherever thou goest, Numb. xxxii. 23. i. c. God's revenging hand for sin will be on thee. Thou mayest lose the sight and memory of thy sins, but not the sight of thee; they follow after, as the hound does the game upon the scent, till they have fetched thee up. Consider, "How fearful a thing it is to fall into the hands of the living God," Heb. x. 31. How soon may a storm bring thee before the bar of God?

REFLECTION.

O my soul, what a case art thou in, if this be so? Art thou sins yet upon thine own score? Hast not thou made light of and that precious blood of his, and hitherto persisted in a rebellion against him? And what can the issue of this be at last? There is abundant mercy indeed for returning sinners; but the apostle speaks of none for persisting and impenitent sinners. Many who are going on in their sins are overtaken by grace. Is there no grace promised to such as go on in sin. O! if God sends me by the next storm, and call me to an account for all my sins, I must then lie in the prison of hell to all eternity, and never pay the debt; nay, all the angels in heaven cannot be sent to be my avenger. Being christless, I am under all the curses in the book, being a child of Hagar. Lord pity and spare me a little longer. Christ unto me, and give me faith in his blood, and I shall art fully satisfied at once, and I discharged for ever. Or if the debt at my hand, for then thou wilt never be satisfied quitted. What profit, Lord, is there in my blood! O may I haste to this Christ, thy refuge city; thou knowest not how the avenger of blood may overtake thee.

THE POEM.

Thy sins are debts, God puts them to account Canst tell, poor wretch, to what thy debts amount? Thou fill'st the treasure of thy sins each hour Into his vials God doth also pour Proportionable wrath: Thou see'st it not; But yet assure thyself, there's drop for drop. For every sand of patience running out, A drop of wrath runs in. Soul, look about! God's treasure's almost full, as well as thine: When both are full, O then the dreadful time Of reck'n'ing comes; thou shalt not gain a day Of patience more, but there hastes away Hastes away, my soul, the avenger of blood is waiting.
NAVIGATION SPIRITUALIZED.

The sum is great, but if a Christ thou get,
Fear not, a prince can pay a beggar's debt.
Now if the storm should rise, thou need'st not fear;
Thou art, but the delinquent is not there.
A pardon'd soul to sea may boldly go:
He fears not bailiffs, that doth nothing owe.

CHAP. XIX.

To save the ship, rich lading's cast away,
Thy soul is shipwreck'd if thy lusts do stay.

OBSERVATION.

In storms and distresses at sea, the richest commodities are overboard; they stand not upon it, when life and all is in jeopardy and hazard, Jonah i. 5. The mariners cast forth the wares that in the ship into the sea, to lighten it. And, Acts xxvii. 18. they cast out the very tacklings of the ship. How highly some men prize such commodities, yet reason tells them, it were better these should perish, than life. Satan himself could say, Job x. 
"Skin for skin, and all that a man hath will he give for his life."

APPLICATION.

And surely, it is every way as highly reasonable, that men should mortify, cast out, and cut off their dearest lusts, rather than their mortal souls should sink and perish in the storm of God's wrath. Indeed is a precious treasure, and highly valued by men: You know what Solomon saith, Eccl. ix. 4. That "a living dog is better than a dead lion." And we find men willing to part with their estate, limbs, or any outward comfort for the preservation of it. The man in the gospel spent all she had on the physicians for her health a degree below life. Some men indeed do much overvalue their lives, and part with Christ and peace of conscience for it; but that thus saves it, shall lose. Now if life be so much worth, what then is the soul worth? Alas! Life is but "a vapour, which appeareth for a little while, and then vanisheth away," Jam. iv. 14.

Life indeed is more worth than all the world, but my soul is more worth than ten thousand lives. Nature teacheth you to value them so high, and grace should teach you to value the second much higher:

Mat. xix. 20. Now here is the case: Either you must part with your sins, or with your souls; if these be not cast out, both must sink.
And must sin or the soul perish? Must my life, yea, my life go for it if I spare it? O then let me not be cruel to my soul in sparing my sin; O my soul, this foolish pity and clemency will be thy ruin: If I spare it, God hath said, "He that "spare me," Deut. xxvi. 20. It is true the pains of mind are sharp, but yet is easier than the pains of hell. To cut the hand, or pluck out a right eye is hard; but to have my soul eternally from God is harder. Is it as easy (O my soul!) to spare them in hell, as to mortify them on earth? Surely, it is "for me, that one member perish, rather than that all "hell," Matt. v. 24. I see the merchant willing to part with his wares if embarked with them in a storm: And those that have grened legs or arms, willingly stretch them out to be cut off and serve life: And shall I be willing to endure no difficulties for Christ reckoned souls worth his blood: And is it not worse for denial? Lord, let me not warm a snake in my bosom, or last sting me to the heart.

THE POEM.

THY soul's the ship, its lading is its lusts, God's judgments, stormy winds, and dangerous gale; Conscience the master; but the stubborn will Gocs supra cargo, and doth keep the bill: Affections are the men. The winds do rise, The storm increases: Conscience gives advice To throw those lusts o'erboard, and so to ease The vessel, which else cannot keep the seas. The will opposes, and th' affections say, The master's counsel they will not obey. The case is dang'rous, that no man can doubt, Who sees the storm within, and that without. Lusts and affections cannot part; no, rather, They are resolv'd to swim or sink together. Conscience still strives, but they cannot abide That it or reason should the case decide Lust knows that reason, in like cases, still Determines well: Then chuse ye whom ye will. Shall make the devil judge? This case has been Before him, and he judg'd that skin for skin,
Christ, with a word, can surging waves appease: His voice a troubled soul can quickly ease.

Observation.

When the sea works, and is tempestuous, it is not in the power of any creature to appease it. When the Egyptians would by hieroglyphics express an impossibility, they did it by the picture of a man treading upon the waves. It is storied of Canute, an Danish king, that when a mighty storm of flattery arose upon he appeased it by shewing that he could not appease the sea: one of his courtiers told him as he rode near the sea-side, 'The was Lord of the sea as well as land.' 'Well, (said the king) we ' see that by and by;' and so went to the water-side, and with a voice cried, 'O ye seas and waves, come no further, touch not my But the sea came up notwithstanding that charge, and confuted flattery. But now Jesus Christ hath command of them indeed: said of him, Mat. viii. 20. That he rebuked them. And Mark iv He quiets them with a word, Peace, be still; as one would hug a child, and it obeyed him.

Application.

Conscience, when awakened by the terrors of the Lord, is raging tempestuous sea; so it works, so it roars; and it is not in power of all creatures to hush or quiet it. Spiritual terrors, as as spiritual consolations are not known till felt. O when the arm of the Almighty are shot into the spirit, and the terrors of God themselves in array against the soul; when the venom of those are drink up the spirits, and those armies of terrors charge violently successively upon it, as Job vi. 4. What creature then is able to stand before them! Even God's own dear children have felt such terrors as have distracted them, Psal. lxxxii. 15. Conscience is the soul's guilt: it is like a burning glass, so it contracts the beams of threatnings, twists them together, and reflects them on the soul, it smoke, scorch, and flame. If the wrath of the king be like the roaring of a lion, then what is the Almighty's wrath! which is burning wrath, Job xix. 11. Tearing wrath, Psal. i. 22. Surprising wrath, Job xx. 23. And abiding wrath, Job iii. 36.

In this case no creature can relieve: all are physicians of no value under these terrors have thought hell more tolerable, and violent hand have thrust themselves out of the world into it to avoid these gnawings: Yet Jesus Christ can quickly calm these my soul's distresses, and break them with his voice and with his
man, justice and mercy meet and kiss each other, Eph. ii. 11, and hence fetches in peace to the soul, Rom. v. 1.

**Reflection.**

Can none appease a troubled conscience but Christ? Then to my soul, to understand, and daily more and more to save my soul from the wrath of God, and mercy, and from the travail that which is felt here also. O, if the foretaste of hell be terrible, if a few drops, let fall on the conscience in this life be insufferable, what is it to have all the vials poured in terrible, when there shall be nothing to divert, mitigate, or ease.

Here men have somewhat to abate those terrors, some mercy, at least a possibility: but there is none. O my soul, thou loaded with guilt! and what a Magornissabib would do; should God rouse that sleepy lion in thy bosom! My conscience at all the better because my conscience is quiet. Ah, if coming when it must awake, and will lighten and thun within me, if I get not into Christ the sooner. O Lord, the power of thy wrath? O let me not carry this guilty world with me, to maintain those everlasting flames, let not sleep to mine eyes, nor slumber to mine eye-lids, till I fort of that blood of sprinkling, which alone speaketh peace.

**The Poem.**

Among the dreadful works of God, I find no metaphors to paint a troubled mind. I think on this, now that, and yet will neither come fully up, though all be put together. 'Tis like the raging sea that casts up mire, or like to Ætna, breathing smoke and fire; or like a roused lion, fierce and fell; or like those furies that do howl in hell. O conscience! who can stand before thy power, endure thy gripes and twinges but an hour? Stone, gout, strappado, racks, whatever is dreadful to sense, is but a toy to this.

No pleasures, riches, honours, friends can tell how to give ease: In this 'tis like to hell. Call for the pleasant timbrel, lute, and harp; alas! the music howls, the pain's too sharp for these to charm, divert, or lull asleep: these cannot reach it, no, the wound's too deep.
There goes a pow'r, with his majestic voice,
To hush the dreadful storm, and still its noise.
Who would but fear and love this glorious Lord,
That can rebuke such tempests with a word?

CHAP. XXI.

Our food out of the sea God doth command;
Yet few therein take notice of his hand.

OBSERVATION.

The providence of God in furnishing us with such plenty of fish, is not slightly to be past over. We have not only several sorts of fish in our own seas, which are caught in their own seas; but from several parts, especially the western parts of England, many sail of ships are sent yearly to the American parts of the world; as Newfoundland, New-England, &c. Whence every year is brought home, not only enough to supply our own nation, but many thousand pounds worth also yearly returned from Spain, and other countries; by which trade many thousand families do subsist.

APPLICATION.

But now, what returns do we make to heaven for these mercies? O what notice is taken of the good hand of Providence, which supplies and feeds us with the blessings of the sea? I fear there are but few that own, or act in submission to it, and are careful to return according to received benefit. Men do not consider, "That the works are in the hand of God," Eccl. ix. 1. And even those who have the most immediate dependence upon Providence, as merchants and seamen, yet are very prone to undertake designs in the confidence of their own wisdom and industry; not looking higher for the blessing, Jam. iv. 13. They often "sacrifice to their own net, and burn incense to their drag, because by them their portion is fat," their meat plenteous," Hab. i. 16. viz. They attribute what is to God unto the creature: now this is a sin highly provoking to God; for look in what degree the heart cleaves to the second cause, in the same degree it departs from the living God, Jer. x. 5.

And how do you think the blessed God will take it, to see himself thus debased, and the creature thus exalted into his place? to see you carry yourselves to the creature as to a God, and to the ble
But certainly all endeavours will be unsanctified, if not which God is not eyed and engaged.

"It is in vain for you to rise up early, and sit up late, "bread of sorrows; for so he giveth his beloved sleep.

xxxvii. 2. i. e. It is to no purpose for men to beat their spirits, and rack their consciences for an estate. The will of acquiring and enjoying the creature, is by submitting the will of God, in a prudent and diligent, yet moderate means: Nothing can thrive with us till then.

REFLECTION.

Why then should I disquiet myself in vain; and rob peace, by these unbelieving cares and distractions? O thou my sin! I have acted, as if my condition had been at my own disposal; I have eyed creatures and means too much, and God too little; have my hands hanged down with discouragement, because causes have disappeared, or wrought cross to my designs, ready to transfer the fault on this thing, or that! And am I to be vainly lifted up in carnal confidence, when self competently furnished with creature munition, and God's这一手 are wanting? Oh, what a God-provoking wickedness, is this! How evidenced checked my carnal presumption, and dashed my projects? Yet have I not owned it, as I ought, and submitted. Oh, it is a wonder this hath not closed the hand of providence upon me, and pulled down a curse upon all! Ah Lord, let me "to acquaint myself with thee, then shall I decree a thing, "shall be established," Job xxii. 28.

THE POEM.

In all the gifts of God we should advance His glorious name; not say, it came by chance. Or to the idol of our prudence pay The tribute of our praise, and go our way. The waves do clap their hands, and in their kind Acknowledge God; and what! are they more blind That float upon them? Yea, for what they get They offer sacrifices to their net. This is your manner, thus to work you go: Confess the naked truth; is't not so? This net was wisely cast, 'tis full, 'tis full: O well done mates, this is a gallant pull.
NAVIGATION SPIRITUALIZED.

CHAP. XXII.

Whilst thou by art the silly fish doth kill,
Perchance the devil's hook sticks in thy gill.

OBSERVATION.

THERE is skill in fishing; they that go to sea in a fishing voyage use to go provided with their craft (as they very fitly call it) without which they can do nothing. They have their lines, hooks of several sizes, and their bait. They carefully observe their seasons when the fish fall in, then they ply their business day and night.

APPLICATION.

But how much more skilful and industrious is Satan to ensnare and destroy souls? The devil makes a voyage as well as you; he hath his baits for you, as you have for the fish: He hath his devices and wiles to catch souls, 2 Cor. ii. 11. Eph. vi. 11. He is a serpent, old serpent, Rev. xii. 9. Too crafty for man in his perfection, much more in his collapsed and degenerated state, his understanding become cracked by the fall, and all his faculties poisoned and perverted.

Divines observe four steps, or degrees of Satan's tempting power.

First, He can find out the constitution-evils of men; he knoweth what sin their natures are more especially prone, and inclinable.

Secondly, He can propound suitable objects to those lusts, he exactly and fully hit every man's humour: as Agrippa mixed poison in that meat her husband loved best.

Thirdly, He can inject and cast motions into the mind, to correspond with those tempting objects; as it is said of Judas, John xiii. 14: "The devil put it into his heart."

Fourthly, He can solicit, irritate, and provoke the heart, and those continual restless solicitations weary it: and hereby he often draws men to commit such things as startled them in the first motion.

All this he can do, if he finds the work sticks, and meets with men and difficulties; yet doth he not act to the utmost of his skill and power, at all times, and with all persons; neither indeed need he so; the very propounding of an object is enough to some, without any further solicitation; the devil makes an easy conquest of them.

And, beside all this, his policy much appears in the election of place, time, and instruments to tempt by: And thus are poor souls caught, "as fishes in an evil net," Eccl. ix. 12. The carnal man led by sense, as the beast; and Satan handles and fits him accordingly.
the fatal hook in their jaws, and thus they are led captive
at his will.

REFLECTION.

And is Satan so subtil and industrious to entice souls
he thus cast out his golden baits, and allure souls with phe
ruin? Then how doth it behave thee, O my soul, to be
careful! how strict a guard should I set upon every sense
not so much regard how sin comes towards me in the tr
how it goes off at last. The day in which Sodom was de
egan with a pleasant sun-shine, but ended in fire and la
may promise myself much content in the satisfaction of
But O how certainly will it end in my ruin? Ahab doubt
himself much content in the vineyard of Naboth, but he
for it in the portion of Jezreel. The harlot's bed was en
tice the simple young man, Prov. vii. 17. But those ch
light proved the chambers of death, and her house the
Ah! with what a smiling face doth sin come on towa
temptations? how doth it tickle the carnal fancy, and re
ceived heart? But what a dreadful catastrophe and up
The delight is quickly gone; but the guilt thereof rem
and terrify the soul with ghastly forms, and dreadful re
of the wrath of God. As sin hath its delights attending
and fasten it, so it hath its horrors and stings to torment
And as certainly as I see those go before it to make a wa
shall I find these follow after, and tread upon its heels?
is the conscience awakened, but all those delights vanish
vision, or as a dream when one awakes; and then I sha
the hook, but where is the bait? Here is the guilt and
where the delight that I was promised? And I, whith

THE POEM.

THERE's skill in fishing, that the devil know
For when for souls Satan a fishing goes,
He angles cunningly; he knows he must
Exactly fit the bait unto the lust.
He studies constitution, place and time,
He guesses what is his delight, what thine:
And so accordingly prepares the bait,
Whilst he himself lies closely hid, to wait
When thou wilt nibble at it. Dost incline
O think on this! when you cast in the hook,  
Say, Thus for my poor soul doth Satan look.  
O play not with temptations, do not swallow  
The sugar’d bait, consider what will follow.  
If once he hitch thee, then away he draws  
Thy captive soul close prisoner in his paws.

CHAP. XXIII.

Doth trading fail, and voyages prove bad;  
If you cannot discern the cause, ’tis sad.

OBSERVATION.

There are many sad complaints abroad (and, I think not without cause) that trade fails, nothing turns to account. And though all countries are open and free for traffic, a general peace with all nations, yet there seems to be a dearth, a secret curse upon trading. You run from country to country, and come losers home. Men can hardly render a reason of it; few hit the right cause of this judgment.

APPLICATION.

That prosperity and success in trade are from the blessing of God, I suppose few are so atheistical, as once to deny or question. The devil himself acknowledges it, Job i. 10. “Thou hast blessed the work of his hands, and his substance is increased in the land.” It is not in the power of any man to get riches, Deut. viii. 18. “Thou shalt remember the Lord thy God, for it is he that giveth the power to get wealth.” It is his blessing that makes good men rich, and his permission that makes wicked men rich. That maxim came from hell, Quisque fortuæ suæ faber: Every man is the contriver of his own condition. Certainly, “The good of man is not in his own hand,” Job xxi. 16. “Promotion cometh not from the north, nor the west,” Psal. lxxvi. 6, 7.

This being acknowledged, it is evident that in all disappointments and want of success in our callings, we ought not to stick in seeking causes, but to look higher, even to the hand and disposal of God. For whose it is to give the blessing, his also it is to withhold. And this is as clear in scripture as the other: It is the Lord that takes away the fishes of the sea, Hos. iv. 3. Zeph. i. 3. “It is “that curseth our blessings,” Mal. ii. 3.
sins among many others, that provoke the Lord to employments.

1. Our undertaking designs without prayer. Alas! us begin with God! interest him in our dealings, and direction at his mouth. Prayer is that which same employments and enjoyments, 1 Tim. iv. 5. The very say, A Jove principium. They must begin with God had more prayers, and fewer oaths!

2. Injustice and fraud in our dealings. A sin to which are prone, as appears by that expression, Hos. xii. 7. which will blast all your enjoyments.

3. An over-earnest endeavour after the world. More their business, they will be rich: and hence it is, they unmerciful to themselves, in wearying and wasting them with carking cares, but to such also as they employ; making the souls or bodies of men: scarce affording them the Lord's day, (as has been too common in our New employments,) or if they have it, yet they are so worn out in labours, that that precious time is spent either in sloth. It is no wonder God gives you more rest than you would that day of rest hath been no better improved. This hath not been the least cause of our undoing.

Lastly, Our abuse of prosperity, when God gave it, mercies the food and fuel of our lusts. When we had confluence of outward blessings, " this made us kick as, Deut. xxxiii. 15. " forget God," Deut. iv. 14. yea, our strength and riches, Ezek. xvi. 13. and Jer. ii. 31. of us in the days of our prosperity, behaved ourselves hoshaphat did? 2 Chron. xvii. 5, 6. " He had silver and " abundance, and his heart was lifted up in the way of " mandments; " not in pride and insolence.

REFLECTION.

Are these the sins that blast our blessings, and wither O then let me cease to wonder it is no better, and rather it is no worse with me; that my neglect of prayer, injurings, earthly-mindedness, and abuse of former mercies invoked God to strip me naked of all my enjoyments. Let accept from the Lord the punishment of my iniquities hand upon my mouth. And O that these disappointments convince me of the creature's vanity, and cause me to another trade for heaven; then shall I adore thy wisdom for ever and ever; " the wise among with Lord. Who
"A little that a righteous man hath, is better than the riches of many wicked," Psal. xxxvii. 16.

THE POEM.

There's great complaint abroad that trading's bad,
You shake your head, and cry, 'Tis sad, 'tis sad.
 Merchants lay out their stock, seamen their pains,
And in their eye they both may keep their gains.
Your fishing fails, you wonder why 'tis so,
'Tis this (saith one) or that; but I say—no,
'Twill ne'er be well till you confess and say,
It is our sin that frights the fish away.
No wonder all goes into bags with holes,
Since so the gospel hath been in your souls.
We kick'd like Jeshurun, when the flowing tide
Of wealth came tumbling in, this nourish'd pride.
'Twixt soul and body, now I wish it may
Fare, as betwixt the Jews and us this day
O that our outward want and loss may be
To us a soul-enriching poverty!
If disappointments here advance the trade
For heaven, then complain not; you have made
The richest voyage, and your empty ships
Return deep laden with soul-benefits.

CHAP. XXIV.

In seas the greater fish the less devour:
So some men crush all those within their power.

OBSERVATION.

There are fishes of prey in the sea, as well as birds and beasts
prey on the land. Our seamen tell us, how the devouring whales,
sharks, dolphins, and other fishes, follow the capelin, and on
smaller fish, and devour multitudes of them. It is frequent
us in our own seas to find several smaller fish in the bellies of
greater ones; yea, I have often heard seamen say, that the poor
fishy, when pursued are so sensible of the danger, that they
sometimes seen multitudes of them cast themselves upon the shore
and perish there to avoid the danger of being devoured by the

APPLICATION.

Thus cruel, merciless, and oppressive are wicked men, whose
geance, Exod. xxii. 23. “If thou afflict the widow and “less, and they cry unto me, I will surely hear their cry.”
27. “I will hear his cry, for I am gracious. Nay, God only hear their cry, but avenge their quarrel. That is a text, 1 Thes. iv. 6. “That no man go beyond and defraud “ther in any matter, because that the Lord is the [avenger] “such.” This word *avenger,* is but once more used;
Testament, Rom. xiii. 4. and there it is applied to the trate, who is to see execution done upon offenders. But a sin that sometimes may be out of the reach of man’s therefore God himself will be their avenger. You may the poor in this world, and it may be they cannot content at man’s bar, therefore God will bring you before his belief, sirs, it is a sin so provoking to God, that he will it escape without severe punishment, sooner or later. The Habakkuk, chap. i. ver. 13. wondered how the holy God bear such till the general day of reckoning, and that he exemplary vengeance on them in this life. “Thou art “eyes than to behold evil, and canst not look upon iniquity “fore thou lookest thou upon them that deal treacherously “holdest thy tongue when the wicked devoureth the “more righteous than he?” And Prov. xxiii. 10, 11. “into the fields of the fatherless,” i.e. of the poor and But why is it more dangerous violently to invade their another’s? The reason is added, “for their Redeemer “and he shall plead their cause with thee.” It may not able to retain a counsel to plead their cause here God will plead their cause for them.

REFLECTION.

Turn in upon thyself (O my soul) and consider, hast the guilty of this crying sin! Have I not (when a servant) on and defrauded others, and filled my master’s house with deceit? and so brought myself under that dreadful threaten i. 9. Or since I came to trade and deal upon mine own account, not the balances of deceit been in my hand? I have (it may many in my service and employment; have not I used them without reward, and so am under that woe? Jer. xxiii. given them wages proportionable to their work? Isa. lv. I had payment and unjust deductions and allowances, defrayed of a part of their due? Mal. iii. 5. or at least delayed payment of a covetous disposition to gain by it; whilst their necessity, and the want of a just man to be in power. God
against them, breaking their estates? O my soul, examine thyself upon these particulars: rest not quiet until this guilt be removed by the application of the blood of sprinkling. Hath not the Lord said, 

*Jam. ii. 13.* “That they shall have judgment without mercy, that they have shewed no mercy? And is it not a fearful thing to fall into the hands of the living God, who hath said, He will take vengeance for these things?”

**THE POEM.**

DEVOURING whales, and rav'rous sharks do follow 
The lesser fry, at one gulp to swallow 
Some hundreds of them, as our seamen say: 
But we can tell far stranger things than they. 
For we have sharks ashore on every creek, 
That to devour poor men do hunt and seek. 
No pity, sense, or bowels in them be, 
Nay, have they not put off humanity? 
Extortioners and cheaters, whom God hates 
Have dreadful open mouths, and through those gates 
Brave persons with their heritages pass 
In fun'ral state, friends crying out, alas! 
O give me Agur’s wish, that I may never 
Be such myself, nor feel the hands of either. 
And as for those that in their paw’s are grip’d, 
Pity and rescue, Lord, from that sad plight. 
When I behold the squeaking lark, that’s borne 
In falcon’s talons, crying, bleeding, torn; 
I pity its sad case, and would relieve 
The prisoner, if I could, as well as grieve. 
Fountain of pity! hear the piteous moans 
Of all thy captive and oppressed ones.

**CHAP. XXV.**

_In storms to spread much sail endangers all: 
So carnal mirth, if God for mourning call._

**OBSERVATION.**

In storms at sea, the wise navigator will not spread much sail that is the way to lose masts and all. They use then to furl the sails, and lie a hull, when not able to bear a knot of sail, or else to lie a try, or scud before the wind and seas. It is no time then...
It contemneth the rod of my son as every tree." i. e. A common rod and ordinary affliction: whereas the rod of my such as may be had of every tree; but it is an iron rod to pierce it, Psal. ii. 9. O it is a provoking evil, and commer severely punishes it. Of all persons such speed worst in calamity. Amos vi. 1. "Woe to them that are at ease in " are not grieved for the affliction of Joseph," as ver. 6. (as one observes upon the text) they did not laugh at jests upon him; but they did not condole with him. Are be their punishment? see ver. 7. "Therefore now shall " tive with the first that go captive:" God will begin with Solomon tells us, Eccles. iii. 4. "There is a time to " time to laugh; a time to mourn, and a time to dance: " M. Trap notes upon the text) we must not invert the " weep with men, that we may laugh with angels. To be frolic in a day of tribulation, is to disturb the order of so is a terrible text, Isa. xxii. 12. which should make the he as are guilty in this kind to tremble: "In that day die " hosts call to mourning, and to girding with sackcloth " joy and gladness, slaying oxen, killing sheep, drinking. Well, what is the issue of this? "Surely, this iniquity " purged from you till ye die." O dreadful word! sum (thren) sympathy is a debt we owe to Christ mystical. We constitution, condition, or personal immunities be, yet who for mourning, we must hear and obey that call. David an expert musician, a man of a sanguine and cheerful yet who more sensible of the evil of those times than his water ran down his eyes at the consideration of them. was so affected with the miseries of the church in his seemed to take little or no notice of the death of his child entirely loved. At such a time we may "say of laugh " mad, and of mirth, what doth it!"

REFLECTION.

Blush then, O my soul! for thy levity and insens God's angry dispensations. How many of the precious daughters of Zion, lie in tears abroad, while I have been " my heart as in a day of slaughter? The voice of Go " to the city, and men of understanding have heard. Micah vi. 9. "But I have been deaf to that cry. How long have I been to urge my sensual heart to acts of sorrowing! Thou hast bid me weep with them that weep,
children weeping and trembling? Then I may justly fear, if they shall 
when they shall sing for joy of heart, I shall howl for vexation of 
spirit," Isa. lxv. 13, 14. Surely, O my soul! such laughter will 
be turned into mourning; either here or hereafter.

THE POEM.

In troublous times, mirth in the sinner's face 
Is like a mourning-cloak with silver lace. 
The lion's roaring make the beasts to quake: 
God's roaring judgments cannot make us shake. 
What belluine contempt is this of God, 
To laugh in's face when he takes up the rod? 
Such laughter God in tears will surely drown. 
(Unless he hate thee) e'er he lay it down. 
These rods have voices, if thou hear them well; 
If not, another rod's prepar'd in hell; 
And when the arm of God shall lay it on, 
Laugh if thou canst; no, then thy mirth is gone. 
All Zion's children will lament and cry, 
When all her beauteous stones in dust do lie? 
And he that for her then laments and mourns, 
Shall want no joy, when God to her returns.

CHAP. XXVI.

A little leak neglected, dangerous proves: 
One sin connived at, the soul undoes.

OBSERVATION.

The smallest leak, if not timely discovered and stopt, is enough 
to sink a ship of the greatest burden: Therefore seamen are w
frequently to try what water is in the hold; and if they find it fre
and increasing upon them, they ply the pump, and presently set
carpenters to search for it and stop it; and till it be found they
cannot be quiet.

APPLICATION.

What such a leak is to a ship, that is the smallest sin neglected
the soul; it is enough to ruin it eternally. For as the greatest sin c
covered, lamented, and mourned over by a believer, cannot ruin him
so the least sin indulged, covered, and connived at, will certainly pr
the destruction of the sinner. No sin, though never so small, is re
lerated by the pure and perfect law of God. Psalm cxix. 96. The
very nature of sincerity and uprightness, to set the hand [every] way of wickedness, Psal. xxxix. 23, 24. Job x.

especially against that sin which was its darling in the 
vanity, Psal. xviii. 23. True hatred (as the philosopher is of the *whole kind: He that hates sin as sin, and so an upright soul, hates all sins as well as some.

Again, the soul that hath had a saving sight of Jesus a true discovery of the evil of sin, in the glass both of 
gospel, can account no sin small. He knows the dem smallest sin is God's eternal wrath, and that not the least remitted without the shedding and application of the blood 
Heb. ix. 22. which blood is of infinite value and price.

To conclude, God's people know, that little as were sins, are dangerous, deadly, and destructive in their own little poison will destroy a man. Adrian was choked 
Caesar stabbed with bodkins. A man would think Adai been no great matter, yet what dreadful work did it make not as a single bullet to kill himself only; but as a chair cut off all his poor, miserable posterity. Indeed, no sin because its object against whom it is committed is so great receives a kind of infiniteness in itself; and because the Redeemer us from it is so invaluable.

REFLECTION.

And is the smallest sin not only damning in its own will certainly prove the ruin of that soul that hides and do then let my spirit accomplish a diligent search. Look soul! that no sin be indulged by thee; set these consid many flaming swords in the way of thy carnal delights and me never say of any sin as Lot did of Zoar, "It is a little "it." Shall I spare that which cost the blood of Jesus Christ Lord would not spare him, "When he made his soul an sin," Rom. viii. 32. Neither will he spare me, if I hide it, Deut. xxxix. 20. Ah! if my heart were right, converstion sound, that lust, whatever it be, is so to me, would especially be abhorred and hated, Isa. ii. 9. 22. Whatever my convictions and reformations have th there be but one sin retained and delighted in, this devil's interest in my soul. And though for a time he part, yet at last he will return with seven worse spirits the sin that will open the door to him, and deliver
lose all for want of one thing? Lord, let me shed the blood of my dearest lust for his sake that shed his dearest blood for me!

THE POEM.

There's many a soul's eternally undone
For sparing sin, because a little one.
But we are much deceiv'd; no sin is small,
That wounds so great a God, so dear a soul.
Yet say it were, the smallest pen-knife may
As well as sword or lance, dispatch and slay,
And shall so small a matter part and sever
Christ and thy soul? What! make you part for ever?
Or wilt thou stand on toys with him, when he
Deny'd himself in greatest things for thee?
Or will it be an ease in hell to think
How easily thy soul therein did sink?
Are Christ and hell for trifles sold and bought?
Strike souls with trembling, Lord, at such a thought!
By little sins belov'd, the soul is lost,
Unless such sins do great repentance cost.

CHAP. XXVII.

Ships make much way when they a trade-wind get:
With such a wind the saints have ever met.

OBSERVATION.

Though in most parts of the world the winds are variable,
sometimes blow from every part of the compass, by reason when
sailing is slow and dangerous; yet about the Equinoctial, sea
meet with a trade-wind blowing, for the most part one way;
there they sail jocund before it, and scarce need to lower a top
for some hundreds of leagues.

APPLICATION.

Although the people of God meet with many seeming rubs
set-backs in their way to heaven, which are like contrary wind
a ship; yet they are from the day of their conversion to the day
their complete salvation, never out of a trade-wind's way to heaven.
Rom. viii. 21. "We know that all things work together for good
to them that love God, to them that are called according to his
A NEW COMPASS FOR SEAMEN; OR,

vefation, God has told us so; and partly by our own experience, we find it so.

(That all things) Not only things that lie in a natural tendency to our good; as ordinances, promises, blessings, end; even such things as have no natural fitness and tendency to help onward. They

(Work together) Not all of them directly, and of their own nature and inclination; but by being over-ruled and detemiined by such an issue by the gracious hand of God: nor yet do all such goods to the saints singly and apart, but as adjoining or helps, standing under, and working in subordination of the prime and principal cause of their happiness.

Now, the most seeming opposite things, yea, sin in itself, is really opposite to their good, yet eventuates to it. Afflictions and desertions seem to work against the happiness of the saints; yet there are, as it were, secret connexions of providence betwixt them, to unite them in their Happiness.

There may be many instruments employed about one work, not communicating counsels, or holding intelligence with each other, nor aimed at one end, (much less the end that God about by them) one acts out of revenge, another for gain out of policy; yet all meet together at last, in that issue designed to bring about by them, even Joseph's advancement; so it is here, Christian, there are more instruments at work towards our eternal good than thou art aware of.

REFLECTION.

Cheer up then, O my soul, and lean upon this pillar of all distresses. Here is a promise for me, if I am a called like the philosopher's stone, turns all into gold it touches. That promise is my security; however things go in the world, "will do me no hurt," Jer. xxv. 6. Nay, he will do me good. "O that I had but an heart to make "work for his glory, that thus causeth every thing to work "good." My God, dost thou turn every thing to my O let me return all to thy praise; and if by every thing my eternal good, then let me in every thing give thanks.
are within the line of this promise? All things friendly and beneficial to them; friends helpful; enemies helpful; everything conspiring and conducing to their happiness. With others it is not so; everything works for their good; nay, every thing works against them: when evil befalls them, “it is an only evil,” Ezek. vii. 5. this is, not turned into good to them; and as their evils are not turned into good, so all their good is turned into evil. As this promise hath an influence into all that concerns the people of God, so the curse hath an influence into all the enjoyments of the wicked. O soul, bless the Lord, who hath cast thy lot into such a pleasant place, and given thee such a glorious heritage, as this promise is.

THE POEM.

WHEN once the dog-star rises, many say, Corn ripens then apace, both night and day. Souls once in Christ, that morning-star lets fall Such influences on them, that all God’s dispensations to them, sweet or sour, Ripen their souls for glory ev’ry hour. All their afflictions, rightly understood, Are blessings; ev’ry wind will blow some good. Sure at their troubles saints would never grudge, Were sense deposed, and faith made the judge. Falls make them warier, amend their pace; When gifts puff up their hearts, and weaken grace. Could Satan see the issue, and th’ event Of his temptations, he would scarcely tempt. Could saints but see what fruits their troubles bring, Amidst those troubles they would shout and sing. O sacred wisdom! who can but admire To see how thou dost save from fire, by fire! No doubt but saints in glory wond’ring stand At those strange methods few now understand.

CHAP. XXVIII.

Storms make discovery of the pilot’s skill: God’s wisdom in affliction triumphs still.
shews the utmost of his art and skill, and yet sometimes little. They are (as the scripture speaks) at their will, not what to do more; but are forced to commit all to their God and the seas.

**APPLICATION.**

In the storms and tempests of affliction and trouble, the most evident and full discoveries of the wisdom and power of our God: it is indeed continually active for his people in afflictions, Isa. xxvii. 3. “Lest any hurt it, I will keep it in my hand.” Psal. cxxi. 4. “He that keepeth Israel neither slumeth nor sleepeth.” His people’s dangers are without intermission, and his preservations are so too. But now, when they come into the strait of affliction and deadly dangers, which threatens him every side; now the wisdom of their God rides triumphantly visibly upon the waves of that stormy sea: and this infinitely is then especially discovered in these particulars.

1. In leaving them still somewhat in the lieu and room of the comforts that they are deprived of; so that they see God change their comforts, and that for the better; and they give them. So John xiv. 1, 2, 3. Christ’s bodily presence was no more; but the Spirit was sent in the room of it, which was better.

2. In doubling their strength, as he doubles their burden, observed that the saints have many times very strong and un-regular, a little before their greatest trials: and this is so common when they have had their extraordinary privileges from God, they have then looked for some eminent. Lord appeared to Abraham, and sealed the covenant then put him upon that great trial of his faith. So Luke xxiv. 49. it was commanded them that they should “Journey to Jerusalem till they were endowed with power from on high.” Lord knew what a hard providence they were like to have, and great oppositions and difficulties they must encounter in the everlasting gospel to the world; and therefore first Lord endows them with power from on high, viz. with eminent of the gifts and graces of the Spirit; as faith, patience, &c. So Paul had first his revelations, then his buffetings.

3. In coming in so opportunely in the time of their great distresses, with relief and comfort, 1 Pet. iv. 14. “Then the Spirit and of God resteth on them.” As that martyr cried, “friend Austin, at the very stake, He is come, he is come.”

4. In appointing and ordering the several kinds of af- flictions saints; and allotting to every one that very affliction which would be the greatest trial of faith and patience to them.
NAVIGATION SPIRITUALIZED.

was sanctified to his good in that particular. Hezekiah's sin of vain-glory, therefore spoilers are sent to take away his treasurers.

5. In the duration of their troubles, they shall not lie always upon them, Ps. cxxv. 3. Our God is a God of judgment, Is. xxx. 18. Know the due time of removing it, and is therein punctual to a day, Rev. 10.

REFLECTION.

If the wisdom of God do thus triumph, and glorify itself in the tresses of the saints, then why should I fear in the day of evil? Ps. clxix. 4. Why doth my heart faint at the foresight and apprehension of approaching trouble? Fear none of those things that thou shalt suffer, O my soul: if thy God will thus be with thee in fire and water, thou canst not perish. Though I walk through the valley of the shadow of death, yet let me fear no evil, whilst my God is thus with me. Creatures cannot do what they please, his wise limits and over-rules them all to gracious and sweet ends. If God cast me into the furnace to melt and try me, yet I shall not be consumed there; for he will sit by the furnace himself all the while I am in it, and curiously pry into it, observing when it hath done work, and then will presently withdraw the fire. O my soul, be bold and adore this God of wisdom! who himself will see the ordering of all thine afflictions, and not trust it in the hands of men or angels.

THE POEM.

THOUGH tossed in greatest storms, I'll never fear,
If Christ will sit at th' helm to guide and steer;
Storms are the triumph of his skill and art;
He cannot close his eyes, nor change his heart.
Wisdom and power ride upon the waves,
And in the greatest danger helps and saves.
From dangers it by dangers doth deliver,
And wounds the devil out of his own quiver;
It countermines his plots, and so doth spoil,
And makes his engines on himself recoil.
It blunts the politician's restless tool,
And makes Ahithophel the veriest fool;
It shews us how our reason us misled,
And if he had not we had perished.
Lord, to thy wisdom I will give the reins,
And not with cares perplex and vex my brains.

CHAP. XXIX.
irrecoverably lost, it is as good it were cast into the sea: there lies obscure from all eyes but the eyes of God.

APPLICATION.

Thus are the judgments of God and the ways of his providence profound and unsearchable, Psal. xxxvi. 6. “Thy righteous judgments are a great mountain, thy ways are as the sea, his righteousness stands up like mountains, visible and apparent to every eye. Though I cannot see the one, yet they can clearly discern the other. Jeremiah was at a stand; so was Job in the like case, Jer. was Asaph, Psal. lxxiii. and Habakkuk, chap. i. 8. The providence are dreadful for their height, Ezek. i. 18. The mysteries of providence, as well as of faith, may be hid under darkness and clouds are round about the throne of God; but he says what will be the particular issue and event of some dispensations. Luther seemed to hear God say to him, when he was fortunate to know his mind in some particular providences: I am a God not to be traced. Sometimes providences pose men of the greatest parts and graces. “His sea,” his paths in the great waters, and his footsteps are “The angels,” Ezek. i. “have their hands under their head. The hand is either, symbolum roboris, The symbol of instrumentum operationis, The instrument of action: hands are put forth, they work effectually, but very secret are hid under their wings. There be some of God’s works, such secrets, as that they may not be enquired into; they are believed and adored, but not prised into, Rom. xi. 33. may be enquired after, but yet are so profound, that few stand them, Psal. xci. 2. “The works of the Lord are great; “out of all those that have pleasure therein.” Where heaven, then all those mysteries, as well in the works as of God, will lie open to our view.

REFLECTION.

O then, why is my heart disquieted, because it cannot discern the way of the Lord, and see the connection and of his providential dispensations? Why art thou so perturbed soul, at the confusions and disorders that are in the works of God, and at the doubts arising from your own thoughts, and the motions of your natural reason?
to call the God of heaven to account? Must he render a reason of his ways, and give an account of his matters to such a worm as I am? Be silent (O my soul) before the Lord, subscribe to his wisdom, and submit to his will whatsoever he doth. However it be, yet God is good to Israel; the event will manifest it to be all over a design of love. I know not how to reconcile them to each other, or many of them to the promise; yet are they all harmonious betwixt themselves and the certain means of accomplishing the promises. O what a favour is this, that in the midst of the greatest confusions in the world God hath given such abundant security to his people, that it shall be well with them; Amos ix. 8. Eccles. viii. 12.

**THE POEM.**

LORD! how stupendous, deep, and wonderful
Are all thy draughts of providence! So full
Of puzzling intricacies, that they lie
Beyond the ken of any mortal eye.
A wheel within a wheel's the scripture notion,
And all those wheels transverse, and cross in motion,
All creatures serve it in their place; yet so,
As thousands of them know not what they do.
At this or that their aim they do direct;
But neither this nor that is the effect:
But something else they do not understand,
Which sets all politicians at a stand.
Deep counsels at the birth this hand doth break,
And deeper things performeth by the weak.
Men are, like horses, set at ev'ry stage,
For providence to ride from age to age;
Which, like a post, spurs on, and makes them run
From stage to stage, until their journey's done;
Then take a fresh; but they they the business know
No more than horses the post-letters do.
Yet tho' its works be not conceal'd from sight,
'Twill be a glorious piece when brought to light.

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**CHAP. XXX.**

Millions of men are sunk into the main;
But it shall not those dead always retain.
But though the sea has received so many thousand bodies into its devouring throat, yet it is not the absolute lord of them, but rather a steward intrusted with them, till it require an account of them; and then it must deliver up received, even to a person. Rev. xx. 11, 12. “And I saw small and great, stand before God: And the books were opened, and another book was opened, which is the book of dead were judged out of those things which were written in book according to their works. And the sea gave up which were in it.”

The doctrine of the resurrection of the body is a delightful singular consolations to believers, 1 Cor. xv. and most clearly in scripture, Acts xxvi. 8. Job ix. 25. 1 Cor. xv. &c. well for us this point is so plainly revealed; because a comfortable truth to the people of God, so there is scarcely any that lies under more prejudice, as to sense or reason, and difficult to receive than this is. The Epicures and Stoics had to scorn when he preached it to them, Acts xvii. 32. The and Quakers at this day reject it as a fable. The Society same body shall not rise, but an aerial body. And, in set up reason as the only judge of supernatural things, it to think, that a body should be restored that hath been by and those ashes scattered in the wind; as history tell us frequently done by the bodies of the saints in Dioclesian’s when drowned in the sea, and there devoured by several others. But yet this is not to be understood as the almighty power of God, that gave them their first being and impossibilities are for men, but not for him. “Why “thought a thing incredible with you that God should “dead?” Acts xxvi. 8.

REFLECTION.

And must I rise again where-ever my body falls at the Lord, how am I concerned to get union with Christ where By virtue thereof only my resurrection can be made complete blessed to me. Ah! let my body lie where it will, in the grave, let my bones be scattered, and flesh devoured by worms, know thou canst, and wilt re-unite my scattered parts. body I must stand before thine awful tribunal, to receive what I have done therein. 2 Cor. v. 10. Thou that com.
trumpet, shall awaken me; and thy mighty power, to which all things are possible, shall bring me before thy bar.

O Lord, I know that I shall stand in that great assembly at the last day, when multitudes, multitudes, even all the sons and daughters of Adam, shall appear together. O if I die christless, it were good that there were no resurrection; for then those eyes that have been windows of lust, must behold Christ the Judge, not as a Redeemer, but as a Revenger. That tongue that hath vented so much of the filthiness of my heart, will then be struck speechless before him; and this flesh which I so pampered and provided for, condemned to everlasting flames. O my God let me make sure work for such a day! if I now get real union with thy Son, I shall awake with singing out of the dust; and then, as thou saidst to Jacob, so to me, when I go down into the sea, or grave, Gen. xlvi. 3, 4. “Fear not to go down into the deep; for I will surely bring thee up again.”

THE POEM.

It should not seem incredible to thee,
That God should raise the dead in seas that be:
We see in winter, swallows, worms, and flies
Depriv’d of life, yet in the spring they rise.
What tho’ your bodies sev’ral fish devour,
Object not that to the Almighty pow’r.
Some chymists in their art are so exact,
That from one herb they usually extract
Four diff’rent elements; what think ye then
Can pose that God who gave this skill to men?
The gard’ner can distinguish thirty kinds
Of seeds from one another, tho’ he finds
Them mix’d together in the self-same dish;
Much more can God distinguish flesh from fish.
They seem as lost, but they again must live;
The sea’s a steward, and stewards account must give.
Look what you are, when in the ocean drown’d,
The very same at judgment you’ll be found.
I would not care where my vile body lies,
Were I assur’d it should with comfort rise.

CHAP. XXXI.
dangerous: the sight of the shore is to them (as Sol of the morning in another case) like the shadow of death to weather it. For one ship swallowed up in the ocean, upon the coast.

**APPLICATION.**

The greatest straits and difficulties that many saints, all their lives, is when they come nearest to heaven, and finished their course. Heaven indeed is a glorious pleasant and royal mansion of the Great King; but *difficultia* it hath a strait and narrow entrance, Luke xiii. 24. Of arriving there! how many hard tugs in duty, what attention and striving even to an agony! as that word in xiii. 24. Multitudes put forth, and by profession are be

*fair haven*: but of the multitudes that put out, how are there? A man may set out by a glorious profession with solution, and continue long therein; he may offer very and not be far from the kingdom of God, and yet not enter at the last, Matth. vii. 22.

Yea, and many of those who are sincere in their profession do arrive at last, yet come to heaven (as I may say) by hell; and put in, as a poor weather-beaten vessel comes to harbour, more like a wreck than a ship, neither mast nor The righteous themselves are scarcely saved, i.e. they with very much difficulty. They have not all an *abundant* as the apostle speaks, 2 Pet. i. 11.

*Some persons (as *one well notes) are afar off, Epiph. as semi-converts. See Matth. xii. 34. Others enter, by difficulty, they are saved as by fire, 1 Cor. iii. 13. More shift. But then there are some that go in with full wind, and have an abundant entrance; they go triumphal the world." Ah! when we come into the narrow collections, every point of entrance into life, the soul is then in the frame: all things look with a new face; conscience sensibility most critically; then, also, Satan falls upon us, sorest assaults and batteries. It is the last encounter; him now, they are gone out of his reach for ever: and hinder their salvation, yet if he can but cloud their make them go groaning and howling out of the world another end by it, even to confirm and prejudice the weaken the hands of others that are looking towards m
an ungodly creature as I appear? O Lord! if they that have made religion their business, and have been many years pursuing a work of mortification, have gone mourning after the Lord Jesus, and walked humbly with God; yet if some of these have such an hard tug at last, then what will become of such a vain, sensual, careless flesh-pleasing wretch as I have been?

Again, Do saints find it so strait an entrance? Then, though they have well grounded hopes of safe arrival at last; yet let me look at it, that I do not increase the difficulty. Ah! they are the things that are now done, or omitted, that put conscience into such an agony then; for then it comes to review the life with the most serious eye. O let me not stick my death-bed full of thorns, against it come to lie down upon it. 0 that I may turn to the wall in the hour, as Hezekiah did, 2 Kings xx. 2, 3. and say, "Remember now, O Lord, how I have walked before thee in truth, and with a perfect heart," &c.

THE POEM.

AFTER a tedious passage, saints descry
The glorious shore, salvation being nigh:
Death's long-boat's launch'd, ready to set ashore
Their panting souls. O how they tug at oar,
Longing to be at rest! but then they find
The hardest tug of all is yet behind.
Just at the harbour's mouth they see the wreck
Of souls there cast away, and driven back.
A world of dang'rous rocks before it lie;
The harbour's barr'd, and now the winds blow high;
Thoughts now arise, fears multiply apace;
All things above them have another face.
Life blazes, just like an expiring light,
The soul's upon the lip prepar'd for flight.
Death, till the resurrection, tears and rends,
Out of each other's arms two parting friends,
The soul and body. Ah! but more than so,
The devil falls upon them ere they go,
With new temptations, back'd with all his pow'r,
And scruples kept on purpose for that hour.
This is the last encounter, now, or never;
If he succeedeth now, they're gone for ever.
Thus in they put, with hardship at the last,
As ships out of a storm, nor sail, nor mast;
A NEW COMPASS FOR SEAMEN; OR,

CHAP. XXXIII.

HOW GLAD ARE SEAMEN WHEN THEY MAKE THE SHORE?

AND SAINTS, NO LESS, WHEN ALL THEIR DANGER’S O’ER

OBSERVATION.

WHAT joy is there among seamen, when at last, serious and dangerous voyage, they descry land, and see haven before them? Then they turn out of their low and come upon open deck with much joy. Psal. cvii. 26, “they are glad, because they be quiet: So he bringeth their many desired haven.” Now they can reflect with on the many dangers they have past, Olim hæc meminiisse is sweet to recount them.

APPLICATION.

But O what a transcendent joy, yea, ravishing, will hearts of saints, when, after so many conflicts, temptations, they arrive in glory, and are harboured in heaven shall rest for ever! 2 Thess. i. 7. The scripture saith, “sing the song of Moses, and of the Lamb,” Rev. xv. 8. Of Moses was a triumphant song composed for the celebration of glorious deliverance at the red sea. The saints are now upon a troublesome and tempestuous sea; their hearts are ready to sink, and die within them, at the apprehension of great dangers and difficulties. Many a hard stroke out, and many straits and troubles they here encounter; till they arrive at their desired and long-expected haven; heaven rings and resounds with their joyful acclamation, can it be otherwise, when as soon as ever they set foot glorious shore, Christ himself meets and receives them with “ye blessed of my Father,” Matth. xxv. 34. O joy, much desired word! saith Pæanus, what tribulation man undergo for this word’s sake!

Besides, then they are perfectly freed from all evil sin or suffering, and perfectly filled with all desired good, shall join with that great assembly, in the high praise of what a day will this be! If (said a * worthy divine) he away with an excess of joy, whilst he embraced his three were crowned as victors in the Olympic games in one day old Simeon, when he saw Christ but in a body subject mities of our nature, cried out, “Now let thy servant
navigation saith, make a choir, as it were, about that star that appeared at Christ's incarnation, and there is such joy in heaven at the conversion of a sinner; no wonder then, the morning stars sing together and the sons of God shout for joy, when the general assembly meet in heaven. O how will the arches of heaven ring and echo, when the high praises of God shall be in the mouth of such a congregation! then shall the saints be joyful in glory, and sing aloud upon their beds of everlasting rest.

Reflection.

And is there such a day approaching for the sons of God, indeed and have I [authority] to call myself one of the number! John i. 34. O then let me not droop at present difficulties, nor hang down my hands when I meet with hardships in the way. O my soul, when a joyful day will this be! for at present we are tossed upon an ocean of troubles, fears, and temptations; but these will make heaven sweeter.

Cheer up, then, O my soul, thy salvation is now nearer than when thou first believedst, Rom. xiii. 11. and it will not now be long I receive the end of my faith, 1 Pet. i. 9. and then it will be sweet to reflect even upon these hardships in the way. Yet a few days more, and then comes that blessed day thou hast so long waited for and panted for. Oppose the glory of that day, O my soul, to the present abasements and sufferings, as blessed Paul did, Rom. i. 17. and thou shalt see how it will shrink them all up to nothing; oppose the inheritance thou shalt receive in that day, to thy losses in Christ now; and see how joyfully it will make thee bear them. Heb. x. 34. oppose the honour that will be put upon thee in that day, to thy present reproaches, and see how easy it will make thee. 1 Cor. iv. 5. What condition can I be in, wherein the believing thoughts of this blessed day cannot relieve me?

Am I poor, here is that which answers poverty: James iii. 17. "Hearken, my beloved brethren, hath not God chosen the poor this world, rich in faith, and heirs of the kingdom?"

Am I tempted? here is relief against that: Rev. xii. 16. "Nothing is come salvation and strength; for the accuser of our brethren "cast down," &c.

Am I deserted? here is a remedy for that too, Rev. xxii. 5. "And "there shall be no night there," &c. Come, then, my soul, let enter upon our inheritance by degrees, and begin the life of heaven upon earth.

The Poem.
How will the ravish’d souls transported be
At the first glimpse of Christ! whom they shall
In all his glory; and shall live and move,
Like salamanders, in the fire of love.
A flood of tears convey’d them to the gate
Where endless joys receiv’d them. Now the day
Of all their sorrow’s out; henceforth they walk
In robes of glory. Now there’s no more talk
Of fears, temptations, of that snare or this:
No serpent in that paradise doth hiss.
No more desertions, troubled thoughts, or tears
Christ’s full enjoyment supersedes those fears.
Delights of princes courts are all but toys
To these delights, these are transcendent joys,
The joys of Christ himself; of what they are,
An angel’s tongue would stammer to declare.
Were our conceptions clear, did their tongues go
Unto their Ela, yet the note’s too low.
What! paint the sun too bright! it cannot be;
Sure heaven suffers no hyperbole.
My thoughts are swallow’d up, my muse doth t:
And hang her wings, conception soars no higher.
Give me a place among thy children there,
Altho’ I lie with them in dungeon here.

A concluding Speech.

I HAVE now done, and am looking to heaven for all
these weak labours; what use you will make of them,
but this I know, that the day is coming, when God
will be with you for this, and all other helps and means affi.
and if it be not improved by you, be sure it will be
witness against you. Sirs, I beg you, in the name of
whom both you and I must shortly appear, that you
these things in vain. Did I know what other lawful
that might reach your hearts, they should not be in;
but I cannot do God’s part of the work, nor yours:
you all, both masters, common men, and all others int
this shall come, that you will lay to heart what you re
him that hath the key of the house of David, that o
man shutteth, to open your hearts to give entertain
truths. Alas! if you apply it not to yourselves, I ha
you all, both masters, common men, and all others in
this shall come, that you will lay to heart what you re
him that hath the key of the house of David, that o
man shutteth, to open your hearts to give entertain
truths. Alas! if you apply it not to yourselves, I ha
and have not obeyed the voice of my teacher, nor inclined my ears to them that instructed me? And O what a dreadful shriek will such souls give, when the Lord opens their eyes to see that misfortune that they are here warned of! But if the Lord shall bless these things to your conversion, then we may say to you, as Moses did to Zebulun, the mariners tribe, Deut. xxxiii. 12. "Rejoice Zebulun in the "going out." The Lord will be with you, which way soever you turn yourselves; and being in the bosom of the covenant, you are safe in the midst of all dangers. O thou, that art the Father of spirits, that formedst and canst easily reform the heart, open thou the blind eye, unstop the deaf ear, let the world take hold upon the heart; If thou wilt but say the word, these weak labours shall prosper, and bring home many lost souls unto thee. Amen.

A PATHETICAL AND SERIOUS

DISSUASIVE

FROM THE

Horrid and detestable SINS of Drunkenness, Swearing, Uncleanness, Forgetfulness of Mercies, Violation of Promises, and atheistical Contempt of Death.

Applied by way of Caution to Seamen, and now added as an Appendix to their New Compass.

Being an Essay toward their much-desired Reformation, fit to be seriously recommended to their profane Relations, whether Seamen or others, by all such as feignedly desire their eternal Welfare.

To the right worshipful Sir JOHN FREDERICK, Kt. one of the worshipful Aldermen of the City of London, and their honourable Burgess in the present Parliament; and to the true religious and ever honoured Mr. JOHN LOVERING, of the City of London, Merchant.

Much honoured and esteemed.

ALTHOUGH dedications are too often abused to a vain flattery yet there is an excellent use and advantage to be made of the
Upon the first account, a dedication would be needful: for I am persuaded, you do not only in your judgment, but in your design I here manage, viz. The reformation of the loose sort of our seamen; but are also heartily willing to look upon you as persons acted by that low and crazy design the most of your profession are acted by, who little regard to be good servants to them, whether God have any regard or not; and if they pay them the wages due for their work, think of the wages they are to receive for their sin. You are to be persons of another spirit, who do not only mind Christ’s interest above your own, and negotiate for his sake, as for your own gain: and yet herein you consult your interest as well as God’s: *Subordina ti non pugnant.* Your interest is more prosperously managed, or abundantly secured, if they be carried on in a due subordination to God’s. Their reasons apparently tend to your advantage. Those sins of which I have here engaged, are the Jonahs in your souls, that sinks them, and drives them against the rocks. *“destroyeth much good,”* Eccl. viii. 11. How much of your crew of them conspiring to provoke God! the death of God is the more probable means to give life to your trials: these counsels prosper in their hearts, so will your business prosper in your hands. Piety and prosperity are married together, Psal. i. 3. Onesimus was never so profitable a servant, as when he became his brother in a spiritual, or servant in a civil capacity, Phil. ver. 11. and 16. compare. If your interest were forced to step back, to give way to your hope you would (notwithstanding) rejoice therein. Sent business is, not so much to persuade you, whose God hath already persuaded to so good a work; as to work upon your fame and respects, which are great among them, and to tempt them to their duty. And if either your name may be useful to such an end, I presume I may use the welcome; for, sure I am, they can never be put to a worse service. Well then, I will make bold to send this small advertisement; and if the return of it be but the conversion of God, I shall reckon that I have made a better voyage than your returns be never so rich.

How these things will affect them I know not. I will produce different effects upon them, according to the temper of their spirits, and according as God shall conduct it.
guilty can be supposed to be angry at them, they will thereby reproach themselves a great deal more than ever I intended to do.

I confess it is a bitter pill and compounded of many operative strong ingredients, which do acute it; but not a jot more than is necessary. I shall beg the assistance of your prayers to God for the” and of your grave admonitions and exhortations to them for God, which will much help its operation, and facilitate my design, to their souls a piece of everlasting service; with which design I truly say, I even travail in pain for them. Your assistance therein in this good work, will put the highest obligation upon

Your most affectionate

Friend and Servant,

to be commanded,

JOHN FLAVEL

A

SOBER CONSIDERATION

OF THE SIN OF

DRUNKENNESS.

In the former treatise I have endeavoured to spiritualize earthy objects, and elevate your thoughts to more sublime and exalted contemplations; that earthly things may rather be a step, than a stair, to heavenly. You have therein my best advice to guide you in your course to that port of your eternal rest and happiness.

In this I have given warning of some dangerous rocks and quick sands that lie upon your left hand; upon which millions of souls have perished, and others are wilfully running to their own perdition. Such are the horrid sins of drunkenness, uncleanness, profane swearings, violation of promises, engagements made to God, and atheist slighting and contempt of death and eternity. All which I have before given warning of, and held forth a light to discover where your danger is. If after this you obstinately prosecute your lusts, and will not be reclaimed; you perish without apology, I have freed mine own soul.

Let none interpret this necessary plainness as a reproach to seem as if I represented them to the world worse than they are. If, upon that account, any of them be offended, methinks these three or four lines would answer the justice of the subject. I have not been so strenuous in my remonstrances as was my design.
upon one side, if we do not speak plain and home, as of the case requires; and man's wrath if we do: what this strait? Either God or you, it seems, must be offer cannot be avoided, I shall rather hazard your anger than think it far more tolerable.

Secondly, If you did but see the necessity and end of dealing with your souls, you would not be offended. In a more sensible case, and you will see and acknowledge, If I should see an high-built wall giving way, and reach you, would you be angry with me, if by plucking you danger, I should pluck your arm out of joint; certain not. Why, this is the case here: See Isa. xxx. 13. "iniquity shall be to you as a breach ready to fall, sw "high wall, whose breaking cometh suddenly, at an

Thirdly, What a madness is it to abide in a condition all woes and curses hang, and yet not be able to endure. Why, what will it profit you to have your misery hid from and kept from your ears a little while? You must see that hear louder volleys of woes from your own consciences, in this condition. You cannot bear that from us, while science will one of these days preach themselves to you a more dreadful dialect than I have used here.

Fourthly, I do not charge these sins indifferently men. No, I know there are some choice and good men, that fear an oath, and hate even the garments spashed flesh, who are (I question not) the credit and glory of opinion, in the eyes of strangers that converse with them. think that all that are wicked amongst them are equal just these evils; for though all that are graceless be equal dominion of original corruption, yet it follows not from there is difference, even among ungodly men themselves in this respect, difference ariseth from their various customs, constitutions, educations, and the different administrations of the Spir ening, convincing, and putting checks upon conscience God be not the author, yet he is the orderer of sin. A great disparity, even among wicked men themselves.

sons of good morals, though not gracious principles, we a civil and sober, though not a holy and religious life, though they live in some one of these lusts, yet are not others of them. For it is with original corruption, just as one of them, the which thou art left beha...
OF THE SIN OF DRUNKENNESS.

To some sinful object; and therefore look as it is with the appetite with respect to food, so it is with the vitiated appetites of souls. Sin. One man loves this food best, and another that; there is endless variety in that, and so in this.

Having spoken thus much to remove offence, I shall now beg to peruse the following discourse. Consider what evidence these things carry with them. Search the alleged scriptures, see if they be truly recited and applied to the case in hand: And if so, tremble at the truth you read! bring forth your lusts, that they may die the death. Will you not part with these abominable practices till death and hell make the separation? Ah! how much better it for you that grace should do it? And because many of you do not the danger, and therefore prize not the remedy, I do here request all those that have the bowels of pity in them, for their peril relations, who are sinking, drowning, perishing, to spread these following cautions before the Lord for a blessing, and then put them into their hands. And O that all pious masters would persuade those that are under their charge to buy this ensuing treatise, and diligently peruse it. And the first caution I shall give them is this.

CAUTION I.

Take heed, and beware of the detestable sin of drunkenness, which is a beastly sin, a voluntary madness, a sin that unmans the head, a subversion of the senses, a tempest in the tongue, a storm of the body, the shipwreck of virtue, the loss of time, a wild madness, a pleasant devil, a sugared poison, a sweet sin, which has, has not himself, and he that commits it, doth not own 'commit sin, but he himself is altogether sin.' It is a sin at which the most sober heathens blushed. The Spartans brought their children to loathe it, by shewing it a drunkard, whom they gazed at as a monster: Even Epicurus himself, who esteemed happiness to consist in pleasure, yet was temperate, as Cicero observes. Among the heathens he was accounted the best man, that spent more oil in the lamp, than wine in the bottle. Christianity could once glory in its professors: Tertullian saith of the primitive Christians, they sat down before they prayed; they eat no more than might suffice hunger; they drank no more than was sufficient for temperate men; they did so eat and drink, as those that remembered they must pray afterward. But now we may blush to behold such beastly sensualists adorning themselves with its name, and sheltering themselves under its wings.
And amongst those that profess Christianity, how ordi-
narily do they sin committed by seamen? This insatiable dropsy is al-
ways the fashion, especially among the inferior and ruder sort of the-
men; and the voyage in sin. O what a preparation is this! They know
never they shall see the land of their nativity any more: the
drink may send them into eternity: Yet this is the farewell they
have beheld with their eyes, and their marvellous movements;
in so great and terrible extremities; yet thus do they requite
as soon as their dangers are over, as if they had been
commit all these abominations. But a few hours or days
were reeling to and fro upon a stormy ocean, and standing
drunken men, as it is said, Psal. cvii. 27. and now you are
reeling and staggering in the streets, drowning the senses
precious mercies and deliverances in their drunken cup.

Reader, if thou be one that is guilty of this sin, for
sake bethink thyself speedily, and weigh, with the reason
what I shall now say, in order to thy conviction, hum-
ble reformation. I need not spend many words, to open
this sin to you; we all grant, that there is a lawful use
strong drink to support nature, not to clog it; to cure
not to cause them. "Drink no longer water, but use
"for thy stomach's sake, and thine often infirmity,"
Timothy, 1 Tim. v. 23. Mark, drink not water, but
modice, (i. e.) medice: pro remedio, non pro deliciis, saith
that is, use it modestly, viz. medicinally, not for plea
remedy. Yea, God allows it, not only for bare necessity
of cheerfulness and alacrity, that the body may be more
expedite for duty, Prov. xxxi. 7. but further no man pre-
venteth the violation of sobriety. When men sit till wine
is taken, and reason be disturbed, (for drunkenness is the
reason, caused by immoderate drinking,) then do they
behold the guilt of this horrid and abominable sin. To the same
refreshment of nature, you may drink; for it is a part of
life to drink, and not be satisfied; but take heed and go no fur-
"wine is a [mocker,] strong drink is raging, and what
"is deceived thereby, is not wise," Prov. xx. 1. The thorough
place; how easily may a sin slip through it into the
sensual pleasures have a kind of enchanting power, and by system, gain upon it, till they have enslaved it.
OF THE SIN OF DRUNKENNESS.

word. Eph. v. 18. “Be not drunken with wine, wherein is excess.

Rom. xiii. 13. “Not in rioting and drunkenness, not in chamber-

and wantonness,” Isa. v. 11. “Woe to them that rise up early

the morning, that they may follow strong drink, that continu-

until night, till wine inflame them.” with many other of dread

importance. Now, to startle thee for ever from this abominable and

filthy lust, I shall here propound to thy consideration these ten

suing arguments; and oh that they might stand in the way, as

angels did in Balaam’s, when thou art in the prosecution of thy sat-

ual pleasures! And the first is this:

Argument 1. It should exceedingly dissuade from this sin, to con-
sider that it is an high abuse of the bounty and goodness of God,

affording us those sweet refreshments, to make our lives comfort-

able to us upon earth. In Adam we forfeit all right to all earth

as well as heavenly mercies: God might have taken thee from

womb, when thou wast a sinner but of a span long, and immediately

have sent thee to thine own place; thou hadst no right to a drop

water more than what the bounty of God gave thee: And when

he might have thrust thee out of the world as soon as thou camest

into it, and so all those days of mercy thou hast had on earth may

have been spent in howling and unspeakable misery in hell: Behold

the bounty and goodness of God to thee; I say, behold it, and con-
der: He hath suffered thee for so many years to live upon the earth

which he hath prepared and furnished with all things fit for thy

cessity and delight: Out of the earth, on which thou treadest, He

“bringeth forth thy food, and [wine] to make glad thy heart,” I

civ. 14, 15. And dost thou thus requite the Lord? Hath man

armed an enemy to fight against it with its own weapons? And

that ever the riches of his goodness, bounty, and long-suffering

which are arguments to lead thee to repentance, should be so

abused! If God had not been so bountiful, thou couldst not have

been so sinful.

Arg. 2. It degrades a man from the honour of his creation,

equalizeth him to the beast that perisheth: Wine is said to

away the heart, Hos. iv. 11. i.e. the wisdom and ingenuity of

man, and so brutifies him, as Nebuchadnezzar, who lost the

heart of a man, and had the heart of a beast given him, Dan. iv. 32.

heart of a man hath its generosity and sprightliness, brave, vigor

spirits in it, capable of, and fitted for noble and worthy actions

employsments; but his lust effeminates, quenches, and drowns

t masculine vigour in the puddle of excess and sensuality: For

there is more reason and design in God’s giving us the good

s


beast is only fitted for such low, sensitive, and dreg.
Thou hast something of the angel, and something of thee; thy soul partakes of the nature of angels, thy nature of beasts. Oh! how many pamper the beast, starve the angel? God, in the first chapter, put all the subjection to thee; by this lust thou puttest thyself in the creature, and art brought under its power, 1 Cor. God had given thee the head or feet of a beast, oh! wouldst thou have esteemed it? and is it nothing to have of a beast? Oh! consider it sadly.

Arg. 3. It is a sin by which thou greatly wrongest and own body. The body is the soul's instrument; it is as to a skilful artificer; this lust both dulls and spoils it, utterly unfit for any service of him that made it. Thy bony piece, not made by a word of command, as other en by a word of counsel; “I am fearfully and wonderfully "curiously wrought,” saith the Psalmist, Psal. cxxxix.
vulgar, Acupictus sum, Painted as with needle-work of like a garment richly embroidered. Look how many many wonders! There are miracles enough, saith one, foot to fill a volume. There is, saith another, such comp. in the eye, that upon the first sight of it, some and been forced to acknowledge a God; especially that fifth eye is wonderful, whereby, (as a learned * author obser a different from all other creatures, who have but four; one eye downward, a second to hold it forward, a third to m right-hand, a fourth to the left; but none to turn it upw hath. Now, judge in thyself; Did God frame such a c and enliven it with a soul, which is a spark, a ray of h whose motions are so quick, various, and indefatigable, of reason are so transcendent; did God, thinkest thou, s curious peace, the top and glory of the creation, the index of the whole world, Eccl. xii. 2. did God, I say, sen picture of his own perfection, to be but as a strainer for drinks, a spunge to suck in wine and beer? Or canst thou the abuse and destruction of it? By this excess thou fille numerable diseases, under which it languisheth; and at like a lamp, is extinguished, being drowned with too much finite diseases are begotten by it, (saith Zanchius); hence plexies, gouts, palsies, sudden death, trembling of the legs; herein they bring Cain's curse upon themselves. Dey languish more than a sword. Oh!
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and aches are the fruits of thy intemperance and excess! "Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to mixed wine," Prov. xxiii. 29, 30. By this enumeration and manner of interrogation, he seems to make it a difficult thing to recount the miseries that drunkenness loads the outward man with; for look where vermin abound where there is store of corn, so do diseases in the diseases of drunkards, where crudities do so abound. Now, methinks if thou hast no regard to thy poor soul, or the glory of God, yet is a sensible argument as this, from thy body, should move thee.

Arg. 4. Drunkenness wastes and scatters thine estate, poverty tends excess; the drunkard shall be clothed with rags, and brought to a morsel of bread. Solomon hath read thy fortune, Prov. 17. "He that loveth wine and oil shall not be rich;" luxury and beggary are seldom far asunder. When Diogenes heard a drunkard's house cried to be sold; 'I thought (quoth he) it would not be long e'er he vomited up his house also.' The Hebrew word סְיֶל the Greek word αξιεια, which signifies luxury; the former is compounded of two words, which signify, Thou shalt be poor; and the latter signifies the losing of the possession of that good which is in our hand. "The drunkard and the glutton shall surely come into "poverty," Prov. xxiii. 21. In the Hebrew it is, he shall be dispossessed or dispossessed. It doth not only dispossess a man of his son, which is a rich and fair inheritance given to him by God, it also dispossesses him of his estate: It wastes all that either provident care of thy progenitors, or the blessing of God upon their own industry, hath obtained for thee. And how will this sting thee, an adder, when thou shalt consider it? Apicus the Roman, heard that there were seven hundred crowns only remaining of a fair estate that his father had left him, fell into a deep melancholy, and feared he would hang himself, saith Seneca. And not to mention the miseries and sorrows they bring hereby upon their families, drinking their tears, yea, the blood of their wives and children: Oh! what account will they give to God, when the reckoning day comes! I believe it, sirs, there is not a shilling of your estates, but God will reckon with you for the expence thereof. If you have spent it upon your lusts, whilst the necessity of your families, or the poor, call upon you for it; I should be loth to have your account to make for a thousand times more than ever you possessed. O woful pence, that is followed with such dreadful reckonings!

Arg. 5. Consider, detail, and in particular the first;
or women. So Psal. lxix. 12. "They that sit in the "against me, and I am the song of drunkards," i.e. and vilest of men, as the opposition plainly shews; opposed to them that sit in the gate, that is honour. The Lord would have his people shun the society of so not to eat with them, 1 Cor. v. 11. Yea, the scripture with atheism; they are such as have lost the sense and of the day of judgment; mind not another world, nor for the coming of the Lord, Mat. xxiv. 27, 28. He so delayeth his coming, and then falls a drinking with the. The thoughts of that day will make them leave their cups will drown the thoughts of such a day. And will contempt, shame and infamy which the Spirit of God on the head of this sin cause thee to abhor it? Do yea, moral persons, abhor the drunkard? Oh! methin that attends it, should be as a fence to keep thee from.

Arg. 6. Sadly consider, there can be nothing of the Spirit in a soul that is under the dominion of this lust. the first discovery of the grace of God, the soul renoun of sensuality: "The grace of God that bringeth "teacheth men to live soberly," Tit. ii. 11, 12. The first effects. Drunkenness indeed may be found among that are lost in the darkness of ignorance; but it main named among the children of the day. "They that "are drunken in the night; but let us that are of the day, 1 Thess. v. 7, 8. And the apostles often oppose wine spirit as things incompatible, Eph. v. 18. "Be not drunk "wherein is excess; but be filled with the Spirit." "Sensual, not having the Spirit." Now what a dreadful position is this? "If any man have not the Spirit of Chr of his," Rom. viii. 9. Sensual persons have not Christ, and so can be none of his. It is true, Noah, once fell into this sin; but, as Theodoret saith, and proceeded ab inexperientia, non ab intemperantia, from experience of the force and power of the grape, not frinace; and, besides, we find not that ever he was ag with that sin; but thou knowest it, and yet persistest creature! the Spirit of Christ cannot dwell in thee. The thee to lay it to heart sadly!

Arg. 7. It is a sin over which many direful woes and in the word, like so many lowring clouds, ready to po men, that bed of a soft, but heavy, sleep. In this
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too long to be enumerated here. Now, consider what a fearful thing it is to be under these woes of God! Sinner, I beseech thee, do not make light of them, for they will fall heavy; assure thyself not of them shall fall to the ground; they will all take place upon thee except thou repent.

There are woes of men, and woes of God: God's woes are the woes, and make their condition woful, to purpose, on whom they fall. Other woes, as one saith, do but touch the skin, but these strike the soul; other woes are but temporal, these are eternal. Others do only part betwixt us and our outward comforts, these twixt God and us for ever.

Arg. 8. Drunkenness is a leading sin, which has a great retirement and attendance of other sins waiting on it; it is like a sudden leviathan flood, which brings a great deal of dirt with it. So that looks as faith excels among the graces, because it enlivens, actuates, and gives strength to them, so is this amongst sins. It is not so much a speaking sin against a single precept of God, as a general violation of the whole law, saith accurate Amesius. It doth not only call off the guard, and warms and quickens all other lusts, and so exposes the soul to be constituted by them. (1.) It gives occasion, yea, is the real cause of many contentions, and fatal quarrels, Prov. xxiii. 29. "Who hath a "woe? Who hath sorrow? Who hath [contentions,] babbles "wounds without cause? They that tarry long at the wine," Contentions and wounds are the ordinary effects of drunken meetings. When reason is deposed, and lust heated, what will not men tempt? (2.) Scoffs and reproaches of the ways and people of God, Psal. lxix. 12. "David was the song of the drunkards." (3.) In the great incendiary of lust: You shall find rioting and drunken joined with chambering and wantonness, Rom. xiii. 13. Nunc ego ebrum castum putabo, saith Hierom; I will never think drunkard to be chaste. Solomon plainly tells us what the issue be, Prov. xxiii. 33. "Thine eyes shall behold a strange woman, "thy heart shall utter perverse things," speaking of the drunkard. It may be called Gad, for a troop followeth it. Hence one aptly calls it, The devil's bridle, by which he turneth the sinner which was pleasures; he that is overcome by it, can overcome no other sin.

Arg. 9. But if none of the former considerations can prevail, hope these two last may, unless all sense and tenderness be lost. Consider, therefore, in the 9th place, that drunkards are in scripture marked out for hell; the characters of death are upon them. they shall find them pinioned with other sons of death, 1 Cor. vi. 9. "Know ye not that the unrighteous shall not inherit the kingdom..."
Lord, how are guilty sinners able to face such a text and a soul! darest thou for a superfluous cup, adventure to draw pure unmixed wrath? O think when the wine sparkles and gives its colour, think, I say, what a cup of trembling hand of the Lord for thee. Thou wilt not now believe, but the day is coming, when thou shalt know the price of brutish pleasures. Oh! it will then sting like an adder. Short-lived beastly pleasure is the price for which thou seizest and rivers of pleasure that are at God’s right hand.

Obj. But I hope I shall repent, and then this text can be to my salvation.

Sol. True; if God shall give thee repentance, it could in the last place, to awaken thee thoroughly, and start conscience, which sensuality hath brawned and caute.

tell thee,

Arg. 10. That it is a sin out of whose power few, or never rescued and reclaimed. On this account it was that St. Augustin saith the pit of hell. He that is addicted to this sin become a * reverend divine; for seldom or never have I known it reclaimed. And its power to hold the soul in subdues lies in two things especially: (1.) As it becomes habitual, are not easily broken. Be pleased to view an example, Prov. xxiii. 35. “They have stricken me, shalt thou say “not sick; they have beaten me, and I felt it not. When “awake? I will seek it yet again.” (2.) As it “taketh “heart,” Hos. iv. 11. that is, the understanding, reason of a man, and so makes him incapable of being reclaimed. Upon this account it was that Abigail would not more to Nabal, until the wine was gone out of him, 1 S 37. Plainly intimating, that no wholesome counsel can make the wine be gone out. When one asked Cleostratus, were not ashamed to be drunken, he tartly replied, “you ashamed to admonish a drunkard?” Intimating man would cast away an admonition upon such an one, only renders them incapable of counsel for the time, but besots and infatuates them; which is a very grievous stroke upon them, making way to their eternal ruin. So then the whole what a dangerous gulph the sin of drunkenness is to you, for the Lord’s sake, and by all the regard you souls, bodies, and estates, beware of it. O consider the advices I have here produced against it. I should have more time to explain them, and purpose so far from
Drink not the third glass, which thou canst not tame
When once it is within thee; but before
May'st rule it as thou list: and pour the shame
Which it will pour to thee upon the floor.
It is most just to throw that on the ground,
Which would throw me there, if I kept the round.

He that is drunken, may his mother kill,
Lie with his sister: he hath lost the reins;
Is outlaw'd by himself; all kind of ill
Did with the liquor slide into the veins.
The drunkard forfeits man, and doth divest
All worldly right, save what he has by beast.

Shall I, to please another's wine-sprung mind,
Lose all my own? God has given me a measure
Short of his Can, and body; must I find
A pain in that wherein he finds a pleasure?
Stay at the third glass; if thou lose thy hold,
Then thou art modest, but the wine grows bold,

If reason move not gallants quit the room,
(All in a shipwreck shift their several way.)
Let not a common ruin thee intomb:
Be not a beast in courtesies; but stay,
Stay at the third glass, or forego the place:
Wine, above all things, doth God's stamp deface.

THE ART OF PRESERVING THE FRUITS OF THE LIPS.

CAUTION II.

T

HE second evil I shall deal with is the evil of the tongue, which
as St. James saith, is full of deadly poison, oaths, curses, blasphemy,
and this poison it scatters up and down the world in all places; and
a tamed member that none can rule, Jam. iii. 7, 8. The fiercest of beasts
have been tamed by man, as the apostle there observes, which is a sign
of his old superiority and dominion over them; but this is an untamed member that none can tame but he that made it; no beast so fierce
and crabbed as this is. It may be, I may be bitten by it for my labours
and endeavours to put a restraint upon it: but I shall adventure.
My design is not to dishonour, or exasperate you; but if my faithfulness to God and you should accidentally do so, I cannot help it.

Friends, Providence oftentimes confines many of you to
do you daily behold, who go down into the deeps? O who employment is here for your tongues! how should the all of his wonders? How should you call upon each other? did, Psal. lxvi. 16. “Come hither, and I will tell you “hath done for my soul,” at such a time, in such an How should you call upon one another to pay “the you “have uttered in your distress?” Thus should one prove in this angelic work, as one lively bird sets the world chirping.

But tell me, Sirs, should a man come aboard you at see you as Christ did of those two disciples going to Emmaus 17. “What manner of communication is this that ye “way?” O what a sad account would he have from me. It may be he should find one jesting, and another sweat reviling godliness, and the professors of it; so that it little hell for a serious Christian to be confined to your soul is not, I am confident, the manner of all. We have a more sober seamen, and blessed be God for them; but stands the case with most of you. O what stuff is here professing Christianity, and bordering close upon the eternity as you do?

It is not my purpose to write of all the diseases of the tongue would fill a volume, and is inconsistent with my intent. Who can recount the evils of the tongue? The apostle says “a world of iniquity,” Jam. iii. 6. And if there be a one member, who can number the sins of all the mem bers reckons as many sins of the tongue as there are in alphabet. And it is an observable note that one hath iii. 13, 14. That when Paul anatomizeth the natural man insisteth longer upon the organs of speech, than all the bers; “Their throat is an open sepulchre, with their two “have used deceit: the poison of asps is under their “mouth is full of cursing and bitterness.”

But, to be short, we find the Spirit of God in scripture the tongue to a tree, Prov. xv. 4. “A wholesome tongue “life.” And words are the fruit of the tree, Isa. lvii. 19 “the fruit of the lips.” Some of these trees bear pre and it is a lovely sight to behold them laden with them sons, Prov. xxi. 11. “A word fitly spoken, is like apple “pictures of silver.” Such a tongue is a tree of life. Other trees bear evil fruit, grapes of Sodom, and clusters of Inshallah, let it be part and joy of them fruit give (1
Spirit of God prescribes an excellent way to season our words, and keep them sweet and sound, that they may neither wither nor become idle and sapless, or putrefy and become rotten, as profane words are. Col. iv. 6. “Let your speech be always with grace, seasoned with salt, that you may know how to answer every man.” Oh! if the salt of grace were once cast into the fountain, the heart-streams must needs become more savoury and pleasant, as the waters of Marah were when they were healed. My present work is to attempt the cure of this double evil of idle words and profane oaths, whereof thousands among you are deeply guilty. I shall begin with the first, viz. 1. IDLE WORDS. That is, useless chat, unprofitable talk that is not referred any way to the glory of God. This is a common evil, and little regarded by most men; but yet a sin of severe aggravations than the most imagine: light words weigh heavy upon God’s balance.

Arg. 1. For, first, The evil of them is exceedingly aggravated by this: they abuse and pervert the tongue, that noble member, from that employment and use which God by the law of creation designed it to. God gave not to man the organs and power of speech, (which is his excellency above the beasts) to serve a passion or vain humour to vent the froth and vanity of his spirit; but to extol the Creator and render him the praise of all his admirable and glorious works. For though the creation be a curious well-tuned instrument, yet nature is the musician that must touch it, and make the melody. This was the end of God in forming those instruments and organs: but now hereby they are subject to Satan and lust, and employed to the dishonour of God who made them. God is pleased to suspend the power of speech (as we see in children) until reason begins to bud in them: they have not the liberty of one, until they have the use of the other; which plainly shews, that God is not willing to have our words run waste.

Arg. 2. It is a sinful wasting of our precious time; and that puts a further aggravation upon it. Consider, sirs, the time of life but a little spot betwixt two eternities. The long-suffering God wheels about those glorious celestial bodies over your heads in a constant revolution to beget time for you; and the preciousness of every minute thereof results from its use and end: it is intended and afforded as a space to you to repent in, Rev. ii. 21. And therefore great things depend upon it: no less than your eternal happiness. Misery hangs upon those precious opportunities. Every minute of it hath an influence into eternity. How would the damned value and use of it if they might possess it? The barbier cannot lose his

1. IMPROPER USES. There are some other ways in which they are valuable.

2. USES. Add.

3. USES. Add.

4. USES. Add.

5. USES. Add.

6. USES. Add.

7. USES. Add.

8. USES. Add.

9. USES. Add.

10. USES. Add.

11. USES. Add.
Arg. 3. It is a sin that few are sensible of as they are and therefore the more dangerous. It is commonly committed without checks of conscience. Other sins, as murder, though they be horrid sins, yet are but seldom committed when they are, conscience is startled at the horridness of them except they be prodigious wretches indeed, dare make them. But now for idle and vain words, there are innumerable these every day, and few regard them. The intercourse of the heart and tongue is quick; they are quickly forgotten.

Arg. 4. And then, 4thly, They have mischievous effects on others. How long doth an idle word, or foolish jest, remain in the minds, and become an occasion of much sin to them? The vanity of thy spirit, which thy tongue so freely vents among thy companions, may be working in their minds when thou art turned into dust, and so be transmitted from one to another; for some more is requisite than an objective existence of those words in their memories. And thus mayest thou be sinning in thy companions, when thou art turned into dust. A reason that Suarez gives for a general judgment, after their particular judgment immediately after their death, (saith he) after this, multitudes of sins by their means committed in the world, for which they must yet be judged a measure of wrath.' So that look as many of the precious and God, now in glory, have left many weighty and honorable behind them, by which many thousands of souls have been saved and God glorified on earth, after they had left it: so that vanity upon the minds of others behind thee, by which thou mayest be dishonoured to many generations. And then,

II. For PROFANE OATHS, the corrupt fruit of the heart; oh! how common are these among you? Ye see, swearing is so strengthened in some, that they have lost conscience of the sin. Now, oh! that I might prevail with repent of this wickedness, and break the force of this evil among you! will you but give me the reading of a few lines and weigh with the reason of men, what you read? If you hearken to counsel, it is a fatal sign, 2 Cor. ii. 15, 16. mourn for this obstinacy hereafter, Prov. v. 12, 13. that evil that scorns the remedy. And if you have previ-
glorious; Mal. i. 14. "I am a great king, and my name is dreadful among the Heathen." The heathens would not ordinarily mention the names of such as they reverenced. Suetonius saith, that Augustus prohibited the common use of his name: he thought it an indignity to have his name tossed up and down in every one's mouth. Yea, says Dr. Willet on Exod. x. it was an use among them to keep secret such names as they would have in reverence. They did not mention the name of Demogorgon, whom they held to be the first god: they thought when he was named, the earth would tremble. Also the name of Mercurius Tresmegistus, was very sparingly used because of that reverence the people had for him. Now, consider, shall poor worms be so tender of preserving the reverence of the names! Shall not heathens dare to use the names of their idols; and shall the sacred and dreadful name of the true God be thus bandied up and down by tongues of his own creatures? Will not God avenge for these abuses of his name? Be confident, it shall one day be sanctified upon you in judgment, because ye did not sanctify it according to your duty.

Arg. 2. Swearing is a part of the worship of God; and therefore profane swearing can be no less than the profanation of his worship and robbing him of all the glory he has thereby; Deut. vi. 7. "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name." So Jer. iv. 2. "Thou shalt swear the Lord only, "eth, in truth, in judgment, and in righteousness." If a man swear by God after this manner, God is exceedingly glorified thereby. Now, that you may see what revenue of glory God hath from the part of his worship, and how it becomes a part of Divine worship, you must know then an oath is nothing else but the asking or desiring Divine testimony, for the confirmation of the truth of our testimony. Heb. vi. 16. "For men verily swear by the greater; and an oath [confirmation] is to them an end of all strife." The corruption of human nature by the fall has made man such a false and fickle creature, that his single testimony cannot be sufficient security for another, especially in weighty cases, to rest upon; and therefore in swearing he calleth God for a witness of the truth of what he affirms, or promises: I say, calleth God to be a witness of the truth of what he saith, because he is truth itself, and cannot lie, Heb. vi. 18. Now this calling for, or asking of a testimony from God, makes an oath become a part of God's worship, and gives him a great deal of glory and honour; for hereby he that sweareth acknowledgeth his omniscience and infallible truth and righteousness. His omniscience
I, by whose name I swear, cannot deceive. And, lastly, *righteousness* is acknowledged in an oath: for he that swears either *expressly* or *implicitly*, put himself under the curse of God, if he swear falsely. Every oath hath an execration in it, Neh. x. 29. "They entered into a oath, to walk in God's law." And so 2 Cor. i. 23. "for a record upon my soul." And the usual form of the Testament, was, "The Lord do so to me, and more, hereby God hath the glory of his righteousness and worship, or of that homage which a creature oweth to him, if this be so, then how easily may the sin of rash and false oaths be hence argued and aggravated? The more excellent is the abuse thereof. O how often is the dreadful Mosaic law, to rob him of his peculiar glory, and subject poor souls and wrath, who has said, "He will be a swift witness against a man." Mal. iii. 5. Your tongues are nimble in committing sins: God will be swift in punishing it.

Arg. 3. It is a sin which God hath severely threatened and that with temporal and corporal plagues: "For oaths, the land mourns," Hos. iv. 2, 3. That is, a heavy judgment of God upon whole nations, under which they morn. And in Zech. v. 2, 3, 4. You have there a catalogue of judgments and woes, *the length thereof.* (i. e. ten yards) to set out the multitude of woes in it: it is a long catalogue, and *a flying roll*, to denote *ness of it*: it flies towards the house of the swearer; it is not the judgments that are written in it linger not, but are to be delivered. And this flying roll, full of dreadful woes, enters into the house of the swearer: *and it shall therein* enter the Lord; it shall cleave to his family; none shall escape woes from him: and it shall consume the timber thereof, *i.e. bring utter subversion, ruin,* and his house. O dreadful sin! what a desolation doth it bring upon mouths are full of oaths, and your houses shall be full. Woe to that wretched family, into which this flying roll enters! Woe, I say, to the wretched inhabitants thereof! "*the Lord* (saith Solomon) is in the house of the wicked to consume them."
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laid under the foundation of them, which, when justice shall set first. O what work will it make! woe to the inhabitants thereof! Well to break off this sin by repentance, unless you intend to ruin your families, and bring all the curses of God into your houses. If you have pity for yourselves, yet pity your posterity; have mercy for your wives and children; do not ruin all for the indulgence of a lust.

Arg. 4. But that is not all; it brings soul-judgments and spiritual plagues upon you: it brings hell along with it. And if thou be afraid to sin, yet methinks, thou shouldst be afraid to burn: if love of God can work nothing upon thy brawny heart, yet, methinks, the terrors of the Lord should startle and affright it. To this purpose, I beseech you to weigh these scriptures; and methinks, unless God hath lost all his authority with you, and hell all its terrors, it should startle you. The first is that dreadful scripture, James vi.

"But above all things, my brethren, swear not; neither by heaven, "neither by the earth, neither by any other oath, but let your "be yea; and your nay, nay; lest ye fall into [condemnation.]"

view this text seriously! methinks it should be like the fingers came forth and wrote upon the wall that dreadful sentence that charmed the countenance of a king, and that in the height of a frolic humour and made his knees smite together. Mark, [above all things] a form of vehemency and earnestness, like that, Eph. vi. 16. "But above all things, take the shield of faith." As faith hath a prelature there before the graces, so swearing here before all other vices. [Swear not,] vainly, rashly, profanely; for otherwise it is a lawful thing, and a part of God's worship, as I have shewed: but swear not vain oaths, by creatures, heaven, or earth, &c. which is to advance the creature to the room of God: a sin to which the Jews were much addicted. If "let your yea, be yea; and your nay, nay;" i. e. accustom yourself to short and plain affirmations and negations, to a simple and calm expression of your minds. And the thundering argument that brings it, is this, [lest ye fall into condemnation;] i. e. lest for these things Judge of heaven and earth pass a sentence of condemnation to hell upon you. Osiris! dare you touch with this hot iron? Dare you from here forth commit that sin, that you know will bring you under the condemnation and judgment of God? Do you know what it is for a sin to be cast at God's bar? Did you never see a poor malefactor tried at the assizes, and observe how his face gathers paleness, how his head tremble, and death displays its colour in his cheeks, when sentence is given upon him? But what is that to God's condemnation? Whither is a gallows to hell? Another text I would recommend to your consideration; Ezek. xxi. 26: "Whose word the like, God hath taken.
over to answer to God for them. O terrible sentence can bear it, or stand before it! "Blessed is the man to whom the Lord imputeth not iniquity:" Surely then, that man to whom God will impute them: and to the shall all be imputed, if he break not off his sin by repenting a Christ the sooner. Oh, how darest thou think of the Lord with the guilt of all thy sins upon thee? would administer the very spirit of joy into one sinner, Mat. ix. 2. He said, "Son, be of good cheer, and forgiven." And when God would contract the sun into one word, he saith, "His sins shall lie down with "dust," Job xx. 11. Ah, soul! one of these days they laid on thy death-bed, or see the waves that shall externally roar and roaring upon every side; and then thou wilt other thoughts of the happiness that lies in remission of hast now. Observe the most incorrigible sinner then; sighs and groans, and cries, Ah, Lord! and must I see how the tears trickle down his cheeks, and his heart burst within him. Why, what is the matter? Oh! if not pardon him, he holds him guilty! If he were sure forgiven, then he could die: but, oh! to appear before them, appals him, daunts him, kills the very heart he would fain cry for mercy, but conscience stops his mouth, conscience, how canst thou move that tongue to God mercy, that hath so often rent and torn his glorious name and curses? Sirs, I pray you do not make light of they will look wishfully upon you one of these days, ev ent it by sound conversion.

Arg. 5. And then, lastly, to name no more, I pray that a custom of vain words and profane oaths, is as pl itsion and discovery of an unregenerate soul, as any in this is a sure sign thou art none of Christ's, nor hast any with the promises and privileges of his people; for by tuere distinguisheth the state of saints and sinners, Eccl. is one event to the righteous, and to the wicked; and to the unclean; to him that sacrificeth, and to him "crificeth not: as is the good, so is the sinner; and he "eth, as he that feareth an oath." Mark, he that s he that feareth an oath, do as manifestly distinguish God from wicked men, as clean and unclean, righteous sacrificing and not sacrificing. The fruit of the tongue.
“wisdom, and his tongue talketh of judgment; for the law of the Lord is in his heart.” To this sense we must understand the scripture, Mat. xii. 37. “By thy words thou shalt be justified, and by thy words thou shalt be condemned.” Certainly justification and condemnation, in the day of judgment shall not pass upon us merely for the good or bad words we have spoken; but according to the state of the person and frame of the heart. But the meaning is that our words shall justify or condemn us in that day, as evidence of the state and frame of the soul. We use to say, such witnesses have condemned a man; the meaning is, the evidence they gave cast and condemned him. O think seriously of this; if words evidence the state of the soul, what a woful state must thy soul needs be in, when the mouth overflows with oaths and curses! How many witnesses shall be brought in, to cast thee in the great day? “Your own tongue shall then fall upon you,” as the expression is, Psal. lxiv. 8. And out of your own mouth shall God fetch abundant evidence to condemn you. And thus I have opened unto you the evil of vain words and profane oaths; and presented to your view their several aggravations. If by these things there be a relenting pang upon thine heart and a serious resolution of reformation, then I shall recommend these few helps or means to thy perusal, and conclude this head: And first help is this,

Help 1. Seriously fix in thy thoughts that scripture, Mat. xii. 37. “But I say unto you, that every idle word that men shall speak, the shall give an account thereof in the day of judgment.” O let sound in thine ears day and night! O ponder them in thy heart! [say unto you] I that have always been in the Father’s bosom, and fully know his mind, that I am constituted the Judge of quick and dead, and do fully understand the rule of judgment, and the whole process thereof, I say, and do assure you, that [every idle word that men shall speak,] i.e. every word that hath not a tendency and reference to the glory of God, though there be no other obliquity of evil in them than this, that they want a good end: how much more the scurrilous words, bloody oaths, and blasphemies? [Men shall give account thereof;] that is, shall be cast and condemned to suffer the wrath of God for them; as appears by that parallel scripture, I Pet. iv. 4, 5. For as the learned observe, there is plainly a metalepsis of these words; the antecedent to give an account, is put for the consequent, punishment, and condemnation to hell-fire: the certainty who admits but of this one exception, viz. intervenient repentance or pardon obtained through the blood of Christ here before you be presented at that judgment seat. O the need to think hereof!
Help 2. Consider before you speak, and be not rash to speak without knowledge. He that speaks what he thinks not critically; and he that thinks not what to speak, speaks rashly. You have cause to weigh your words before you speak; for whether you do, or do not, the Lord has records of them: records are kept of them, else you could not be brought into account for them, as I shewed you, you must.

Help 3. Resign up your tongue to God every day, and guide and keep it. So did David, Psal. cxli. 3. "Set the Lord, before my mouth, and keep thou the door of my lips, that I may not incite him to keep you from provocations and temptations; do not let your spirits into them, intreat him for strength to rule your spirits in distress, so you may not be conquered by temptations.

Help 4. But above all, labour to get your souls cleansed by faith, possessed with saving and gracious principles. Faith and good works means will be ineffectual without this. O see the vilence of a change, and the necessity of a change to pass upon it! For he that makes a tree good, and then his fruit good: a new nature will be possessed, and words and actions. To bind your souls with vows and promises while you are strangers to a regenerate work, is to bind them with green withs, whilst his locks remain upon his head. I join this with the advice of that divine poet, Mr. George Herbert, that "It may be, it may affect thee, and run in thy thoughts when thou dost tell another's jest, therein omit the oaths which true wit cannot need; pick out of tales the mirth, but not the sin. He pares the apple that will cleanly feed. Play not away the virtue of that name, which is thy best stake when grief makes thee sigh with the heart.

Take not his name, who made thy mouth, in vain.
It gets thee nothing, and hath no excuse.
Lust and wine plead a pleasure; avarice gain:
But the cheap swearer, through his open sluice,
Lets his soul run nought, as little fearing.
Were I an Epicure, I could hate swearing.

When thou dost tell another's jest, therein
Omit the oaths which true wit cannot need:
Pick out of tales the mirth, but not the sin.
He pares the apple that will cleanly feed.
Play not away the virtue of that name,
Which is thy best stake when grief makes thee sigh with the heart.

The cheapest sins most dearly punish'd are,
Because to shun them also is so cheap;
For we have wit to mark them, and to spare.
One would not presume the smallest flaw.
THE next danger I shall give you warning of, is the sin of uncleanness; with which I fear too many of the rude and looser sort of seamen defile themselves; and possibly, the temptations to this sin are advantaged, and strengthened upon them more than others, by their condition and employments. Let no man be offended that I here give warning of this evil: I intend to asperse no man’s person, or raise up jealousy against any; but would faithfully discharge the duty to all, and that in all things. It was the complaint of Salvia many hundred years ago, that he could not speak against the vicious men, but one or other would thus object; ‘There he meant me to hit me:’ and so storm and fret. Alas (as he replieth) it is not so; we that speak to you, but your own conscience; we speak to individuals, in order, but conscience speaks to the person. I shall use no other apology in this case. That this sin is a dreadful gulph, a quick-sand, into which one that hath sucked in, and destroyed thousands, is truly apparent both from scripture and experience. Solomon tells us, Prov. xxii. 14. that God is a "deep ditch, into which such as are abhorred of the Lord shall fall." Oh! the multitudes of dead that are there! and if so, cannot in duty to God, or in love to you, be silent, where the danger is so great. It is both needless, and besides my intention here is to insist largely upon the explication of the particulars in which uncleanness is distributed: the more ordinary and common sins of this kind are known by the names of adultery and fornication. The latter is, when single persons come together out of the state of marriage. The former is, when at least one of the persons committing uncleanness is contracted in marriage. This now is the evil I shall warn you against. And, that thou mayest never fall into this pit, I shall endeavour to hedge and fence up the way to it by these ensuing arguments: and oh! that the light of every argument may be powerfully reflected upon your conscience! Many men are wise in generals, but very vacillating in particulars; in the reasonings or imaginations, as the apostle calleth them, Rom. i. 21. i. e. in their practical inferences. They are good at speculation, but bunglers at application: but it is truth in the particulars, that, like an hot iron, pierces; and, oh! that you may find these to be such in your soul! To that end consider,

Arg. 1. The names and titles by which this sin is known in scripture are very vile and base. The Spirit of God, doubtless, hath put such odious names upon it, on purpose to deter and affright men from it. In general it is called lust; and so (as one notes) it beareth the
persons, such as are not fit for the society of men, such as were hissed out of all men's company: they are rather to be reckoned among beasts than men. Yea, the scripture compares them to dogs and to beasts, even to dogs. When Ishboseth charged this woman, 2 Sam. iii. 8, "Am I a dog's head (saith he) that you threaten me with a fault concerning this woman?" And in Jer. v. 18. the hire of a whore, and the "price of a dog," are called "abominable.

The expression of this lust in words or gesture, is called "abhorrence." And sinners, Luke vii. 32. "Hold a woman that was a [sinner,] that is, an enimious sinner: by which term the scripture decyphers an uncleanly spirit, and abomination, among sinners, there were none of such a prodigious sin as they. And we find, that when the Spirit of God goeth forth any sin by an odious name, he calls it adultery; and in Ezek. xvi. 32. And indeed this spiritual adultery oftentimes are found in the same persons, that give themselves up to the one, are, by the right of God given up to the other, as it is too manifestly and frequently exemplified in the world. So earthly-mindedness hath taken upon it on purpose to affright men from it, James iv. 4. Certainly God would never borrow the name of this sin to shame evil of other sins. If it were not most vile and abominable, as the sin of the Gentiles, or heathens, 1 Thess. iv. 5. that we could say, it were only among them that known. How then are you able to look these scriptures in the face and blush? O what a sin is this! Art thou willing to be a sinner, fools, dogs, sinners, heathens, and take thy lot with that lot? This was planted that affection of shame in thy nature to be against such filthy lusts; it is a sin that hath filthiness to defile the tongue that mentions it, Eph. v. 3.

Arg. 2. It is a sin that the God of heaven hath often and severely condemned in the word, which abundantly abhorrence of it. You have prohibition upon profane threatening upon threatening in the word against it; Ezek. xvi. 32. "Thou shalt not commit adultery." This was delivered at Mount Sinai with the greatest solemnity and terror by God himself. Turn to our records the following words.

"Thou shalt not commit adultery."
to have so many words of God, and such terrible ones too as most of those are, to be brought in and pleaded against thy soul in this day! Mountains and hills may depart, but these words shall not depart: heaven and earth shall pass away, but not one tittle of the word shall pass away. Believe it, sinner, as sure as the heavens are over thy head, and the earth under thy feet, they shall one day take hold of thee, though we poor worms who plead them with thee, die and perish: Zech. i. 5, 6. The Lord tells us it shall not fall to the ground. Which is a borrowed speech from a dart that is flung with a weak hand; it goes not home to the mark, but falls to the ground by the way. None of these words shall so fall to the ground.

Arg. 3. It is a sin that defiles and destroys the body; 1 Cor. v. 18. "He that committeth adultery, sinneth against his own body. In most other sins the body is the instrument, here it is the object against which the sin is committed: that body of thine, which should be the temple of the Holy Ghost, is turned into a sty of filthiness; yea, it not only defiles, but destroys it. Job calls it a "fire that burns, etc. to destruction," Job xxxi. 12. or as the Septuagint reads it, fire that burneth in all the members. It is a sin that God has plagued with strange and terrible diseases; that Morbus Gallicus and Sudor Anglicus, and that Plica Polonica, whereof you may read in Bolton's four last things, page 30. and Sclater on Rom. i. 8. These were judgments sent immediately by God's own hand, to correct the new sins and enormities of the world; for they seem to point at the best physicians besides their books. O how terrible is it to groan under the sad effects of this sin! As Solomon tells us, Prov. v. 11. "And thou mourn at the last, when thy flesh and thy bones are consumed." To this sense some expound that terrible text, Hear, xiii. 4 "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge;" i.e. with some remarkable judgment inflicted on them in this world: if it escape the punishment of men, it shall not escape the vengeance of God. And with what comfort may a man lie down upon a sick-bed, when sickness can be looked upon as a fatherly visitation coming in mercy? But thou that shortenest thy life, and bringest sickness on thyself by such a sin, art the devil's martyr; and to whom canst thou turn such a day for comfort?

Arg. 4. Consider what an indelible blot it is to thy nature, which can never be wiped away; though thou escape with thy life, yet one says, thou shalt be burnt in the hand, yea, branded in the forehead. What a foul scare is that upon the face of David himself!
tending it should be a preservative from it. Indeed the evil to it by hopes of secrecy and concealment; but though sins lie hid, and possibly shall never come to light until manifestation of all hidden things, yet this is a sin that likely discovered. Under the law, God appointed an easy way for the discovery of it, Numb. v. 13. And to this evidence of God doth often very strangely bring it to light be a deed of darkness: the Lord hath many times brought sons, either by terror of conscience, phrensy, or some to be the publishers and proclaimers of their own shame. Serve this, said the reverend Mr. Hildersham on the fourth even those that are most cunning to conceal and hide it of the world, yet through the just judgment of God, expects and condemns them for it: this dashes in pieces, that vessel in which the precious ointment of a good name. A fool in Israel shall be thy title; and even children thee.

Arg. 5. It scatters thy substance, and roots up the thy estate; Job xxxi. 12. “It roots up all thy increase shall be filled with thy wealth, and thy labours shall house of a stranger,” Prov. v. 10. “For by means woman, a man is brought to a morsel of bread,” It gives rags for its livery (saith one) and though it be the fulness, yet it is followed with a morsel of bread. Those temporal judgments with which God punishes the son in this life. The word Delilah, which is the name conceived to come from a root that signifies to exhaust, dry. This sin will quickly exhaust the fullest estate; and a dreadful thing will this be, when God shall require and thy stewardship in the great day! how righteous is it, should be fuel to the wrath of God, whose health and been so much fuel to maintain the flame of lust! O let their estates are sinners to satisfy their lusts! if the member be sick or in prison, they may there perish and starve will relieve them; but to obtain their lusts, O how “Ask me never so much, and I will give it,” saith Sh xxxiv. 12. “Ask what thou wilt, and it shall be given Herod to the daughter of Herodias. Well, you are libing treasures upon your lusts; and believe it, God will sures of wrath to punish you for your lusts. It had be times better for thee thou hadst never had an estate, that
infatuating sin. The danger of falling this way must needs be great, and the fall very desperate; because few that fall into it do ever rise again. I shall lay two very terrible scriptures before you to this purpose, either of them enough to drive thee speedily to Christ, or to drive thee out of thy wits; the one is that, Eccl. vii. 26. “And find more bitter than death, the woman whose heart is snared in nets, and her hands as bands: Whoso pleaseth God shall escape from her, but the sinner shall be taken by her.” The argument which the Spirit of God uses here to dissuade from this sin, is taken from the subject; they that fall into it, for the most part, are persons in whom God has no delight, and so in judgment are delivered up to it, and never recovered by grace from it. The other is that in Prov. xxi. 14. “The mouth of a strange woman is a deep pit; he that abhorred of the Lord shall fall therein.” O terrible word! It daunts the heart of the securest sinner. Your whores embrace thee, yea, but God abhors you! You have their love, Oh but you are under God’s hatred! What say you to these two scriptures? If they be not atheists, methinks such a word from the mouth of God should strike like a dart through thy soul. And upon this account it is, that they never are recovered, because God has no delight in them. If this be not enough, view one scripture more, Prov. 18, 19. “For her house inclineth unto death, and her paths unto the dead: None that go to her, return again, neither take hold of the paths of life.” Reader, if thou be a person addicted to this sin, go thy way, and think seriously what a case thou art in. None return again, i.e. a very few of many: The examples of such as have been recovered are very rare. Pliny tells us, the mermaids are commonly seen in green meadows, and have enchanting voices, but there are always found heaps of dead men’s bones lying by the seashore. This may be but a fabulous story: But I am sure, it is true of the harlot, whose syren songs have allured thousands to their inevitable destruction. It is a captivating sin that leads away the sinner in triumph; they cannot deliver their souls; Prov. vii. 22. “He goeth after her straightway, as an ox goeth to the slaughter, or as a [cow] to the correction of the stocks.” Mark, a fool; it dementeth and befools men, takes away their understanding; the Septuagint renders it, αἰσθήσεις επι διδοσμα, as a dog to the collar; or, like we use to say, a dog in a string. I have read of one, that had, by this sin wasted his body, was told by physicians, that except he left it, he would quickly lose his eyes: He answered, if it be then vale lumen amicum, farewell, sweet light. And I remember
O think sadly upon this argument! God often gives them pertinency, and will not spend a rod upon them to repine. See Hos. iv. 14. Rev. xxii. 11.

Arg. 7. And then in the 7th place, those few that have covered by repentance out of it, O how bitter hath God their souls! "I find it (saith Solomon) more bitter than death." Eccl. vii. 26. Death is a very bitter thing; O what a still reluctance is there in nature against it; but this is not. Poor David found it so, when he roared under those bands of conscience for it, in Psal. li. Ah! when the Lord shall open sinner's eyes, to see the horror and guilt he hath contracted upon his own poor soul, it will haunt him as the image of night, and terrify his soul with dreadful forms and visions! O dear bought pleasure, if this were all it signified. What is now become of the pleasure of sin? O what gatherings of wood wilt thou taste, when once the Lord shall bring the fire of it! The Hebrew word for repentance (Nacham,) and the word (Metamelia,) the one signifies, an irking of the self, the other signifies, after-grief: Yea, it is called, a renting as if it were torn in pieces in a man's breast. Ask such what it thinks of such courses now? Oh! now it loathes itself for them. Ask him, if he dare sin in that kind, he may as well ask me (will he answer) whether I will hand into the fire. Oh! it breeds an indignation in himself. That word, aganacthynov, 2 Cor. vii. 11. signifies the stomach with very rage, and being sick with anger, wrath is the fiercest wrath. O what a furnace is the burning penitent! what fumes, what heats do abound in it, while even before him, and the sense of the guilt upon him? of carnal pleasure will keep thee many days and nights, rack of horror, if ever God give thee repentance unto life.

Arg. 8. And if thou never repent, as indeed but few into this sin, then consider how God will follow thee with vengeance: Thou shalt have flaming fire for burning lusts of sin that hath the scent of fire and brimstone with it, we meet with it in scripture. The harlot's guests are lodged of hell, Prov. ix. 18. No more perfumed beds; they must down in flames. Whoremongers shall have their parts that burneth with fire and brimstone; which is the see Rev. xxii. 8. Such shall not inherit the kingdom of God. 1 Cor. vi. 9. No dog shall come into the New Jerusalem, but cleansed from sin.
them, therefore he himself will torment them for ever with his own immediate power: Now he will stir up all his wrath, and sinners shall know the price of their pleasures. The punishment of Sodom is but a little map of hell, as I may say. O how terrible a day was that up those unclean wretches! But that fire was not of many days continuance: When it had consumed them, and their houses, it went out for want of matter: but here, the breath of the Lord, like a stream of brimstone, kindles it. The pleasure was quickly gone, but the sting and torment abide for ever. “Who knoweth “power of his anger? Even according to his fear, so is his wrath.” Psal. xc. 11. Oh consider, how will his almighty power rack and torment thee! Think on this when sin comes with a smiling face towards thee in the temptation. O think! If the human nature Christ recoiled, when his cup of wrath was given him to drink and he were sore amazed at it, how shalt thou, a poor worm, bear a grapple with it for ever?

Arg. 9. Consider further, how closely soever thou carriest wickedness in this world, though it should never be discovered how yet there is a day coming when all will out, and that before angels and men. God will rip up thy secret sins in the face of that great congregation at the day of judgment: Then that which was done in secret shall be proclaimed as upon the house-top, Luke xi. 37: “Then God will judge the secrets of men.” Rom. ii. 16. “Hidden things of darkness will be brought into the open light.” Sinner, there will be no sculking for thee in the grave, no decline this bar; thou refusedst, indeed, to come to the throne of grace when God invited thee, but there will be no refusing to appear before the bar of justice, when Christ shall summon thee. And thou canst not decline appearing, so neither canst thou then pall and hide thy wickedness any longer; for then shall the books be opened; the book of God’s omniscience, and the book of thine conscience, wherein all thy secret villainy is recorded: for though ceased to speak to thee, yet it ceased not to write and record thy actions. If thy shameful sins should be divulged now, it would make thee tear off thy hair with indignation; but then all will be discover ed: Angels and men shall point at thee, and say, lo, this is the man this is he that carried it so smoothly in the world.” Mr. Thomas Fuller relates a story of Ottocar king of Bohemia, “who refusing to do homage to Rodulphus the first emperor, being at last sorely chastised with war, condescended do him homage privately in a tent; the tent was so contriv’d by the emperor’s servants, (saith
Arg. 10. Lastly, consider but one thing more, and by this sin thou dost not only damn thine own soul, but other to hell with thee. This sin is not as a single but one, but as a chain-shot, it kills many, two at least give repentance. And if he should give thee repentance, other party may never repent, and so perish for ever wickedness; and oh! what a sad consideration will that such a poor soul is in hell, or likely to go thither by. Thou hast made fast a snare upon a soul, which thou canst thou hast done that which may be matter of sorrow to as thou livest; but though thou canst grieve for it, thou medy it. In other sins it is not so: If thou hadst stole goods, restitution might be made to the injured party, be none: if thou hadst murdered another, thy sin was not his that was murdered by thee: but this is a com- desiling both at once; and if neither repent, then, oh greeting will these poor wretches have in hell! how will the day that ever they saw each other's face! O what intention of their misery will this be! For look, as it will be in heaven, to behold such there as we have been instrum so must it needs be a stinging aggravation of the misery of to look upon those who have been the instruments in their damnation. Oh, methinks if there be any tender thy conscience, if this sin have not totally brawned and these arguments should pierce like a sword through the Reader, I beseech thee, by the mercies of God, if thou thy soul by this abominable sin, speedily to repent. O of sprinkling upon thee; there is yet mercy for such thou art, if thou wilt accept the terms of it. "Such "you, but ye are washed," 1 Cor. vi. 11. Publician may enter into the kingdom of God, Matth. xxi. 31. few such are recovered, yet how knowest thou but mercy may pull thee as a brand out of the fire, if now turn and seek it with tears? Though it be a fire that unto destruction, as Job calls it, Job xxxi. 12. yet it quenchable fire, the blood of Christ can quench it.

And for you, whom God hath kept hitherto from of it, O bless the Lord, and use all God's means for the of it. The seeds of this sin are in thy nature; no the but to restraining grace, that thou art not delivered. And that thou mayest be kept out of this pit, conscio
12. "Abstain from fleshly lusts—having your conversation honest." The lust must first be subdued, before the conversation can be honest.

**Direct. 3.** Walk in the fear of God all the day long, and in the sense of his omniscient eye that is ever upon thee. This kept Joseph from this sin, Gen. xxxix. 9. "How can I do this wickedness and sin against God?" Consider, the darkness hideth not from him, shineth as the light. If thou couldst find a place where the eye of God should not discover thee, it was somewhat: thou dar'st to act this wickedness in the presence of a child, and wilt thou venture to commit it before the face of God? see that argument in Prov. v. 20, 21. "And why wilt thou, my son, be ravished with strange woman, and embrace the bosom of a stranger? For your ways of man are before the eyes of the Lord, and he pondereth all his goings."

**Direct. 3.** Avoid lewd company, and the society of unclean persons; they are but *panders for lust.* Evil communication corrupteth good manners. The tongues of sinners do cast fire-balls into the hearts of each other, which the corruption within is easily kindled, and enflamed by.

**Direct. 4.** Exercise thyself in thy calling diligently; it will be an excellent means of preventing this sin. It is a good observation, that the Israelites were safer in the brick-kilns in Egypt, than in the plains of Moab, 2 Sam. xi. 2. "And it came to pass in the end of two months all Israel was laid low in the wilderness of Moab, and David was come to an end of his mourning." And David arose from off his bed, and walked on the roof of the king's house; and this was the occasion of his fall. 1 Tim. v. 11, 13.

**Direct. 5.** Put a restraint upon thine appetite: feed not to excess. Fulness of bread and idleness were the sins of Sodom, that occasioned such an exuberancy of lust *. "They are like fed horses, et alia* neig*thing after his neighbour's wife. When I had fed them, I filled the full, then they committed adultery, and assembled themselves by troops in the harlots' houses," Jer. v. 7, 8. This is a sad sequel of the bounty of God, in giving us the enjoyment of the pleasures, to make them fuel to lust, and instruments of sin.

**Direct. 6.** Make choice of a meet yoke-fellow, and delight in the pleasures you have chosen. This is a lawful remedy: See 1 Cor. vii. 9. God ordained it, Gen. ii. 21. But herein appears the corruption of nature, that men delight to tread by-paths, and forsake the way which God hath appointed; as that divine poet, Mr. Herbert, saith, *If God had laid all common, certainly*
If 324 MERCIÉS AND PROMISES.

O what were man, might he himself misplace! Sure, to be cross, he would shift feet and face.

Stolen waters are sweeter to them than those waters lawfully drink at their own fountain: But withal know having, but the delighting in a lawful wife, as God requires, that thou must be a fence against this sin. So S. v. 19. "Let her be as the loving hind, and pleasant breasets satisfy thee at all times, and be thou ravished her love."

Direct. 7. Take heed of running on in a course of superstition and idolatry: in which cases, and as a which evils God often gives up men to these vile affairs, 25, 16. "Who changed the truth of God into a lie; and served the creature more than the Creator, who ever, Amen. [For this cause] God gave them up to delusion, and the creature more than the Creator, who ever, Amen. [For this cause] God gave them up to the delighting in a lawful wife, as God requires, that thou must be a fence against this sin. So S. v. 19. "Let her be as the loving hind, and pleasant breasts satisfy thee at all times, and be thou ravished her love."

CAUTION IV.

In the next place I shall make bold to expostulate a like conscience concerning the precious mercies you have the solemn promises you have bound yourselves with taining of those mercies. I fear God hath many bankr among you, that have dealt slipperily and unfaithfully will have not rendered to the Lord according to the great duties for them, nor according to those good things the to the mighty God of Jacob. But truly if thou be a decy, thou shalt be a pattern of wrath. God will remember fury who forget him in his favours. I will tell you what eminent minister once told his people (dealing with the sin of unthankfulness for mercy); and I pray God it

* * * Let us all mourn (saith he) and take on; we can deal with God. The Christian must his sword, and
Mercies and Promises.

ing all. He cannot have what he would have, what he shall have, he will take what he can get: for money he will take great limbs, arms, legs; he will have his own out of your skin, out of your blood, out of your bodies and souls. He is setting the Christian world as light and as low as they have set his love. Ah, what a time do we live in! long-suffering is at an end, mercy be righted in justice, justice will have all behind, it will be to the utmost farthing; it will set abroach your blood, but it have all behind,' &c.

Do you hear, souls? Is not this sad news to some of you, have received vast sums of mercy, and given God your bond for repayment of him in praise and answerable fruit, and yet forfeited and lost your credit with God? O how can you look God in the face with whom you have dealt so perfidiously! I am now come in name of God to demand his due of you; to call to remembrance former receipts of mercy which you mind not, but God doth, and there is a witness in your bosom that doth, and will one day witness to your faces, that you have dealt perniciously with your God. souls have been the graves of mercy, which should have been many gardens where they should have lived and flourished. come now to open those graves, and view those mercies that unthankfulness hath killed and buried, to lay them before your eyes and see whether your ungrateful hearts will bleed upon them.

ried mercies are not lost for ever; they shall as certainly have a day resurrection as thyself: it were better for thee they should have resurrection now in thy heart, than to rise as witnesses against thee when thou shalt rise out of the dust: that will be a terrible resurrection indeed, when they shall come to plead against thy soul. Nor shall come more dreadfully against a soul than abused mercy doth. I shall come to the particulars upon which I interrogate your consciences; and I pray deal truly and ingenuously in answering these questions.

Quer. 1. And, first, I shall demand of you, whether you never experience of the power and goodness of God, in restoring your health from dangerous sickness and diseases? Have you not sometimes had the sentence of death in yourselves? And that possibly when you have been in remote parts, far from your friends and relations, destitute of all means and accommodations. Did you not say in condition, as Hezekiah did in a like case? Isa. xxxviii. 10, 11: "I said, in the cutting off of my days, I shall go to the gates of grave: I am deprived of the residue of my years. I said, I not see the Lord, even the Lord in the land of the living: I shall
MERCIES AND PROMISES.

you began your voyage, and yet they were cast for destruction on the grave? Tell me, soul, what friend was it that who should be pitied and remembered thee in thy low estate? Who would have said, 'the humour of thy body from overflowing and drowning? For, when they are let out in a sickness, they would drown it, as the waters would the earth, if God should command them, stay, you proud waves.' Who was it, man, that thy body was brought low and weak, and like a crazy rotten storm, took in water on all sides, so that all the physicians could not have stopped those leaks? Consider what he did which quieted and calmed the tempestuous sea, careened thy crazy body, and launched thee into the world again as sound, as strong as ever? Was it not the Lord that did this for thee? Did he not keep back thy soul from the grave from perishing? Yea, when thou wast chastened with the bed, (as Elihu speaks) Job xxxiii. 19, 20, 21. and the multitude of thy bones with strong pains, so that thy life abhorred and thy soul dainty meat; thy flesh consumed away, and could not be seen, and thy bones that were not seen, stuck out as it is ver. 28. he delivered thy soul from going down, and caused thy life to see the light. Had the lamp of life extinguished, thou hadst gone down into endless darkness, shut her mouth upon thee. Now tell me, soul, what hast thou with this precious mercy? Hast thou walked before the Lord in a sense thereof, and answered his end therein, which was to repentance? Or hath thy stupid or disingenuous heart, and lost all sense of it, so that God's end is frustrated, and thy condition not a jot furthered thereby? Oh! if it be so, woe is me, if the blood of this mercy, which thy ingratitude hath not the blood of Abel cries to God against thee. What art thou thus to requite the Lord for such a mercy! He saved and heard thy groans, and said within himself, he shall live. Alas, poor creature! if I cut him off now, he is eternally. I will send him back a few years more into the world. I once more, it may be he will bear some fruits to me for my perseverance; and if so, well; if not, I will cut him down, and be set at liberty upon his good behaviour a little longer.
Mercies and Promises.

nity, for a mere intermission of their torments, much more as proofs of patience and mercy. O consider what pity and goodness thou hast abused!

Query 2. Wast thou never cast upon miserable straits and extremities, wherein the good providence of God relieved and succoured thee? How many of you have been beaten so long at sea, by the violence of contrary winds and other accidents, until your provisions have been exhausted and spent. To how short allowance have you kept. And what a mercy would you have esteemed it, if you had not have satisfied nature with a full draught of water. Certes, this hath ben the case with many of you. O what a price and a price of relief, have you not looked sadly one upon another? and may be, said, as that widow of Sarepta did to the prophet, I Esdr. x. 12. "And she said, as the Lord thy God liveth, I have a "cake, but an handful of meal in a barrel, and a little oil in "a cruse; and, behold, I am gathering two sticks, that I may "and dress it for me and my son, that we may eat it and die." such hath ben your case; yet hath that God, whose mercies are all his works, heard your sorrows, and provided relief for you, by some ship, which providence sent to relieve you in that distress, by altering the winds, and sending you safe to the land before all provisions have been spent. And hast thou kept no records of gracious providences? Yea, dost thou abuse the creature, wherein art brought again to the full enjoyment of it; and possibly regard the creatures, (whose worth thou hast lately seen in the way of them) without thanksgiving, or a sensible acknowledgment of the goodness of God in them? I say, dost thou thus answer the obligations of God? Well, beware lest God teach such an unworthy creature, by woeful experience, that the opening of his hand to thee a mercy, is worth the opening thy lips to bless him for it; and beware lest that unthankful mouth that will not bless the Lord, bread and water, have neither the one nor the other to bless for. I can give you a sad instance in the case, and I have found it in the writing of an eminent divine, who said he had it from an ear-witness of the truth of it. A young man lying upon his bed, was always calling for meat; but when the meat he called for was brought unto him, he shook and trembled dreadfully at the sight of it, and that in every part of his body, and so continued until the food was carried away. And thus he did as often as any food
Lord, in the greatest dangers and hazards of life; in
when men have dropt down at your right hand, and a
and yet the Lord hath covered your heads in the dark.
And though you have been equally obnoxious to death
with others, yet your name was not found among their
of the dead. Or, in shipwrecks, ah, how narrowly have
you escaped! a plank hath been cast in, you know not
you, when your companions, for want of it, have gone
down the bottom; or you have been enabled to swim to the
others have fainted in the way, and perished? In what
strange and astonishing providences hath God worked
some of you, and what returns have you made to God?
sirs! I beseech you, consider but these two or three that
shall now lay before you to consider of.

Consid. 1. An heathen will do more for a dung-hill
thou, that callest thyself a Christian, wilt do for the true
made heaven and earth, Dan. v. 4. They praised the
ever, and of gold, and of brass, of iron, wood, and stone
the Philistines were delivered from the hand of Sams
saith, Judg. xvi. 24. “They praised their god,” &c. The
must be extolled. O let shame cover thy face!

Consid. 2. That the abuse of mercy and love is a sin to
the heart of God. Oh! he cannot bear it. It is not
out of mercy that troubles him, for that he doth with deep
the recoiling of his mercies upon him by the creatures’
this wounds. “Be astonished, O ye heavens, at this, and
“ribly afraid.” And again, “Hear, O heavens, and go
“earth,” Isa. i. 2. q. d. O you innocent creatures, which
observe the law of your creation, be you all astonished and
in black, to see nature cast by sin so far below itself, an
creature so much superior to you as man, who in the
was crowned a king, and admitted into the highest order of
and set as lord and master over you; yet doth he act not
himself, but below the very beasts. “The ox knoweth
(i. e.) there is a kind of gratitude in the beasts, by which
knowledge their benefactors that feed and preserve them
what a pathetical exclamation is that, Deut. xxxii. 6. “Do
“requite the Lord, O foolish people, and unwise.”

Consid. 3. It is a sin that kindles the wrath of God, and
it burn dreadfully against thee, unthankful sinner: It is
anger of God, in whomsoever it be found, though in the

7. "'How shall I pardon thee for this?" This forgetting of the
that saves us in our extremities is a sin that brings desolation and
the effects of God's high displeasure upon all our temporal ele-
ments. See that remarkable scripture, Isa. xvii. 10, 11. "Be-
'though hast [forgotten] the God of [thy salvation,] and has
'teen [mindful] of the rock of [thy strength:)] Therefore shalt
'plant pleasant plants, and shall set it with strange slips: In the
'shall thou make thy plant to grow, and in the morning shalt
'make thy seed to flourish; but the harvest shall be a heap in
'day of grief, and desperate sorrow." The meaning is,
'that will blast and curse all thine employments, and thou shalt be un-
desperate sorrow. The meaning is, that God will blast and
all thine employments, and thou shalt be under desperate sor-
by reason of the disappointment of thy hopes.

Consid. 4. It is a sin that cuts off mercy from you in future str
If you thus requite the Lord for former mercies, never expect th
in future distresses. God is not weary of his blessings, to cast
away upon such souls as are but graves to them. Mark what
ply God made to the Israelites, when they cried unto him for
being invaded by the Amorites, Judg. x. 11, 12, 13. "Did not
'river you from the Egyptians, and from the Amorites, from
'children of Ammon, and from the Philistines? The Zidov
'also, and the Amalekites, and ye cried unto me, and I delivered
'out of their hand. Yet ye have forsaken me, and served o
'gods, wherefore I will deliver you no more." O sad world!
as if the Lord had said, I have tried what mercy and deliverance
do with you, and I see you are never the better for it: Deliver
is but seed sown upon the rocks. I will cast away no more fav
upon you; now look to yourselves, shift for yourselves for till
come; wade through your troubles as well as you can. O broth-
there is nothing more quickly works the ruin of a people than
abuse of mercy. O, methinks, this text should strike terror
your hearts? How often hath God delivered you? Remember
minent deliverance at such a time, in such a country, out of su
deep distress; God was gracious to thy cry then, thou hast for
and abused his mercy: what now, if God should say as in the
therefore I will deliver thee no more? Ah, poor soul! what wou
thou do then, or to whom wilt thou turn? It may be thou wilt cr
the creatures for help and pity; but, alas! to what purpose! The
will give as cold and as comfortless an answer as Samuel gave
Saul, 1 Sam. xxi. 15, 16. "And Samuel said unto Saul, Whi
thou wilt be a poor shiftless creature, if once by abusing
make it thine enemy!

Consid. 5. It is breach of vows made in distress to
mercies; they have been easily forgotten and violated by
thou hast obtained thy desire: A word or two to convince
a further evil lies in this, and how by this consideration
come to be buoyed up to a greater height and aggrava
gfulness; and then I have done with this head.

A vow is a promise made to God, in the things of
obligation of it is, by casuists, judged to be as great an
oath. It is a sacred and solemn bond, wherein a soul bet
in lawful things; and being once bound by it, it is a mad
evil to violate it. It is an high piece of dishonesty to fail
have promised to men, saith * Dr. Hall; but to disappoint
vows, is no less than sacrilege. The act is free and void
if once a just and lawful vow or promise hath past your lip,
you may not be false to God in keeping it. It is with us as
it remained with Ananias and Sapphira, for their substanc
"it remained (saith Peter) was it not thine own?" He re
sell and give it; but if he will give, he may not reserve
to save some; he lies to the Holy Ghost, that defalks from
he engaged himself to bestow. If thou hast vowed to
God of Jacob, look to it that thou be faithful in thy p
for he is a great and jealous God, and will not be mock

Now I am confident there be many among you, that,
mer distresses, have solemnly engaged your souls thus to
if he would deliver you out of those dangers, and spare you
would walk more strictly, and live more holy lives than e
You have, it may be, engaged your souls to the Lord and
sins, as drunkenness, lying, swearing, uncleanness, or
evil it was that your conscience then smote you for; God (I say) are upon many of you. But have you
those vows that your lips have uttered? Have you deal
God? or have you mocked him, and lied unto him and
lips, and omitted those very duties you promised to per
returned to the self-same evils you have promised to fors
cut the question, let your consciences answer it. But
indeed, that thou art a person that makest light of
ments to God, as indeed seamen's vows and sick men's p
for the most part, deceitful and slippery things, being
from them by fear of death, and not from any deep rel
the present, and spiritual good of the soul.
Mercies and Promises.

Lips have promised. And to move you thereunto, let these considerations among many others, be laid to heart.

Consid. 1. Think seriously upon the greatness of that man whom thou hast wronged by lying to him, and falsifying thy engagements. O think sadly on this! it is not man whom thou hast abused, but God; even that God in whose hand thy life and being is. For although (as one truly observes) there be not in every formal invocation of God, (God being the proper correlate, as it were, a party to every vow, and therefore not formally invoked for the contestation of it;) yet, there is in every vow implicit calling God to witness; so that certainly the obligation of a vow is not one jot beneath that of an oath. Now if God be a party to whom thou hast past thy promise, and that obligation that ground be so great; Oh what hast thou done! for a poor vow to mock the most glorious Majesty of heaven, and break faith with God; what a dreadful thing is that? if it were but to thy fellow creature, though the sin would be great; yet not like unto this. Let me say to thee as the prophet Isaiah, chap. vii. 13. "It is a "small thing for you to weary men, but will you weary my "also?" If you dare to deceive and abuse men, dare you do it to God also? Oh! if the exceeding vileness of the sin do not move thee, yet methinks the danger of provoking so dreadful a Majesty against thee should! And therefore consider,

Consid. 2. That the Lord will most certainly be avenged of thee for these things, except thou repent. O read, and tremble for the word of God! Eccl. v. 4, 5, 6. "When thou vowest a vow "God, defer not to pay it: for he hath no pleasure in fools "that which thou hast vowed. Better is it that thou shouldest "vow, than that thou shouldest vow, and not pay. Suffer no "mouth to cause thy flesh to sin, neither say thou, before the "geld, that it was an error; wherefore [should God be angry "thy voice, and [destroy] the works of thy hands?]" Mark, "will be angry, and in that anger he will destroy the work of hands, i.e. saith Deodate, "bring thee and all thy actions to no "by reason of thy perjury." Now, the anger of God, which breach of promise kindles, as appears by this text, is a dreadful O, what creature can stand before it! as Asaph speaks, P. "lxxvi. 7. "Thou, even thou art to be feared; and who may "in thy sight, when once thou art angry?"

Consid. 3. Consider, that all this while thou sinnest against conscience and conviction; for did not thy conscience plainly co
rule: and if so, poor sinner, what a case art thou in, to day to day sinning against light and knowledge? Is not full way of sinning? and will not such sinners be plunged hell than the poor Indians, that never saw the evil of thou dost? Ponder but two or three scriptures in thy th to see what a dreadful way of sinning this is: Rom. ii. 9. tion, anguish, and wrath, to every soul of man that of "the [Jew first], and also to the Gentile." To the Jew to the Jew especially and principally; he had a precedent and light, and so let him have in punishment. So J. "To him that knoweth to do good, and doth it not, to him i. e. Sin with a witness, horrid sin, that surpasses the wicked. So Luke xii. 47. "And that servant that knew "will, and prepared not himself, neither did according "shall be beaten with many stripes." Which is a plain the custom of the Jews in punishing an offender, who be ed, the judge was to see him bound fast to a pillar, his chin off, and an executioner with a scourge to beat him with stripes: but now those stripes came but from the arm of these that the text speaks of are set on by the omnipotent God. Of the former there was a determinate number their law, as forty stripes; and sometimes they would in that number too, in mercy to the offender, as you see in the of Paul, 2 Cor. xi. 24. "Of the Jews I received forty s "one;" but in hell no mitigation at all, nor allay of mi arm of his power supports the creature in its being; wh of his justice lays on eternally. Soul, consider these things, not persist any longer then in such a desperate way of sin the clear conviction of thine own conscience, which in the needs give testimony against thee.

Well then, go to God with the words of David, Ps. 14. and say unto him, "I will pay thee my vows which "have uttered, and my tongue hath spoken when I was Pay it, soul, and pay it speedily unto God, else he will by justice, and fetch it out of thy bones in hell. O ti longer with God, and that in such serious matters as the

And now I have done my endeavour to give your fore promises a resurrection in your consciences. O that sit down and pause a while upon these things, and then re the past mercies of your lives, and on what hath passed b and your souls in your former straits and troubles? Let your whine and cries be through a sound, and the paragon
THE SEAMAN'S CATECHISM.

"sed be the Lord God of Israel, which sent thee this day to me; and blessed be thy advice."

CAUTION V.

The fifth and last danger I shall warn you of, is your contemning and slighting of death. Ah! how little a matter do many of you think of it? It seems you have light reverence for fear of this king of terrors, not only that you speak slightly of it, but also because you make no more preparations for it, and are more sensible of your preservations and deliverances from it. Indeed, the heathen philosophers did many of them profess a contempt of death upon the account of wisdom and fortitude; and they were counted the bravest men that most despised and slighted it: 'Hallas, poor souls! they saw not their enemy against whom they fought, but skirmished with their eyes shut; they saw indeed its pale face, but not its sting and dart. There is also a lawful contempt of death. We freely grant that in two cases a believer may contemn it. First, When it is propounded to them a temptation on purpose to separate them from Christ and duty, then they should slight it; as Rev. xi. "They loved not their lives unto the death." Secondly, When the natural evil of death is set in competition with the enjoyment of God in glory, then a believer should despise it, as Christ is said to do, Heb. xii. 2. Though his was a shameful death. But upon other accounts and considerations, it is the height of stupidity and security to despise it.

Now, to the end that you might have right thoughts and apprehensions of death, which may put you upon serious preparations for it; and that whenever your turn comes to conflict with this king of terrors, under whose hand the Pompeys, Caesars, and Alexanders of the world, who have been the terrors of nations, have bowed down themselves; I say, that when your turn and time comes, as the Lord only knows how soon it may be, you may escape the stroke of dart and sting, and taste no other bitterness in death, than the natural evil of it: To this end I have drawn the following questions and answers, which, if you please, may be called The Seaman's Catechism.

And, oh! that you might not dare to launch forth into the deep until you have seriously interrogated and examined your hearts upon those particulars. Oh! that you would resolve, before you go forth to withdraw yourselves a while from all clamours and distractions and calmly and seriously catechise yourselves in this manner.

Quest. 1. What may the issue of this voyage be?

Answ. Death, Prov. xxvii. 1. "Boast not thyself of to-morrow;
Quest. 2. What is death?

Answ. Death is a separation of soul and body until the resurrection, 2 Cor. v. 1. "We know that if our earthly house of this tabernacle be dissolved."

Quest. 3. Is death to be despised and slighted if it ever a creature went about: so dreadful doth it appear the fear of it subjects them to bondage all their lives, "And to deliver them who, through fear of death, walk "life-time subject to bondage." And in scripture it is the king of terrors, Job xviii. 14. Or the black prince, and late. Never had any prince such a title before. To be so terrible, that none might mention its name before.

Quest. 4. What makes it so terrible and affrighting?

Answ. Several things concur to make it terrible to men; as, first, Its harbingers and antecedents, which pains, conflicts, and agonies. Secondly, Its office and work about, which is to transfer us into the other world. vi. 8. it is set forth by a pale horse: an horse for its use to carry you away from hence into the upper, or lower eternity; and a pale horse, for its ghastliness and terror. But above all, it is terrible in regard of its consequences to the door of eternity, the parting point between that to come; the utmost line and boundary of all temporal life. Hence, Heb. ix. 27. "It is appointed unto men once "after this the judgment." Rev. vi. 8. "And I saw "hold, a pale horse, and his name that sat on him was "hell followed him." Ah! it makes a sudden and sudden change upon men's conditions, to be plucked out of houses among friends and honours, and so many delights, and moment into the land of darkness, to be clothed with drink the pure wrath of the Almighty for ever. This makes it terrible.

Quest. 5. If death be so weighty a matter, am I prepared?

Answ. I doubt not; I am afraid I want many things necessary to a due preparation for it.

Quest. 6. What are those things wherein a due preparation for death consisteth?

Answ. Many things are necessary. First, Special and spiritual things with Jesus Christ. This is that which disarms it of its sting, where is thy sting? Thanks be to God who hath given his arm to the righteous, but the righteous shall live by his faith. Heb. xi. 6: Gal. vi. 9.
death comfortably, the evidence and knowledge of this union is necessary, 2 Cor. v. 1. "For [we know,] that if our earthly house this tabernacle were dissolved, we have a building of God," And then he cannot only be content, but groan to be unclothed, 2. A mistake in the former will cost me my soul; and a mistake here will lose me my peace and comfort. Thirdly, In order to evidence it is necessary that I keep a good conscience in all things both towards God and man, 2 Cor. i. 12. "This is our rejoicing, even the testimony of our conscience, that in simplicity and godly sincerity, not in fleshly wisdom, but by the grace of God, we "had our conversation in the world." This good conscience "peets all and every part of our work and duty to be done, and all "every sin to be renounced and denied: so that he that is early "unto Christ by faith, hath the clear evidence of that union; and "evidence fairly gathered from the testimony of a good conscience, witnessing his faithfulness, as to all duties to be done, and sins "avoided, he is fit to die; death can do him no harm; but, all "these things are not to be found in me.

Quest. 7. But what if I die without such a preparation as this? What will be the consequence of that be;

Answ. Very terrible, even the separation of my soul and body from the Lord to all eternity; John iii. 36. "He that believeth "the Son hath everlasting life: and he that believeth not the "shall not see life; but the wrath of God abideth on him." "shall not see life; there is the privative part of his misery, separate from the blessed God. And the [wrath,] mark it, not anger, "wrath, not the wrath of man, but of [God,] at whose rebukes mountains skip like frightened men, and the hills tremble: the wrath of God not only flashes out upon him, as a transient flash of lightning, but [abideth,] dwells, sticks fast; there is no power in the world to loose the soul from it. [Upon him,] not the body only, nor the "only, but on [him,] (i. e.) the whole person, the whole man. It is the principal positive part of that man's misery.

Quest. 8. Can I bear this misery?

Answ. No: my heart cannot endure, nor my hands be strong when God shall have to do with me upon this account. I cannot bear his wrath; angels could not bear it; it hath sunk them into depths of misery. Those that feel but a few sparks of it in their sciences here, are even distracted by it, Psalm lxxxviii. 15. Christ himself had never borne up under it, had it not been supported by infinite power of the divine nature, Isa. xliii. 1. "Behold my
Quest. 9. If it cannot be borne, is there any way to put away the evil of your doings from before mine eyes? Isa. i. 16, 17, 18. “Wash ye, make all clean; put away the evil of your doings from before mine eyes: do evil, learn to do well,” &c. “Come now, let us reason together: and though your sins be as scarlet, they shall be as white as snow.” Isa. lv. 7. “Let the wicked forsake his way, and the man his thoughts: and let him return unto the Lord, and have mercy upon him; and to our God, for he will have mercy.” Though my disease be dangerous, it is no reason it doth not scorn a remedy. Oh! there is balm in Gilead, a physician there. There is yet a possibility, not only of recovery, but of being restored to primitive glory, but to be set in a better case than even it was before.

Quest. 10. How may that be?

Answ. By going to the Lord Jesus Christ, Rom. viii. 15. “There is therefore now no condemnation to them that are in Christ Jesus.” Rom. viii. 33, 34. “Who shall lay any thing to the charge of God’s elect? It is God that justifieth.” Who doth condemneth? It is Christ that died, yea, rather, that rose again.”

Quest. 11. But what is it to go to Christ?

Answ. To go to Christ, is to * embrace him in his † preachments and offices, and to rest § entirely and closely upon him for ∥ pardon, and ** eternal life: being deeply †† sensible of the want of him. John i. 12. “To as many as [received] him was given power to become the sons of God, even to as many as believe on his name.” John iii. 36. “He that believeth [upon] is born of water and the Spirit.” 1 Cor. i. 30. “And of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption.” Acts iv. 12. “Neither is there any other,” &c. Acts xiii. 39. “And by him all things” in [justified from all things] from which ye could not be saved. Acts ii. 37. “Now when they heard this, they pricked to the heart,” &c.

Quest. 12. But will Christ receive me, if I go to him?

Answ. Yes, yes; he is more ready to receive thee, though to come to him; Luke xv. 20. “And he arose, and came to him.” But, when he was yet a great way off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kisses him.”
neck, and kissed him. He bespeaks him, much after that manner as is expressed himself to returning Ephraim: “My bowels are tender on him; I will surely have mercy on him,” Jer. xxxi. 20. This is not the least parenthesis in all the pages of free-grace, to express the great willing and earnest desires therein thou hast, first, his most serious invitations, Mat. xxi. 28. “Come unto me, ye that are weary and heavy laden.” Isa. li. 2. “Ho! every one that thirsteth come ye to the waters.” Thereafter are, secondly, backed and confirmed with an answer, Ezek. xxxv. 11. “As I live, I desire not the death of a sinner.” Thirdly, Amplified with pathetical wishes, sighs and groans, Jer. xxxix. 42. “Oh! that thou hadst known, even thou, at least, in thy day.” Fourthly, Yea, delivered unto them in undisturbed manner, Mat. xxiii. 37, 38. “He wept over it, and said, O Jerusalem! whilst others wept over it, and said, “Jerusalem!” Fifthly, Nay, he hath shed not only tears, but blood, to convince thee of his willingness. View him in his dying posture upon the cross, stretching out his dying arms to gather into himself thelost, hanging down his blessed head to kiss thee; every one of his words was a mouth opened to convince thee of the abundant willingness of Christ to receive thee.

**Quest. 14. But my sins are dyed in grain: I am a sinner of the blackest hue: will he receive and pardon such an one?**

**Answ.** Yea, soul, if thou be willing to commit thyself to him, I. 18. “Come now, let us reason together; though your sins be as scarlet, I will make them as snow; though they be red like crimson, I will make them as wool.”

**Quest. 15. This is comfortable news; but may I not delay my complying with him for a while, and yet not hazard my eternal happiness, seeing I resolve to come to him at last?**

**Answ.** No; there must be no delays in this case: Psal. cxix. 121. “I made haste, and delayed not to keep thy commandments.”

**Quest. 16. Why may I not defer it, at least for a little while?**

**Answ.** For many weighty reasons this work can bear no delay. First, The offers of grace are made to the present time, Heb. ii. 3. “Whilst it is said to-day, harden not your hearts.” There may be a few more days of God’s patience, but that is unknown to thee; 
are the more strengthened, and the heart still more hard. There be thousands now in hell, that perished through de
casions, often urged and pressed hard upon them, 
resolutions they had, as thou hast now; but they were new
by answerable executions, and so they perished. 6. Thy
ning now is desperate; for every moment thou art act in
clear light and conviction; and that is a dreadful way of
There can be no solid reason for one hour’s delay; for
not be happy too soon; and be sure of it, if ever thou co
of the sweetness of a Christian life, nothing will more
grieve thee than this, that thou enjoyedst it no sooner.

Quest. 17. Oh, but the pleasures of sin engage me
shall I break these cords and snares?

Answ. That snare may be broken by considering so
five things. 1. That to take pleasure in sin, is an arg
most deplorable and wretched state of soul. What
nature doth it argue in a toad, that is sucking in nothing
and filth where-ever it crawls! O what an heart hast
thou nothing to find pleasure in but that which makes
Christ sad, and the hearts of saints ake and groan, with
hell, and let in endless miseries upon the world? 2. That
misery it involves thee in is infinitely beyond the delight
thee by: it doth but delight the sensual part, and that
brutish pleasure, but will torment thy immortal soul, for
ever. The pleasure will quickly go off, but the sting
behind. "I tasted but a little honey on the top of my
"Jonathan) and I must die," 1 Sam. xiv. 43. 3. Nay, the
but the Lord proportions wrath according to the plea
have had in sin, Rev. xviii. 7. "How much she hath lived
"so much torment and sorrow give unto her." 4. What
pay, or at least pawn for this pleasure? Thy soul, thy per
is laid to stake for it; and, in effect, thus thou says
deferrest the closing with Christ upon the account of en
pleasures of sin a little longer: Here, devil, take my self
possession and power: if I repent, I will have it again thine for ever. O dear-bought pleasures!

What is the world? A great exchange of ware, 
Wherein all sorts and sexes cheapning are;
The flesh the devil sit and cry—what lack ye?
When most they fawn, they most intend to rack ye.
The wares are cups of joy and beds of pleasure;

"Waste not, want not," says the honest man of Lat.
Lastly, It is thy gross mistake to think thou shalt be bereaved of all delights and pleasures by coming under the government of Christ: for one of those things in which his kingdom consists, is the Holy Ghost, Rom. xiv. 17. Indeed it allows no sinful pleasures to the subjects of it, nor do they need it; but from the one thou closest in with Christ, all thy pure, real, and eternal pleasures and delights begin to bear date. When the prodigal was returned to his father, then, saith the text, “They began to be merry.” Luke xv. 24. See Acts viii. 5, 6. No, soul, thou shalt want joy, for the scripture saith, “They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures; for with thee is the fountain of life.” &c. Psal. xxxvi. 8, 9.

Quest. 18. But how shall I be able to undergo the severities of religion? There are difficult duties to be done, and an heavy cross to be taken up; these be the things that daunt me.

Answ. If pain and suffering daunt thee, how is it thou art more out of love with sin than with religion? For it is most certain that the sufferings for Christ are nothing to hell, the just reward of a certain issue of sin; the pains of mortification are nothing to the pains of damnation: there is no comparison betwixt suffering for Christ and suffering from Christ; Mat. v. 29. “If thy right hand or leg offend thee, cut it off, and pluck it out; it is profitable for thee that one member suffer, than that the whole body be cast into hell.” Secondly, Thou seest the worst, but not the best of Christ. Thou seest not; Col. i. 24. “Who now rejoiceth in my sufferings.” James i. 2. “My brethren, count it all joy when ye fall into divers tempta- tions,” &c. Thirdly, Great shall be thy assistance from Christ. Phil. iv. 13. “I can do all things through him that strengtheneth me.” “The Spirit helps our infirmities,” takes the other end of the burden, Rom. viii. 26. What meanest thou to stand upon such terms; when it is heaven or hell, eternal life or death that lie before thee?

Quest. 19. But to what purpose will my endeavours to come to Christ be, unless I be elected? All will be to no purpose.

Answ. True; If thou be not elected, thou canst not obtain his or happiness by him: but yet that is no discouragement to strive for in thy unconverted state, thy election or non-election is a secret to thee: the only way to make it sure is by striving and giving diligence in the way of duty. 2 Pet. i. 10. And if you ponder a text well, you will find, that election is not only made sure in the way of diligence. I might also add, that the publick state,
Answ. First, Certainly you are most absurd in pleading your impotence against your duty; for you do have a power to come to Christ, else how do you quiet conscience with promises and resolves of conversion hereafter? Though it be true, that no saving act can be done without the occurrence of special grace; yet this is as true, that thy inward power is above thy power, doth not excuse thee from doing thy power to do. Canst thou not forbear, at least, many of thy pretences? And canst thou not perform, at least, the external course of the way of Christ: do what thou canst do, and confess thy impotency, that thou canst do no more. Canst thou not take thy soul aside in secret, and thus bemoan it; my poor soul wilt thou do? O what will become of thee, thou art childless, hopeless, and, which is most sad, senseless and dead! oh! thou canst not bear the infinite wrath of the eternal Almighty power will be set on work to torment such as thee, and yet thou takst no course to prevent it! Thou seekest diligence of all others, and how the kingdom of heaven canst not be affected by them: and art thou as deeply engaged in thy own happiness as any in the world? Will hell be more to thee than others? O what a composition of stupidity art thou: Thou livest after such a rate, as if there were not hell to torment thee, nor glory in heaven to reward thee, and Christ, heaven and hell, were but dreams and fables, not be less affected with them. Ah, my soul! my soulous soul! Is it easy to perish? Wilt thou die as a fool? that men would but do this if they can do no more!

And now, soul, you see what death that is you have passed of; and what is the only way that we poor sons of Dust can escape its sting. You have here seen the vanity of all pretences against conversion, and the way to Christ cast up for you. Now sirs, I beg you, in the name of God and Christ you, and as if I made this request upon my bended knee that you will now, without any more delays, yield your souls to the Lord. Soul, I beseech thee, haste thee into thy chamber, and bespeak the Lord after some such manner as thou darst to launch out into the deeps again.

O dreadful and glorious Majesty! thou hast bowels of heart well as beams of glory: I have heard the sounding of thy voice for me this day. Lord, I have now heard a representation made to the face of death, be I have now seen
Lord, I have now heard of the Prince of life also, in whose blood side death hath left and lost its envenomed sting; so that though may kill, yet it cannot hurt any of his members. To this glorious Redeemer I have now been invited; all my pretences against him have been confuted, and my soul, in his name, assured of welcome if I come unto him, and cast myself upon him. And now, Lord, I come, I come, upon thy call and invitation; I am unfeignedly willing to avouch thee this day to be my God, and to take thee for my portion. Lord Jesus! I come unto thee; thy clay, thy creation moves towards the Fountain of pity: look hitherto, behold a spectacle of misery. Bowels of mercy, hear! behold my naked soul, a rag of righteousness to cover it; behold my starving soul, not a morsel of bread for it to eat: ah! it has fed upon wind and vanity hitherto. Behold my wounded soul bleeding at thy foot; every part, heart and heart, will and affections, all wounded by sin. O thou compassionate Samaritan! turn aside, and pour thy sovereign blood into the bleeding wounds, which, like so many opened mouths, plead for pity. Behold a returning, submitting rebel, willing to lay down the weapon of unrighteousness, and to come upon the knee for a pardon. Oh! I am weary of the service of sin, I can endure it no longer! Lord Jesus, thou wast anointed to preach glad tidings to the meek, and proclaim liberty to the captives, and the opening of the prison; that they are bound; come now, and knock off those fetters of unbelief: O set my soul at liberty that it may praise thee! For so many years Satan hath cruelly tyrannized over me. O that this might the acceptable year of the Lord, and the day of the salvation of God! Lord, thou wast lifted up to draw men unto thee; and indeed thou art a drawing Saviour, a lovely Jesus! I have hitherto slighted thee, but it was because I did not know thee: mine eyes have been held by unbelief, when thou wast opened in the gospel; but now I see thee as the chiefest of ten thousands. Thou art the glory of heaven, the glory of the earth, the glory of Sion; and, oh! that thou wouldst be the glory of my soul! I confess I am not worthy thou shouldst look upon me; I may much rather expect to be trampled under the feet of justice, than to be embraced in thine arms of mercy: and that thou shouldst rather shed my polluted blood, than sprinkle thine own upon me. But, Lord, what profit is there in blood? Wilt thou pursue a dried leaf; Shall it ever be said that the merciful King of heaven hanged up a poor soul that put the rope about his own neck, and so came self-condemningly to him for mercy! O, my Lord, I am willing to submit to any terms, be they never so hard and unmerciful to the flesh. I know no other way. I doubt not, that thou art the way of mercy. I have now heard of my Redeemer; and will now hear of my Saviour. I have but to hear the word of the Lord: he shall set me free! And I will hear the word of my Redeemer: he shall set me free! And I will hear the word of my Saviour: he shall set me free!
of thy glory. Let holiness to the Lord be now written all, let my tongue henceforth plead for thee, my hands unto thy testimonies, my feet walk in thy ways: O let pro-
tions, as willing servants, wait upon thee, and be acti-
Whatever I am, let me be for thee; whatever I have thine; whatever I can do, let me do for thee; whatever I suffer, let me suffer for thee. O that I might say, before my beloved is mine, and I am his! O that what I have earth might be ratified in heaven! my spirit within me, sa-
Lord Jesus, say thou, Amen.

THE

SEAMAN'S COMPANION

Wherein the Mysteries of Providence, relating to Sin
opened; their Sins and Dangers discovered; their Dug
and their several Troubles and Burdens relieved.

In six practicable and suitable Sermons.

To all Masters, Mariners, and Seamen; especially su-
to the Port of Dartmouth, and the Parts adjacent.

SIRS,

YOUR ready acceptance of my former labours for your
encouraged this second and last endeavour of mine this
you. I have for many years been convinced of the great
need you have of the following discourses: But the love
quickened me to their publication at this time, were esp-
two:

First, The hand of the Lord hath gone forth with to
you; this winter many of your companions are gone to
bottom. Such a doleful account of shipwrecks from
and such sad lamentations as have been heard in almost
time town, cannot but deeply affect every heart with
compassion, and hath engaged me in this service for
that is left.

Secondly, The seasonable and prudent care his Maj-
this time manifested for these seafaring and

of your employments, and faithfully discovers the temptations and
dangers attending you in them all. Upon which consideration I
fitly entitled, The Seaman's Companion.

As God hath cast my lot among you, so he hath inclined my heart
tudiously to promote your welfare. I have been, by long observa-
convinced, that one principal cause of your miscarriages, is the
lack of God in your outsets. Did you pray more, you might expect
prosper better. Indeed, if that Epicurean doctrine were true, God
concerns not himself about the affairs of this lower world, and
leaves all things to be swayed by the power of natural causes, your
neglect of prayer might be more excusable: But, whilst successes
and disappointments depend upon his pleasure, it cannot but be
most direct course you can steer to ruin all, to forget and neglect God
in your enterprises. To cure this evil, and prevent the mischiefs that follow it, the first sermon is designed. And if the
Lord shall bless it, to your conviction and reformation, I may then
comfortably apply the words of Moses to you, Deut. xxxiii.

"Rejoice, Zebulun, in thy going out."

You often hear the terrible voice of God in the storms; and at
your wit's end, not knowing what course to take, nor which way to turn for safety and comfort: And yet how soon are all those impressions
worn off? and those mercies which (whilst new) were so affecting, as
to appeal to your hearts, and to convert you to God's service, by answering the several aims and designs of them.

It hath been much upon my heart, to what and how many tem-
}lations to sin you are exposed in foreign countries, where lawful
medicines are absent, alluring objects present, and temptations ex-
}tinguously strengthened upon you, by hopes of secrecy and conceal-
}ment. And, indeed, for a man whose heart is not thoroughly seasoned with
religion, and awed by the fear of God, to converse in such places, as
with such company, and not be polluted with their sins, is, upon the
matter, as great a miracle, as for the three children to come out of
fiery furnace without an hair singed, or the smell of fire upon their
}rnets. I have therefore prepared for you the best preservative from
}e of these temptations in the third sermon, which the Lord may
} a

an effectual antidote to your souls against the corruptions that
} in the world through lust.

I have frequently observed the mischievous influence that succed
and drops many very seasonable and necessary cautions to keep you humble and thankful under prosperity.

And because men will not own God in their success, but to their own net; God often teaches them the evil of it, by and disappointments: Yea, disappointments sometimes follow of men, and that in the most just and honest employments, caution the former sort, and support the latter in such a commend the fifth sermon to your serious consideration, ing, if the blessing of God go forth with it, but it may be seasonable and useful discourse to you in that condition.

And, lastly, because it is so common for seamen to forget their mercies they have received in a voyage, when it is over, and brought them to the havens of desire, and among their have, in the last sermon, instructed them in their duty, and to work in such a sense of mercies upon their hearts, as them to a due and thankful acknowledgment of God in

You see, by this brief account, how honest the design I have engaged for you. But I am sensible, that the matter is very defective, it being dispatched in haste, and when my filled with other work, and my body clogged with many But, such as it is, I heartily devote it to the special service of souls, and remain

Yours, in all Christian service,

JOHN F

Dartmouth, Jan. 21, 1675.

THE

SEAMAN'S FAREWELL.

SERMON I.

Acts xxii. 5, 6. And we kneeled down on the shore, and when we had taken our leave one of another, we they returned home again.
and not the least at Tyre, where he met with certain disciples to say to him, by the Spirit, that he should not go to Jerusalem; though, in that, they followed their own spirit; but he is not to be dissuaded: Like that noble Roman, and upon a more noble account, 'he judged it necessary to go, but not to live.' The disciples seeing his unalterable resolution, express their affections to him at parting, by bringing him to the ship, and that with their whole families, wives and children, ver. 5. therein giving him the last mark of their dear respects.

In the farewell, their Christian affections are mutually manifested by two sorts of actions,—viz. Sacred and Civil—in prayers and lustrations.

1. Prayers; the best office one Christian can do to another. prayer is the best preface, so certainly it is the best close to all business or enjoyment: In which prayer we may note the place, posture, and matter or scope.

First, The place; it was upon the shore, the parting place near which the ship rode, waiting for Paul: And this was no unusual thing among them in those days. Tertullian tells us, “they said their prayers to heaven from every shore;” and elsewhere, he calls them, orationes littorales, “shore prayers.” So customary it was for holy men, in those days, to be taken into the ship or boat from the knees, not from the tavern or ale-house.

Secondly, The posture; “They kneeled down.” As all places and all postures have been used in prayer. Some have used one posture, and some another; but this is the common and ordinary posture of Knees when they can (as an ingenious author speaks) then they may be bowed.

Thirdly, The matter and scope of the prayer, which though it is not expressed, yet may with great probability be argued from the place and occasion, to be, as Erasmus speaks, *Pro finusta Navigatione*, for a prosperous voyage, and divine protection. He knew what, and how many hazards of life they are hourly exposed, on border so near unto death, as mariners and passengers at sea do; and therefore would not commit himself to the sea, until first he had solemnly committed himself to God, whose voice the winds and sea obey: Nor was he willing to take his leave of his friends, until he had poured out his heart to God with them, and for them, who faces he might never see again in this world, and engaged the prayers also for him.

2. As their affections were mutually manifested by this sacred act,
used among the Jews, both at their meeting and parting; the usual words were, "Lord bless you," Ruth ii. 4. "Peace be unto thee, with you," &c. The gestures were kissing each other, were kisses which a Cato might give, and a Vestal received these, viz. their prayers for, and salutations of, each other, manifested their Christian affections mutually, but especially their prayers at parting. Hence note,

**Doct. Those that undertake voyages by sea, had need to pray earnestly themselves, but also to engage their other Christians for them.**

They that part praying, may hope to meet again regarding those designs which are not prefaced with prayer, cannot receive a blessing. There are two sorts of prayer, stated and occasional.

**Stated prayer** is our conversing with God, either publicly or secretly, at the constant seasons allotted for it, in the every week and day.

**Occasional** is the Christian’s address to God at any extraordinary emergencies, and calls of providence; or, he undertake any solemn business, (and what more solemn than then the chief matter and scope of prayer is to be suited to the present occasion and design in hand; of this sort is that I now speak. Now in opening the point, I will shew,

1. What those special mercies are that seamen should earnestly pray for, when they are to undertake a voyage.

2. What influence prayer hath upon those mercies, must be qualified for that end.

3. What aid and assistance the prayers of other Christians contribute to the procurement of them.

And then make application of all.

1. We will inform the seamen, what those special mercies he should earnestly pray for, when he undertakes a voyage.

And amongst those mercies to be earnestly requested by him, the first and principal is, the pardon of sin; and must make a part of every prayer, and at this time to be succeeded for. Guilt is that Jonah in the ship, for whose shipwrecks, and ruin pursue it. It is said, Psal. cxlvii. 10, "the stormy winds fulfil God’s word." If the word then be the word of God’s threatening against sin, as soon as it, then the stormy winds and lofty waves, are God’s devices out with commission to arrest sinners upon the sea;
follows upon the scent wherever a man goes. And indeed our sins are called debts, Matth. vi. 12. Not that we owe them to God, or ought to sin against him; but metonymically, because pecuniary debts oblige him to suffer that hath not wherewith to pay and expose him to the danger of serjeants and bailiffs wherever he shall be found; so do our sins, in reference to God, who hath reckoned with many thousands of sinners upon the sea, there arrested them by his winds and waves which he sent out after them, and laid their bodies in the bottom of the sea, and their souls in the bottom of hell. Oh! that is a dismal storm, that is sent after a man to drive soul and body to destruction! with what heart or courage can that man go down into the deeps, and expose himself among the raging waves and roaring winds, that knows God hath a controversy with him; and for ought he knows, the next storm may be sent to hurry him to the judgment-seat of the great and terrible God? Certainly, friends, it is your great concern to get a pardon, and be in peace with God; a thing so indispensable, that you cannot have less; and so comprehensive, that you cannot desire more. If your sins be pardoned, you are safe, you need fear no storms within, wherever you find without: But woe to him that finds at once a raging sea, and a roaring conscience; trouble without, and terror within, ship and hope sinking together. You are privy to all the evils and wickedness of your hearts and lives. You know what treasures of guilt you have been heaping up all your days; and think you when distresses and extremities come upon you, conscience will be as quiet and still as it is now? No, no, guilt will fly in your faces then, and stop your mouths. O therefore humble yourselves at the feet of God for all your iniquities; apply yourselves to the blood of sprinkling; pray and plead with God for remission of sin; without which you are in a woeful case to adventure yourselves at sea to the imminent perils of life.

(2.) Another mercy you are earnestly to pray for is, That the presence of God may go with you, I mean not his general presence, which fills the world; that will be with you, whether you pray or not, but his gracious special presence, which was that Moses so earnestly sued for in Exod. xxxiii. 15. “If thy presence go not “with me, carry us not hence.” He and the people were now in waste howling wilderness, but bound for Canaan, that earthly paradise; yet you see he chuses rather to be in a wilderness with God than in a Canaan without him; and no wonder, for this gracious presence of God, as to comfort, is all that a gracious soul hath.
"shadow of death * i. e. (through the most apparent and dangers of death), yet will I fear no evil for thou and And indeed there is no room for fear; for with whom in a gracious and special manner present, these three mercies are secured to that man.

First, That God's special providence shall watch over dangers, Psal. xci. 1,—4. "He shall abide under the Almighty; he shall cover thee with his feathers, and wings shalt thou trust." As the hen gathers her brood, wings, not only to cherish, but to defend them from a God takes his people under his providential wings for this

Secondly, He appoints for them a guard of angels, who watch over, and minister to them in all their straits, and read, Psal. xci. 11. "He shall give his angels charge over thee, to keep thee in all thy ways." Many invisible services, as a life guard to that man with whom the Lord is.

Thirdly, He readily hears their cries in a day of distress, them to save and deliver them. So ver. 15. "He shall me, and I will answer him, I will be with him in trouble deliver him, and honour him." O what a matchless mercy how many times, when poor seamen have seen death before their eyes, have they cried, mercy! mercy! Has is it for their eyes, on such occasions, to add salt-water there was too much before? But now to have God with an hour of straits, to hear, support, and deliver you: O estimate the worth of such a mercy! Pray therefore mercy indispensably necessary for you; and say to him, "Lord, if thy presence may not go with us, carry us

(3.) A third mercy you are specially concerned to be that you may be kept from the temptations to sin you when you are abroad in the world. The whole world lies in 1 John v. 19. Every place, every employment, every one of its snares and temptations attending it: And you know corrupt natures, as much disposed to close with temptation to catch fire: So that unless the preventing, restraining, grace of God be with you, they will but touch and take were no devil to tempt you externally; yet such a devil meeting with a suitable temptation and occasion, is enco come you; Jam. i. 14. "Every man is tempted when
He that brings home a pack of fine clothes, infected with the plague, hath no such great bargain of it, how cheap soever he purchases them. O therefore beg earnestly of God that you may be kept from sin: pray that you be not led into temptation.

(4) Pray for divine protection in all the dangers and hazards to which you shall be exposed. You know not how soon your life and estate shall be in jeopardy: This night you may sleep quietly in your cabin to-morrow you may be tugging at the pump, and the next night take up your lodging upon a cold rock. How smartly doth the apostle James reprehend the security of trading persons; Jam. iv. 13, 14: "Go to now, ye that say, to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas you know not what shall be on the morrow. For what is your life? It is even a vapour, that appears for a little time, and then vanisheth away." How easily can God dash all your designs, and hopeful projects in one hour! You know you are ever on the move of one or two inches. How poor a defence is the strongest ship against the lofty seas and lurking rocks? How innumerable are the accidents and contingencies in a voyage, which the most skillful navigator cannot foresee or prevent?

They are, as the Psalmist speaks, at their wit's end, Psal. cvii. 28. But O how secure and safe amidst all dangers, is that man whom the Lord takes into his special protection? And he will not shut out those that sincerely commit themselves to him: The winds and storms obey his voice: he can with a word turn the storm into a calm, Psal. cvii. 29. or order means for your preservation, when you seem lost to the eye of sense and reason. I have heard of a young man, being in a great storm at sea, was observed to be very cheerful, while all the rest were as dead men; and being asked the reason of his cheerfulness in a case of so much danger? He replied, 'Truly, I have no cause to fear, for the pilot of the ship is my father.'

5. Pray for counsel and direction in all your affairs and undertakings, and lean not to your own understandings. "I know, O Lord," (saith the prophet) that the way of man is not in himself, neither "it in him that walks, to direct his own steps," Jer. x. 23. Undertake nothing without asking God's leave and counsel. How many that have stronger heads than you, have miserably ruined themselves and their designs by trusting to their own prudence, "A man, after his own heart, is the death of himself."
dent. The Lord can blast your enterprize, though you
never so much wisdom and contrivance. You are not
to God as the author of success, but as the director and
action. It is by his conduct and blessing, that all things
If your designs succeed not, you are presently ready to
fortune, and say, you had bad luck; when indeed you
selves, in the first moulding it, by undertaking it we
of God: "In all thy ways acknowledge him"

(6.) Pray for success upon your lawful employment
and own it to be from the Lord. You have an excel-
Abraham’s servant, Gen. xxiv. 12. “O Lord God of
“servant, send me good speed this day.” He rever-
reignty of providence, and acknowledges success to be an
imperial crown, and the bridle that God hath upon the
creature, to dispose of the success of human affairs. In
business or design in a fair and hopeful way to prospe-
have engaged God to be with us, by asking his coun-
mending the success to his blessing. These are the
are to pray for.

Secondly, Next I will shew you what influence prayer
those mercies you are to pray for; and it hath much ev-
be short, it hath a threefold influence into them.

(1.) It is a proper and effectual mean to obtain and pro-
God will have every thing fetched out by prayer, Eze
“l will yet for this be inquired of by the house of Israel
“them.” God gives not our mercies for prayers, nor will
without our prayers. This is the stated method in which
are conveyed to us; and therein the wisdom and good-
are eminently discovered. His wisdom in making us to see
of every mercy in the way of receiving it, and securing it
in the dispensing of every mercy: His goodness to us in
every mercy this way to us, and raising its value in our
Prayer coming between our wants and supplies is a singu-
raise the price of mercies with us, and engage us to due in-
of them. So that is an idle pretence for any to say, God
wants, whether we pray or not; and if mercies be decreed
shall have them, though we ask them not: for though
our wants, yet he will have us to know them too, and see
the need of mercy. And though prayer be altogether
his information, yet it is very necessary to testify our
And though it is true, if God have decreed mercies for us,
it is plain, mercies must be expected in the way of prayer, that being God's appointed way, and stated method in the dispensing of them.

(2.) As prayer hath influence into the procuring of our mercies, so it hath a singular influence into the sweetening of them: no mercy is so sweet as those that are received upon the knee. There is a twofold sweetness men taste in their earthly enjoyments: one is natural and that those that never eye God in them, may relish as much of others; the other is spiritual and supernatural, resulting from the consideration of the way in which, and the end for which they are given, and I am confident, such is the refreshing sweetness of mercies coming in the way of prayer, that they derive a thousand times more sweetness from the channel through which they come, than they have in their own natures. So that it was rightly observed by him that said, 'A believer tastes more sweetness in the common bread he eats 'at his own table, than another can do in the consecrated bread 'eats at the Lord's table.' And then,

(3.) Prayer hath a sanctifying influence upon all our enjoyments and therefore no wonder it makes them so sweet: what you obtain this way, you obtain with a blessing, and that is the sweetest and best part of any enjoyment. So you find, 1 Tim. iv. 5. every creature sanctified by the word of God and prayer. One mercy of this kind is better than ten thousand promiscuously dispensed in the way of common providence: by these no man knows love or hatred; but these surely come from God's love to us, and end in the increase of our love to him. So that you see prayer hath a manifold influence upon our mercies: But it is not any kind of prayer that doth thus procure, sweeten, and sanctify our mercies to us: some men's prayers rather obstruct than further their mercies; but if it be the fervent prayer of a righteous man, directed by the rule of the word to the glory of God, we may say of such a prayer as David said of Saul's sword, and Jonathan's bow, it never returns empty.

Thirdly, I shall shew what aid and assistance the prayers of others may give to the procurement of the mercies we desire; for you see this instance in the text, it was the united joint-prayers of the disciples with Paul, that on this occasion was judged necessary.

Now considering prayer according to its use and end, as a means of obtaining mercy from the Lord; the more disposed, apt, and vigorous the means are, the more surely and easily the mercies are obtained which we pray for. There may be much zeal, fervency, and strength in the prayer of a single saint: Jacob alone may wrestle with God, and as a prince prevail; but much more in the joint, united force of many.
God delights in those acts of mercy most, by which man comforted; and where there is a common thing going, like a common adventure in one ship, there prayer, like the return of such a ship, makes many glad. Certainly it is of great advantage for the people of God, as many as they can to pray for them. When Daniel was secret from the God of heaven, Dan. ii. 17, 18. he made three friends to improve their acquaintance with God in God for him upon that occasion. "Then Daniel" house, and made the thing known to Hananiah, Mish "hiah his companions, that they would desire mercies heaven concerning this secret." Some Christians have intimacies with God than others, they are special favouri heaven; and what an advantage is it to be upon them, they are with God, judge ye. I remember St. Bernar taken of the due frames and tempers that Christians sh work their hearts into, when they are engaged in this concluses with this request, Et quum talis fueris, And when thy heart (saith he) is in this temper, then Oh! it is a singular mercy to be interested in their prayer in special favour with God! it is true, Jesus Christ is favourite, for whose sake all prayers are heard: and wescission, the intercessions of an Abraham, a Moses, an nothing, but in the virtue of his intercession, the intercession of others may be singularly advantageous to us. Job's good men, but yet they must go to Job, and get him them before God would be intreated for them, Job xx.

And, indeed, upon the contrary, it is a sad sign that not to give us that mercy which he takes off our own hearts of others from praying for. When he saith, such a man, or for such a mercy for him, the case is hopeless, the mercy is set, and there is no moving it. But if once a spirit of prayer be poured upon you, and too in your behalf, you may look upon the mercy at door, and count it as good as if it were in your hand; you see what the mercies are you should pray for; prayer hath upon them; and what assistance the pr Christians may contribute to the obtaining of them; hearts may be excited and encouraged, not only to pr selves, but to engage as many as you can to seek the as you see Paul here did, when he was undertaking
First, Such as do but mock God, and delude themselves by heartless, dead and empty formalities. Some there be that dare not altogether slight and neglect prayers, but pro forma, they will do something themselves; and it may be as a compliment, or at most as a customary thing, will desire the prayers of others: but, alas! there is no heartiness or sincerity in these things; they are no ways affected with the sense of their own wants, sins, or dangers; they never understood the use, nature, or end of prayer. We blame the blind Papists, and that justly, for their blind devotions, who reckon their prayers by number, and not by weight; and truly, there is but little difference between theirs, and some of our devotions. It is St. Augustine's counsel, "Do you learn to have in your hearts what every one hath in his lips." O that you would once learn to be earnest with God! to pray as men that understand with whom you have to do; and what great things you have to transact with God, ah, my friends, you may believe it, that if ever you had felt the weight of sin upon your consciences, and had had such sick days and nights for it, as some have had, you would not ask a pardon so coldly and indifferently as you do. If you did but know the benefit of God's presence with you in troubles, how sweet it is; or could but apprehend how terrible a thing it is to be left of God, as Saul was in the day of distress, you would weep and make supplication for his gracious presence to go forth with you; and would say, with Moses, "If the presence may not go with me, then carry me not hence." But alas! these things appear not to you in their reality and importance. And hence is all that wretched formality and deadness of spirit.

Secondly, It rebukes much more such as wholly slight and neglect prayer, as a useless and vain thing; who undertake designs without prayer, not at all acknowledging God in any of their ways. And it justly to be suspected, there are multitudes of such practical atheists among seamen, as well as other orders of men. Poor men! my heart mourneth over you; you are certainly a forlorn set of men, who live without God in the world. It was anciently said, "he that would learn to pray, let him go to sea." But now, how long may a man be at sea, before he hear a praying seaman! Let your families from which you part, witness what conscience you have made to see God, as you have been here directed, before your outset: it is said Deut. xxxiii. 18. to the tribe of seamen, "Rejoice, Zebulun, in thy "going out." But in this case we may invert the words, and say "Mourn, O ye seamen, in your going out." How deplorable a case this? Let your cabins witness what conscience you make of the duty...
deeps, wonders of creation, and wonders of preservation; time you yourselves are the greatest wonders that are in the sea: men immediately depending upon God for their lives, and estates, every moment, and not once owning or praying him by prayer.

The very * Heathens will rise up in judgment against you, and condemn you. I remember Plato brings in Alcibiades, How he ought to express his resolution and answer, whom he thus answereth; “Before every undertaking, “ If God will.” And we know the eastern nations would nothing of moment, without first acknowledging God. The Greeks σὺν θεῷ, by the leave or blessing of God is. The Turks will condemn such as you are, for they fast five times a day, how urgent soever their business be. Superstitious Papists will condemn you, with whom it is Mass and meat hinder no man. Oh! whither will ye go, who shall comfort you when trouble comes upon you at crosses and disappointments in your business; how it should be otherwise, as long as God is neglected, ye Say not, this is the fruit of ill luck, but of your profaneness; the success of all your business depends upon God (atheists dare deny) then certainly the directest and readiest way man can take to destroy all, is to disengage God by a sullen him. The most compendious way to ruin, is to forget off prayer. “Pour out thy fury (saith the prophet) upon those that know thee not, and upon the families that call “ name,” Jer. x. 25. Will nothing less than extremest cry to God? Wonder not then, if God bring you unbecoming which your profaneness makes necessary for you.

Thirdly and lastly, How much sufferer, and more deeply case of those that not only neglect to call upon the name of prayer, but do also wound his name through and through. Cursed oaths and blasphemies? who instead of going going, as Paul here did, gone on board cursing, swearing, and dising his great and dreadful name; not going from their but drunken ale-benches, to the ship.

O the admirable patience of God! O the power of his love, that ever that ship should swim one hour above water, with such loads of sin and guilt within it! It is noted in Genesis days of Seth, “ That then men began to call upon the “ Lord.” Some translate the word ἔπειτα invocation.
there is a vile generation in our days, that instead of calling upon the name of the Lord by prayer, do call upon it profanely, rending and tearing that great and terrible name with the language of hell. Poor man! with what hope or encouragement can those lips call thine, in the day of thy extremity, cry, Mercy! mercy! that has struck through the sacred name of God so many times with blasphemy! O that you would lay it to heart! O that this day God would set your sins in order before you.

Is this a beginning that promises a comfortable issue? Do you thus prepare yourselves to meet death and danger? O my soul, come not thou into their secrets! O let God rather strike me perfectly dead whilst I live, than afflict my soul through my ears with these dreadful dialects of the damned.

Use 2. In the next place, this point is exceeding useful, by way of exhortation, to persuade all men, and particularly seamen, to be more of prayer; to imitate that noble pattern in the text, and no longer to live in the neglect of a duty so necessary, so sweet, and so beneficial to them, as the duty of prayer is. O that you did but know the excellency of this duty! how would you give yourselves up to prayer! As David speaks, Psal. cix. 4. Now to persuade you to be praying men, and no longer to live in the neglect of so excellent a duty, I will offer these motives to your consideration.

Motive 1. God hath stiled himself a God hearing prayer. For your encouragement to this duty, he hath assumed this title to himself, Psal. lxi. 2. "O thou that hearest prayer, unto thee shall all flesh come." You cry not as the Heathens do, to stocks and stones that cannot help or hear them that seek to them, but to the living and true God, by whom never did any upright soul lose a prayer. And to come home to your case more fully, he is a God that hears the prayers of poor distressed men upon the seas, when all hope and human help have utterly failed them. So you read in Psalm cxv. 23, 24, 25, 26, 27, 28. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord and his wonders in the deep: for he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof: they mount up to heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distress." So that what the Psalmist elsewhere speaks of the mystical depths of trouble, is true here even in a proper literal sense. "Out of the belly of hell do I cry, even unto thee, O Lord."
stressed creatures, that they have sensibly and thankfully acknowledged him according to his name; "The hope of the earth, and the confidence of them that are afar off" Psal. lxv. 5. Who is there among you, that has not either or himself been an example, and instance of this truth? I insert many famous examples to confirm it, but the case to need them, and it would be too great a digression.

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you pray not, and success may follow those that seek not God for it; but that which you call deliverance is rather a reservation to future misery; and that you call success, is but a snare to your souls. You have the things, but not the comfort and blessing of them. God may give you your desire to your ruin; your lives may be rescued for a time from death, that you may fill up the measure of your iniquities. Your affairs may prosper, and that prosperity may destroy you, Prov. i. 32. And best it is but an effect of common providence; and of such deliverances you can never say as Hezekiah said of his; and every one that receives the like mercy in the way of prayer, may say of his, Isa. xxxviii. 17. "But thou hast in love to my soul delivered it from the "pit of corruption; for thou hast cast all my sins behind thy back. I deny not, but a deliverance by the hand of common providence is a mercy in itself; and it may prove a very great mercy to you in the event, if time thereby added to your life be a space of repenance; else it is but a short reprieve of your damnation, and leave you to perish under greater guilt than was upon you before. But on the contrary, how sweet are those mercies that come in the way of prayer; that discover God's love to you, and inflame yours to him? One such mercy is worth a thousand of the former.

Motive 5. Consider all you that go out without prayer, how soon you may be out of a capacity of prayer. Now you will not, and shortly you may not, have one opportunity to pray for evermore, now unbelief shuts your mouths, and shortly death may do it. How soon may you be past your prayers, both your own and others, and be fixed by death in your unalterable condition? O seek the Lord therefore whilst he may be found, call upon him whilst he is yet near. Now is your praying season, hereafter there will be no use of prayer. "For this (saith the Psalmist) shall every one that is godly praise unto thee, in a time when thou mayest be found: surely in the "floods of great waters, they shall not come nigh unto him." Psal. xxxii. 6. i. e. saith Deodate upon the place, in the time of the general destruction of sinners, as it was in the deluge; then there is no coming nigh to God by prayer, nor canst thou come nigh him in the day of thy particular destruction, by the flood of great waters. O therefore live not a day longer in the profane and sinful neglect of this great duty of prayer!

Object. Why, but I observe those that pray not, generally escape as well as they that do pray. Answ. This objection was once made by a soldier in the time of fight, when he was pressed by his companion to pray; and God and his sword were both his latter end. Would he will himself to


Answ. Labour therefore to get into a regenerate state: persuaded to rest a day longer in so sad a condition. 

In the mean time you must know, that prayer being a part of ship, all men, even the unregenerate, are obliged to it, and law of nature; otherwise the neglect of it could not be Object. But many pray, and receive not: I myself done so.

Answ. "You ask, and receive not, because you ask not iv. 3. If we were disposed to receive as God is to give, not be long without the answer of our prayers.

(1.) If your persons were accepted through Christ, should be accepted too, Gen. iv. 4. But you are in a state destitute of the Spirit, John xv. 7. And so your voice, the voice of a child, but a stranger.

(2.) If your prayers were regulated by the will of God, not miss of the desired success; 1 John v. 14. "If we ask according to his will, he heareth us."

(3.) If your prayers had more faith and fervency, they return empty; see Jam. i. 6. and v. 16. Well then, of against your duty, but in the fear of God, apply yourself and dare not to go forth in any design, until thou hast commended thyself and thy affairs to God. Go alone, retire from the world; and say not you cannot spare time better any thing else were neglected than this. Tell thou art now launching forth into the ocean, and know this voyage may bring forth. Possibly thou mayest to the land of thy nativity any more; but however it be, to the event, beseech him with all earnestness, mayest have the pardon of sin sealed to thee before thou hast beg him to separate guilt from thy person, before thou hast from thy habitation and relations; lest that stroke the rate thy soul from thy body, should eternally separate and body from God.

Desire of the Lord that his presence may go with thee, thou shalt go. Tell him it is the fountain both of this comfort. Desire him if his presence may not go with thee, carry thee hence. All the relief thou hast against trooped up in that promise of his, I will be with him in the land, those will be tasteless comforts, and succourless which he is not.

Intreat the Lord with all importunity, to keep thee from disease, and to station thee in the world. The
by which thou mayest be overcome in the absence of lawful refuges, and presence of alluring objects, except his fear quench temptation, and break the snare.

Be earnest also with the Lord for his gracious protection of thee in all thy dangers. Tell him, thou canst not be in safety anywhere but under the shadow of his wings. Tell him, at what time thou art afraid, thou wilt trust in him; and beseech him, that when thy heart shall be overwhelmed with fears and troubles, he will lead thee to the rock that is higher than thee. Beseech him also to give thee counsel in all thy straits and difficulties, that thou mayest lean to thine own understanding, but that he will make thy ways plain before thee.

And if it be his good pleasure, that he would bless thy just and nest enterprizes with success and prosperity; which if he shall do, him it is thy desire, and beg the assistance of his grace, that thou mayest improve all thy mercies to his praise. If thus you set forth in the fear of God, you may expect a sweet success, and happy issue.

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THE SEAMAN IN A STORM.

SERMON II.

Psalm, cxx. 23, 24, 25, 26, 27, 28.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit’s end. Then they cry unto the Lord in their trouble, and he brings them out of their distress.

This psalm contains an excellent account of the mysterious and admirable effects of providence; and this paragraph contains that vein or branch of divine providence which respects seamen; a set of men more immediately depending upon the favour of providence than any men in the world; though all do necessarily and continually depend upon it.

In these verses we have a description, both (1.) of the person (2.) of the danger, (3.) of the deliverance by the powerful grace of God.
are said to go down to the sea in ships, not because the sea is lower than the land, but because it is lower than the shore, which part raised by providence against its inundations. An design in going down into the sea, is not pleasure and rest to do business, i.e. to export and import such wares anduries as are necessary, if not to the being, at least to the several kingdoms and countries of the world. The men here spoken of, who “see (more than any) the Lord, and his wonders in the deep.” Works and wonders of creation, an usual figure, is as much as his wonderful works of preservation, in the strange and monstrous productions of stormy sea; and shews us how deplorable their state and death is at such a time. Where we are to note both the causes of these tempests.

1. The causes; and they are twofold.

First, The principal cause, the will and pleasure of the Lord, commandeth and raiseth the stormy winds. This is Gedeon’s testimony: none can raise winds but himself, and if devils do try it at any time, yet it is still by his permission; as you see, the Lord is said to hold the wind in his fists, Proverbs viii. 29. He holds a wild fierce beast in a chain, or by a collar, and when they blow, “He brings them out of his treasuries,” Psalms xcvii. 19.

There is indeed a natural cause of winds, of whom philosophers throw us this rational account, “That it is a hot and dry exhalation from the earth by the power of the heavenly bodies, repelled or forced back by the coldness of the middle region, obliquely or slantingly, and sometimes very violently by air.” But though this be the natural cause of the wind, it doth not at all restrain the absolute sovereignty of God. It is he that commands and raiseth them, as the text speaks; as it be said, John iii. 8. “The wind blows where it listeth, and it is he that makes it not an arbitrary creature; but the Lord, either thus, It blows where it listeth, for any opposition to make to it, though it cannot blow where it listeth in reason. Or thus, such is the great variableness and instability of blowing now this way, now that, that it seems to move with spontaneity, as a bird doth in the air, where it likes. Or thus, it is he that commands the wind to blow, and by his permission the wind blows, as it is he that commands the seas to break down, and by his permission they break down, Psalms cv. 10. As the wind be either a passive or an active wind, so the wind is either an indirec-
THE SEAMAN IN A STORM.

2. We have the instrumental, subordinate and next cause of the storm; and that is, the "winds lifting up the waves of the ocean. There is naturally in the sea a continual agitation and rolling of the waters hither and thither; it cannot rest, as the prophet speaks, but when a violent wind blows upon it, the ocean is incensed and enraged; and the winds roll moving mountains of water before them. Then, like wild beasts, the waves seem to break loose and rage; only to be latrantes undas, as Virgil calls them, barking waves, κυματα αγων, raging waves, as Jude speaks, ver. 13. Yea, roar they are, as our Saviour stiles them, Luke xxi. 25. Thus of the cause of the storm principal and subordinate. Next we have,

Secondly, The terrible effects of the tempests, and that both upon their bodies and their minds.

(1.) External upon their bodies; it tosses them up and down in a dreadful manner, which the Psalmist elegantly expresses in the text: they mount up to heaven, they go down to the depths, a hyperbolical expression; very near unto it is that of Virgil:

Tollimur in ccelum, curvato gurgite; et iijem,
Subducta, ad manes imos descendimus, unda! Εν.

They seem to mix with the very clouds, and then open deep grates for them in the bottom sands. Yea, it moves them not only perpendicularly, lifting them up, and casting them down, but obliquely and circularly also. "They reel to and fro, and stagger like a drunken man," or, as some translate, agitantur in gyrum, they move round: they are, indeed, moved according to the unstable motion of the waves, on whose proud backs they are mounted. This is the external effect of the storm upon their bodies.

(2.) The internal effect of it upon their minds, which is far more terrible. For it is said here, Their soul is melted because of trouble, and they are at their wit's end. Both which expressions do import a greater commotion and storm in the passions of the mind, than that which is in the waves of the sea. The stoutest spirit quails and melts when it comes to this; and the wisest artist is at his wit's end. Thus you have the description of the persons, and of their danger, both in the cause and effects upon the body and mind. Next,

(3.) We have their deliverance by the wonderful hand of Divine Providence, in ver. 27. "Then they cry unto the Lord in their trouble, and he brings them out of their distress." Their usual cry in such extraordinary exigencies, is, mercy! mercy! Now they can pray that could not pray before. Extremity drives them to the knees, not only with cries, but with tears to the Lord, and he delivers

21. 25. This is the cause of the storm principal and subordinate. Thus we have seen the different causes of the storm, and the different effects of it. We shall now proceed to the method of their deliverance.
From all this we observe,

Doct. That the preservations and deliverances of sea

The works of the Lord are great, sought out of all

have pleasure therein;" Psal. cxii. 2. And, among his

works, none greater and more admirable than those which

daily behold in their great and marvellous protection

and sea.

Now the glory of Divine Providence towards seamen displays itself in three things especially, first, In making

the sea navigable for them at any time. Secondly, in preserving

shipwrecks in the fury and stress of weather. Thirdly,

out ways, and strangely providing means of safety, when

are lost, and broken upon the sea.

1. It is a wonderful providence of God to make the

sea navigable for men at any time; so that a fluid body as water

cannot support a stone or bullet of an ounce weight, shut

away in its own saltness, and the innate property of timber

to support ships of such vast burden, which are carried to

place, being mounted on the backs of its proud waves

but acknowledge a most wise providence, in gratifying the

and desire of man, which fits him for converse and traffick

ations; with instruments and materials so fit for his

timber, iron, hemp, pitch, the loadstone, and whatever is

sary for this purpose? I cannot open the wisdom of God

in this respect to better advantage than I find it done by

pen of Dr. More, in his Antidote against Atheism, page

gation (saith he) being of so great consequence to the

convenience of human life, and there being both wit and

man to attempt the seas, were he but fitted with right

and other advantages requisite; when we see the

a provision made for him to this purpose, in large time

building of his ship, a thick sea-water to bear the ship's

the magnet or loadstone for his compass; in the stead

el direction of the axis of the earth for his cynosura;

serve his natural wit and courage to make use of the

that ingenite desire of knowledge and converse, and of

ing of his own parts and happiness, stir him up to so

sign: we cannot but conclude from such a train of ca

and congruously complying together, that it was really

the effect of nature and art, and the work of both the
preserved at sea from immediate ruin in the dreadful tempests that befal them there; this is a mysterious and admirable work of God that a poor ship should not be swallowed up by the furious ocean, when mountains of water come rolling towards it with an horrid noise, and give it such dreadful stripes: when seas roll over it, and so cover it with the waves, that for a time they know not whether they sink or swim; to see it emerge out of such fatal dangers, keep up its head, and mount upon the backs of those lofty seas that threaten immediately to overwhelm it: O how great is the power and care of providence in such a case! especially if you consider these following particulars, among many others, which threaten men on every side: and should but one of these many contingencies fall them, in the eye of reason they are lost men.

1. Of how many parts, compared together, doth a ship consist? These parts indeed are fastened together with bolts of iron; being in so many planks, what a wonder is it that none springs, but no bolt gives way, or seams open, whilst every part works with such violence, and so great a stress of weather lies upon it. Should some a thing fall out, (as it is a wonder it should not,) how soon would the ship swim within as well as without?

2. How often are they put from their course by stress of weather, and know not where they are; not being able, for many days, to take any observation? so that they must go whither winds and waves drive them: for there is no dropping anchors in the main, nor rocking the course of the seas, to which they can make no more resistance than a child to a giant. And how is it they are not dashed upon the rocks, or foundered in the sands, seeing the winds show their course, and not art? But there is a God that steers your course for you when you cannot.

3. How often are you even fallen upon rocks and shores beyond you see them, and are almost past hope before you begin to feel. Sometimes almost imbayed, and as much as ever you can do to ward a rock or head-land, which you discerned not until it was almost too late.

I remember Dr. Johnson, in that ingenious and wonderful narrative of his voyage to the Sound, when he had survived two shipwrecks, and was embarked in the third ship, ‘We had not (saw he) been above two or three hours at sea, but there was a sad traction among us in the ship, and the mariners crying, mercy! for we had almost fallen foul on a rock, which lay so near ning in the water, that we did not espy it till we were upon it.’
are lost men. And how wonderful is it they do not! In a storm, but as the new cords with which the ship bound Samson, and as easily would they be snapt as a thread of tow, were it not for the care of providence. These, and an hundred other accidents which hourly might, and would send you down to the bottom, but the permits it not so to be.

5. And yet more wonderful than all this; how often suffer ships to foundered and sink under you, and to be pieces against the rocks, and yet preserve you. When means of preservation are cut off and gone? Who like works of the Lord, and his wonders in the deep?

For, first, sometimes a small boat shall save them, a ship could not: thus many of them have been wonderfully and thus the aforementioned author relates the wonderful preservation. "Our ship (saith he) had sprung a plank, and was ready to sink: O how the face of was changed at this affrightment! one was at his prayer, wringing his hands, a third shedding tears, when we had more salt-water. After this fit they fell to work, and (in such extremes) we were all busy in doing nothing, as knew not what. The master's mate, whom we sent down to the leak, quickly returned to us with a sad countebling hands, gnashing of teeth, a quivering tongue, and spoken, signifying unto us, that the wound was incur was now no room for counsel, neither had we time to another what was best to be done; but we presently cast off boat, and shot off eight or ten guns, which seemed the tolls of a passing-bell before our death. I leaped into the leaped short, one leg in the boat, Alterum in Charontis were we left in the north seas, which seldom wear a small but at this time contending with the wind, swelled into mountains. It blew half a storm, and we were now in selv: what credit could we give to our safety in a small shallop, when so stately a castle of wood, which we bu could not defend itself against the insolency of the waves were many leagues from any shore, having no compass nor provisions to sustain us, and the night grew black up. Nothing but a miracle could preserve us, being out of human help—we fell to prayer, and our extremity us:

For in this moment of death, when we were about to cast ourselves from the small castle, the wind change, and the shallop was our only safety.
in the great deep, and his footsteps are not known," Psal. lxx. 19.

Secondly, Sometimes they shall be cast upon a rock in the storm, where they shall be preserved until some other way of deliverance come; yea, preserved strangely, God blessing a small matter of provison which they saved to sustain their needs; though they said it, as the widow of Sarepta to the prophet, 1 Kings xviii. 12. "I have but an handful of meal, and a little oil, and I am gathered to die." Or if they could save nothing, yet a few muscles or birds eggs, with God's blessing, have sustained them until the time of mercy come. This hath been the case of man. Think upon this you that abuse the good creatures of God to drunkenness: how sweet would a cup of fresh water be to you when reduced to such extremity? Oh! if your hearts be not harder than the rocks you lay upon, how would such extraordinary mercies move you into love and thankfulness?

Thirdly, Sometimes they have been wafted to the shore safely upon the wreck *, or by making a raft of the broken pieces of the ship and torn sails, and ropes; and upon this (God knows, a poor security against the boisterous waves) have they ventured themselves, as a sinking man (as we say) will catch at a bulrush. Paul, and those that suffered shipwreck with him, were thus saved; "The centurion commanded, that they which could swim, should cast themselves first into the sea, and get to land; and the rest, some on boards, and some on broken pieces of the ship; and so it came to pass that they escaped all safe to land," Acts xxi. 43, 44.

Oh, the miraculous works of the Lord! to save by such contemptible and improbable means! Who can but with great joy see and acknowledge the finger of God to be here? "Lo, these are parts of his way; but how little a portion is heard of him?" Job xxxvi. 11.

1. Use of reproof. If your preservation in storms at sea, be the wonderful works of Divine Providence, then divers of you deserve to be sharply reproved from this truth. And I beseech you suffer the word of reproof meekly and penitently. I shall speak nothing to reproach you; no, it is not to reproach, but to reform you: and you hate reproof, and mock at counsel, God may shortly speak such thundering language to your consciences, as will be terrible for you to hear. I remember, it is said of St. Bernard, That whilst he was seriously reproving the profaneness of one (and if I misremember not, it was his own brother) who was a soldier, and observing how badly he had behaved himself, he said, of which he was so much the more displeased, because it was a soldier who had transgressed. But when the reprover heard, he said, 

* This is a sailing term indicating a shipwrecked vessel was successfully moved or floated to safety by the action of the wind or current.
you may be taught by captivities and shipwrecks what faithful reproofs and wholesome counsel, seasonably given, are good. You that read these lines, seriously ask your own heart these following questions.

(1.) Have you not soon forgotten the works and wonders of the Lord, which your eyes have seen? It may be, for the sake of your safety, you have been sensibly affected with your danger, and the fear of the Lord in your deliverance, but hath it remained upon your heart? These mercies have been written in the dust, which shall be engraved, as in the rock, for ever. Thus it was with the people that saw as many wonders wrought for them by the finger of God, as ever did any people in the world: and they had reason to wait for the Red-sea deliverance, in which “the sea for them, when the waves thereof roared,” Is. xlviii. 20. with which, for the present, their hearts were greatly affected, it is said, Psalm civ. 12. “That they believed his works, and his praises;” but in the next verse you read, that “they had so easily wiped out the sense of this mercy;” for it is said, “They soon forgot his works, and waited not for his presence.” I doubt this was not the sin of Israel only, but is the case with many of you at this day. Well, God did not forget you in your extremity, though you so quickly forgot him. Think not to release yourselves from this guilt by saying, you do still remember the works you may do, and yet be said to forget his mercy: be sure you are not so remiss, as to do it as if a sin. O that you may be remembered by him that received it two ways, speculative and affectingly. A speculative remembrance to call to mind the story of such a danger and preservation as you may do, and yet God account himself forgotten, or when you remember it as still to feel the powerful impressions of it in your hearts, softening and melting them into thankful dependence upon the God of your salutations.

(2.) Have you not walked very unanswerably to your yea, and to the solemn engagements you made to God in your distress? I fear some of you have walked after God, but not you by a wonderful immediate hand from the jaws of death to freedom, had been delivered to do all these abominations. As it is justly said, “It may be the last week or month you were reeling to and from, from a stormy sea, and staggering like drunken men; and this staggering along the streets really drunken.” O horrid do you thus requite the Lord, who pitied you in your distress, full of compassion, saved you when you cried to him? Is this the reward of your saving? Have the works and wonders of the Lord so little impressed upon your hearts? If you may have no perfections, yet may these be not so much the worship of your consciences? 
been better for you that you had gone down to the bottom there, rather than to live only to treasure up more wrath against the day of wrath, and fill up your measure.

(3.) Are there not a sort of atheistical seamen, who own not providence at all, either in the raising of these horrid tempests, or in the marvellous preservation in them! but look on all as coming in a natural way, and their escape to be only by good fortune and chance. How wonderful a thing is it in the eyes of all considering men, that providence should take any notice of them in a way of favour, that wickedly disown it, and so directly disoblige it? How can you possibly shut your eyes against such clear light, and stop your ears against such loud and plain language, whereby the power and goodness of God proclaims itself to you in these providences! Ah! methinks you should most readily and thankfully subscribe that great truth, Ps. lxviii. 20. “He that is our God is the God of salvation; and unto God the Lord belong the issues from death.” But though men are signs and wonders they will not believe; yea, though they themselves become wonders to the world by their miraculous deliverance, yet so brutish and stupid are they, that they will not see the hand that saves them. Take heed what you do: you set yourselves in the direct way to destruction by this, and highly provoke the Lord to abandon and cast you out of the care of his providence: and if once do so, you are lost men.

(4.) And yet more vile (if more vilness can be in sin) than all the rest, is there not a generation of wretched men among you, that fall into swearing, cursing, and blaspheming God, even when he is uttering his terrible voice in the tempest, and every moment threatening to intomb them in the deep? When you should be upon your knees, bewailing your sins, and pleading with God for mercy, (as I doubt not but some of you do) to be yet more and more provoking him to daring him to his face; and yet more incensing his indignation, which is already kindled against you; who, that hears this can not admire the riches of God’s patience and forbearance towards such men? The very heathen mariners in a storm called every man upon his god. Jonah i. 5. We say, extremity will cause the worst of men to pray and compose the vaineast spirit unto seriousness; but it seems he that knows it will not. Is this the frame and temper you will meet death in? What! speaking the language of devils and damned spirits before you come among them; hastening on your own ruin as if you were too slack and lingering in its motion? The Lord open the eyes of these miserable creatures, and convince them, that they are no more aloof from that danger, but may be brought to repentance and turn from their erring ways.
which God calls you to by his terrible providential storms, and by your wonderful deliverances.

1. And the first lesson you are to learn from hence is, the power of God. O what a manifestation of Divine power! you are the men that see more than others the works and his wonders in the deep. It is one of God's ends in these wonders, "To make his mighty power known." Psal. 115:3. What a terrible voice doth God utter upon the seas where are black above you, the furious winds and dreadful thunder about you, the seas and waves roaring beneath you! Is not the Lord full of majesty? Doth it not awe your hearts and make them tremble? In three things his infinite power is discovered.

First, In raising these terrible tempests, and that from weak a beginning as a thin vapour from the earth is a wonderful work of God, Psal. cxxxv. 7. "He causeth it to ascend from the ends of the earth; he maketh his voice heard above the sea; the rain, he bringeth wind out of his treasures."

Secondly, In limiting and bounding their force and prodigious effects else would follow: The wind is a fierce and furious creature, and would (if God did not by his providence stile it) destroy and overturn all, both by sea and land; or is stiled The prince, or power of the air, were left at his pleasure to execute his malice by such an instrument, not a ship should be safe, nor a house be safe at land; as is evident enough by what occurred, when he made it to overturn the house with an horrible tempest Job's children, as soon as he had received a permission to do it.

And, Thirdly, No less visible is the power of God in appeasing the stormy winds, and remanding them into the sea, Psal. cvii. 29. "He maketh the storm a calm." Yea, in the very nick of time, when all is concluded lost. Thus Mark iv. 39. "When the waves beat into the ship," said he, "now full, and the disciples cried unto the Lord, "Master, save us, or we perish? He arose and rebuked the wind, and said to the sea, Peace, be still; and the wind ceased, and there was a great calm." Just as one would hush a child, Peace be still, be still, be quiet. Thus God has indulged his children as a sovereign power by the sovereign power of God! how should it be revered and adored by all that behold it, in these marvellous effects?

2. The second lesson you are taught by this doctrine is the mercy of God. Mercy is no less discovered than power of God; for he is put forth to give his mercy a fair occasion for his own glorious and sovereign works. God's mercy is never in opposition to his power, but by his mercy he works through his power. Thus doth his mercy appear, by which he universal calms the tempests of the sea:

STB.
THE SEAMAN IN A STORM.

stances! I can only hint your duty generally in this case; you may enlarge upon it, if you have hearts fit for such a blessed work. And mark particularly the multitudes of mercies that are complicated and involved in one deliverance. Observe the season when, the manner how, the means by which your salvation was wrought. It is a thought to pities that so much of God's glory and your comfort, as any of us can even the smallest circumstance may contain, should ever be lost.

3. Lastly, And above all, See that ye answer God's ends in your deliverance: If those be lost, God may say concerning you, as David did of Nabal, 1 Sam. xxv. 21. "Surely, in vain have I kept all this; this fellow hath in the wilderness; so that nothing was missed "all that pertained to him; and he hath requited me evil for good. So here, in vain I kept this fellow upon the sea, when I suffered others to sink; in vain have I preserved his life, liberty, and estate, so often by an out-stretched arm of power and mercy to him, seeing he requites me evil for good.

O let me intreat you to be careful to comply with the designs and ends of God in these your wonderful preservations! If you enquire what God's ends or designs in your deliverance are, I answer,

First, It is to lead you to repentance. "The goodness of God "(saith the apostle) leadeth thee to repentance," Rom. ii. 4. Do thou not know the voice of mercy? Why, it bespeaks thy return to God. It may be thou hast spent all thy life, to this day, in the service of sin: Thou never redeemedst one of all thy precious hours, consider thine own estate, to bewail thy sin and misery, to seek after an interest in Christ. Why, now here is a providence fallen in the doth, as it were, take thee by the hand, and lead thee to this great and necessary work. The end of God in raising this storm was to deliver thee from the more dreadful tempest of his wrath, which without repentance, must shortly overtake thy soul in the blackness of darkness for ever. Now God hath awakened thy conscience by this fright, made it charge home thy sins upon thee, terrified thee with mortal apprehensions of death and hell. O what a fair opportunity and advantage hath he now put into thy hand for repentance, reformation, and gaining an interest in Jesus Christ! If this season be lost, conscience suffered again to fall into any dead sleep, and thy heart again hardened by the deceitfulness of sin, thou mayest never have such an opportunity for salvation opened to thee any more.

Secondly, If this end be answered, then a farther design God hath in thy deliverance, is to engage and encourage thy soul to a dependence upon God in future straits and dangers. This is food
If your first deliverance were a deliverance without when you were without Christ, what encouragement depend upon him, when his end is answered in your real conversion; and, being in Christ, are entitled to all the

Thirdly, and lastly, God's end in your marvellous and deliverances is to furnish you for, and to engage you of praise. O how should the high praises of God be mouths! you have seen his works and wonders in the day is it which the Psalmist presses upon you as a becoming your mercies, in the words following my text; “O that "praise the Lord for his goodness, and for his wonders "the children of men!" O with what warm and enlarged affections should you thankfulness to the God of your salvation! and say as David, "am I, O Lord God, and what is my father's house "shouldst do such great things for me?" Was such a work worth the working of so many wonders to save it? O knowest it has been a life spent in vanity. Thy glory has been precious in mine eyes, but my life hath been precious Many more useful, and less sinful than myself have perished am saved. O Lord, shew me the designs and gracious deliverances. Surely there is some great thing to be done else so great a salvation had not been wrought for me. I saw in what a sad case my poor soul was, to be sumdiately before his judgment-seat: that if I had gone down my guilt, I had sunk to the bottom of hell: But thou, my soul, hast delivered it from the pit of corruption, that it may enjoy a season for salvation, and be once more entrust with precious talents of time and means. O that I may not return the grace of God in this new instrument, as I have returned in the former! let me not live as one delivered to commit abominations!

And now after all that is come upon me for my evils, my God, hast punished me so much less than my iniquity and hast given me such a deliverance as this, should I break thy commandments? Ezra ix. 13, 14. “O let that "produce a new heart and life!”
If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

In this psalm the omnipresence and omniscience of God are subjects of the Psalmist's meditation; and these attributes are here promiscuously discoursed, not only because of the near affinity that is betwixt their natures, but because the one is the demonstration of the other: It is evident God knows all things, because he fills places. Touching the omniscience of God, he discovers the infinite perfection of that attribute by the particular and exact notions he takes of all our ways: ver. 3. "Thou compassest my paths, and art acquainted with all my ways." Of all our words; verse 4. "There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Yea, of all our thoughts; and that not only at the instant of their conception, but long before they were conceived: verse 2. "Thou understandest my thoughts afar off," even from eternity. Thus he displays the omniscience of God: And then make demonstration of the truth and certainty of this doctrine of God's omnipresence, he proves it from his omnipresence: q. d. that fills all things cannot but know all things. Now God's presence fills heaven, yea, and hell too, verse 8. And all parts of the earth and sea, even the remotest, verse 9, 10. And therefore no creature nor action of any creature, can escape his cognizance. It is not h custom among men; if a malefactor be condemned by the laws of one kingdom, he may escape by flying into another; but it is far otherwise here; for saith the Psalmist, (personating a guilty fugitive deavouring to make an escape from the arrest of God's justice) "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."
"If I take the wings of the morning, and dwell in the "parts of the sea."* Where two things seem to offer protection.

First, The place; the remostest part of the sea; but to understand the most obscure nook in the creation removed from an inspection or observation.

And, Secondly, his swift and speedy flight after the de
sin, to this supposed refuge and sanctuary: It is here such a sinner should fly as swift as the light of the sun, when moment shines from the east to the west, and so the mean I flee with a celerity equal to the sun, or his beams of breaking forth in the morning, do in an instant enlighten the remotest parts of the hemisphere: Could I as swiftly flee a obscure, remote, solitary place in all the world. Thus security is supposed.

2. This supposed security and encouragement is utterly "Even there shall thy hand lead me, and thy right-hand "me." † The leading hand of God is not here to be as a directing or guiding hand, to shew the fugitive sinner the way of his escape; but contrarily, "Thy hand shall lead the keeper leads his prisoner back to the place of custody he endeavoured to escape. And the following clause in the "Thy right hand shall hold," or detain me, viz. in so

So that the sum of all is this:

Doct. That the whole world affords no place of secrecy for a sinner to escape the observing eye and right hand of God.

Jonah fled from the Lord to Tarshish; but could No, the Lord sent a storm after him, which brought devastative, Jonah i. 3, 4. We read, Isa. xxix. 15. of such "to hide their counsels from the Lord," i. e. They rush and study to conceal their wicked designs, to sin with guile and security. But what can possibly be a covering from sight all things are naked and manifest? Where can a man from him whose presence fills heaven and earth? Jer. xv. 3. "The eyes of the Lord are in every place, beholding "and the good." And again, Job xxxiv. 21, 22. "For "upon the ways of man, and he seeth all his going "darkness, nor shadow of death where the workers of "hide themselves." Whoever goes about to conceal
"For the eyes of the Lord run to and fro through the whole earth," 2 Chron. xvi. 9.

Now in the handling of this point I purpose to shew you,

1. That men are often induced to sin upon hopes of secrecy and concealment.

2. That to sin upon these encouragements, strongly argues the natural atheism: They think they are safe if men know it not; they reckon not upon God’s discovery of them.

3. That these encouragements to sin are vain things, it being impossible any place can hide a sinner from God; and how it appears that the eye of God is, and must needs be upon us, and our actions wherever we are, and how closely soever we endeavour to hide them. And then apply it.

First, Men are often induced to commit sin upon the hopes of secrecy and concealment. Sin (especially some sorts of sin) carry with them much shame and odium in them, that it restrains men from the open practice of them; but if Satan can persuade them shall never be divulged to their reproach, they will venture upon them. See that text, "The eye of the adulterer waiteth for the twilight, saying, ‘no eye shall see me, and disguiseth his face,” Job xxiv. 15. Revealing himself secure if he can carry his wickedness under a veil of darkness, not caring what wickedness he doth, so he may do it undiscerned: It is not the acting of sin, but the discovery of it that puts them into terrors. So it is added with respect both to the adulterer and the thief, ver. 17. "The morning is to them as the shadow of death; if one know them; they are in the terrors of the shadow of death," i. e. If a man, especially a man in authority, a magistrate meet them, it is as if the image of death passed before them in a vision. So those idolators, Ezek. viii. 12. "Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in "the house of his imagery?" For they say, the Lord seeth it not. They conclude all is well, if nothing appear. This encouragement of secrecy is the great argument by which Satan prevails with men to commit any sin that hath shame or danger attending it: But his promises of concealment are usually made good, as his promises of great wealth are to witches. This is the encouragement.

Secondly, Next I will make evident to you, that to sin upon this encouragement argues atheism in him that commits it. This is plain for, did men believe the omnipresence and omniscience of God, such an encouragement to sin as secrecy could have no force with them. Thus, when the ancients of Israel practised their idolatry in the dark, they do not say, ‘no eye shall see me;’ but in the words of Ezekiel, viii. 12, "Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the house of his imagery?" For they say, the Lord seeth it not. They conclude all is well, if nothing appear. This encouragement of secrecy is the great argument by which Satan prevails with men to commit any sin that hath shame or danger attending it: But his promises of concealment are usually made good, as his promises of great wealth are to witches. This is the encouragement.
or, “his heart been secretly enticed, he should have done
“that is above.” Every one that is enticed to sin up
ragement of secrecy, doth so far deny the God that is abo
a man did really believe there is a God that sees him,
“are as flames of fire,” Rev. i. 14. “To whom the
“the light are both alike,”Psal. cxxxix. 12. it were
should be so terrified at the discovery of a creature,
and wholly unconcerned at the discovery of God: It
that the observation of the great God should not so
them, as the observation of a little child.
Thus we find the inward thoughts of men’s hearts con
discovered by their bold attempts upon secret sins, I
“Wo to them that seek deep to hide their counsel fro
“and their works are in the dark; and they say, who
“who knoweth us?” They think if their works are sh
a vail of darkness, they are safe enough; if they can do
of an earthly god (a magistrate) they shall never be a
any other bar. We have another sad instance of them
in Psal. lxxiii. 11. “And they say, how doth God k
“there knowledge in the Most High?” If men did
themselves there is no God, or (which is all one) that th
themselves, one that cannot see in darkness, they coul
rage themselves as they do, to sin upon such a foolish

Thirdly, But my proper business in this place, is to
these encouragements to sin are vain things: That no s
himself from the eye of God. This is plain both from
reason.
The scripture speaks full home to this truth. Prov.
“ways of a man are before the Lord, and he pondereth
To ponder or weigh our paths is more than simply to o
them. He not only sees the action, but puts it into
with every circumstance belonging to it, and tries how r
gradient in the action weighs, and what it comes to.
hath not only an universal inspection upon every action,
critical inspection into it also. “The Lord is a God
“and by him actions are weighed,” 1 Sam. ii. 3. So Je
“Thou hast forgotten me, and trusted in falsehood
“thy adulteries and thy neighings, the lewdness of the
“and abominations; q. d. Thou forgettest there is
heavens that beheld thee, and didst verily believe all was
secret from man. In this falsehood or cheat put upon th
23. Thus the scripture speaketh roundly and fully to the point in hand.

But because the atheism of the world is so great, and it is a hard thing to convince men of this great truth, so as to overawe them from any secret sin by it; I will, by rational arguments, demonstrate this truth to every man’s conscience, and give you plain and full evidence that how secretly soever men carry their sinful designs, yet the Lord must needs be privy to them; and it is impossible they should escape his cognizance.

1. For, First, He that formed all cannot but know all: the world man cannot be supposed to be ignorant of any part of his own work. Now, God is the former of all things; every place and every person he hath made: where then shall the workers of iniquity hide themselves? You have the folly of sinners, in thinking to conceal themselves from the eye of God, convinced and reproved by this very argument, Isa. xxxix. 15, 16. “Woe unto them that seek deep to hide their counsels from the Lord, and their works are in the dark: and they say, Who seeth us? And who knoweth us? Surely, ye are as hid clay: for, shall the work say to him that made it, he made me not?” Or, shall the thing framed say of him that framed it, he hath no understanding?” q. d. Think ye by deep-laid designs, by the vantage of darkness, by the moulding and new-moulding your corrupt designs in your heads, as the clay is moulded now unto this, then is the shape by the potter’s hand, to hide it from me? O brutish creatures, and without understanding! am not I the God that form you? And can it be supposed I should not know the most secret thoughts, plots, and designs of mine own creatures, who can contrive a design, nor conceive a thought with me? How absurd is this? Find out a place which God made not, or a creature which he formed not; and then your pretences to that creature’s conception from God in such a place, may have some colour: and this argument is again urged to convince the brutish atheist, Psal. xciv. 9, 10. “Understand, ye brutish among the people, and ye fools, whom will you be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chasteneth the heathen, shall not he corrupt? He that teacheth man knowledge, shall not he know? The Lord knoweth the thoughts of man, that they are vanity;” so that it is the vainest of all vanities in the world, to think of hiding your sins from the Lord.

2. He that sustains all cannot but know and discern all. Ye that seek to hide counsel from the Lord, know ye not, “That in his
thoughts which you had no power to conceive, but from exercise but common reason in the case, and it will hiss at designs.

3. He that governs all can be ignorant of nothing. perpetual influence of providence, swaying and govern creatures, and all their actions; else the very ligament would crack, and the world break up and disband. evidence extends itself to the least and lowest of creatures actions, Luke xii. 6. a sparrow falls not to the ground. “The great God hath something to do about minute * and inconsiderable things;” yea, the most and uncertain things, as is the disposal of a lot, Prov. x indeed this omniscience of God is that which is necessary universal government. How shall he rule that person, or which he knows not? Indeed earthly governors may do necessary they have a personal immediate cognizance and person in their dominions: it is enough that they be immediately governed by them; but it is not so with G necessary his eye should immediately see all the parts of He could not rule the world, if he were not an omnipotent Psal. lxvi. 7. “He ruleth by his power for ever; his “the nations; let not the rebellions exalt themselves.”

4. He that hath set a spy to observe and note what doth, cannot but know his actions, how secret soever they are so it is here; God sends a spy with you, to observe and most secret actions and thoughts, in every place, I mean consciences, from whose observation none of your ways be exempt. The sense of this made the heathen say, ansuruste sine teste time. When thou art attempting a spy without any other witness; conscience is privy secret designs and thoughts; 1 Kings ii. 44. “Thou knowest wickedness which thine heart (i. e. thy conscience) and if conscience know all, God must needs see and know apostle reasons, from the lesser to the greater, 1 John “our heart condemn us, (which is there put for conscience) greater than our hearts, and knoweth all things.” If a man knows the things of a man, much more he that spirit, and endowed man with it.

5. He that knows things more secret and unsearchable most secret actions can be, must needs know them how they be. Now there are many things more close and se
“try the reins;” i.e. The most obscure, inward and deep secrets lodged in the heart; nay, which is more, he not only knows of his thoughts when they are formed and conceived in the heart, but long before their conception; Psal. cxxxix. 2. “Thou knowest not thoughts afar off.” Divines generally interpret it from eternity; even so long before they were actually thought, he foreknew even the thought we should think; and what can be imagined more secret and undiscernible, than a future thought.

Now if this be known to him, how much more are our thoughts formed into projects and designs, and these executed by external actions? O deceive not yourselves with hopes of secracy! Nothing can be a secret to him that knows the counsels of all hearts.

6. He that providentially brings to light the most secret contrivances of men, and publishes them before all Israel, and before the sun, must needs see them, and know them. How closely had Achib covered his wickedness: He never suspected a discovery, yet God brought it to light. With how much contrivance was the art of David covered! yet God discovered it: “Thou didst this thing secretly, but I will do this thing before all Israel, and before the sun,” 2 Sam. xii. 12. Histories abound with examples of God bringing to light murders, so secretly committed, that it was impossible they should ever be revealed in this world, without a miracle of providence; and yet so they have been brought to light. Bessus having committed such a murder, fancied the swallows that were chattering in the chimney had said, Bessus killed a man, and thereupon confessed the fact. How secure were the contrivers of the popish powder-plot, that Catholic villany, in a double sense: having sworn all their accomplices to secracy, and managed the whole design so closely that Guy Faux, upon the discovery of it, said, The devil must needs be the discoverer of it. How easy were it to expatiate upon this theme? But I will not be tiresome to instances: all ages are the witnesses of this truth. Who can deny or question that great or confessed truth, Dan. ii. 28. “The is a God in heaven that reveals secrets,” and if he reveals them, must needs know them.

7. He that will judge all secrets, cannot but know them. “Not God will judge the secrets of men in that great day,” Rom. ii. 16. “God will bring every work into judgment, with every secret thing; whether it be good, or whether it be evil,” Eccl. xii. ult. The Judge of the whole earth will not judge at random; his judgment will be infallible, because his omniscience is so. “His eyes are up
The uses follow in these inferences.

1. Inference, If this be so, then time, place, and opposition much soever they seem to promise secrecy and concealment, never further a temptation to sin.

Suppose all circumstances concurring, so that in the event you seem secured from the shameful consequences of sin; yet the consideration of this truth should sufficiently deter from a wicked purpose; Prov. v. 20. “And why wilt thou, O man, be ravished with a strange woman, and embrace the hips of the stranger? For the ways of a man are before the eyes of the Lord, and he pondereth all his goings.” There be four temptation to sin, and particularly the sin of seamen. First, The absence of lawful remedies. Secondly, The presence of alluring objects. Thirdly, The instigation of examples. Fourthly, And the hopes of concealment, being with their acquaintance: so that their sins, in probability, shall not come to grace them. This last circumstance is not the least: for, “I have made a covenant with my eye upon you. A chaste woman being one day told him that solicited her, she could never yield to him until he could find a place where God should not see her. Nay, my friends, it should do more than restrain you from acts of sin; it should powerfully curb the very thoughts and motions of sin in your hearts. That was the use holy men made of this truth, Job xxxi. 1. “I have made a covenant with my eye, and doth he think upon a maid? Doth he not consider her ways, and count all my steps?”

Suppose you should carry your wickedness so close, that earth should know it; yet the Lord sees it, and will give judgment, and your own conscience is privy to it. Is it not a great comfort to a malefactor, that he and God are so closely, that none but the judge, and one authentic (whose testimony is as good as a thousand) beheld it? Yet the case of all secret sinners. But, to press home the necessary truth more particularly, I beseech you to consider:

1. God doth not only behold you, but beholds your actions and abhorrence in your ways of iniquity: It is a sign him to the heart, Gen. vi. 5, 6. “And the Lord saw that the thought of man’s heart was only evil continually. The earth was corrupt in the sight of God, and the earth was filled with violence.”
to see your sinful hearts and courses. Nothing can be so contrary to the pure and holy nature of God as this is: this made the prophet admire how his patience could endure such a sight, Heb. i. 14. "Thou art of purer eyes than to behold evil, and canst not look " upon iniquity; wherefore lookest thou upon them that deal tre " cherously?" &c. As if he should say, Lord, how canst thou hold thyself affronted by vile creatures, and hold thy hands from avenging it? O the stupendous patience of God!

2. It doth not only grieve him to the heart, but it puts his patience to the greatest trial and exercise in beholding it: therefore he is said " to endure with much long-suffering," Rom. ix. 22. It doth, it were, create a conflict betwixt his patience and justice: he is provoked by your sin, that he expresses it as a difficulty to bear Amos ii. 13. "I am pressed under you, as a cart is pressed that " full of sheaves:" burdened till the axle-tree of infinite patience is ready to crack under the weight.

Nay, Thirdly, He doth not only see your evils, but he regist and records them, in order to a day of reckoning with you for togeth, except ye repent; Deut. xxxii. 34. "Is not this laid " in store with me, and sealed up among my treasures?" A me phor taken from the clerk of the assize, who seals up the bag of indictments against the time of trial. You think if you can blind the eyes of men, all is well, you shall hear no more of it: ah! that it is sealed up among God's treasures; i.e. the things he records and reserves for the day of account.

4. God doth not only see you, but he will also one day make you see yourselves and your ways, and that with horror and consternation. You think you shall taste nothing but the sweet and pleasant of sin; but how are you deceived? The days are coming when that is now pleasant, shall be turned into wormwood and gall. You will not see the evil of it; and because you see it not, you think God doth not. "These things (saith God) hast thou done, and I know " silence, and thou thoughtest that I was altogether such an one " thyself; but I will reprove thee, and set them in order before " thine eyes," Psal. i. 21. God sees them now, and he will make you see them too, by opening your eyes in this world graciously, in that to come judicially.

5. God doth not only see your ways, but he will make all the world see them too: For, "there is nothing hid that shall not " revealed, nor covered, that shall not be made known," Matthew 26. "There is a day when God will make manifest the hidden
can hide you from the eye of God. He sees all your works; He sees them with abhorrence; the sight of them is the exercise of his patience. His sight of them is not a transient; he sees and records your evils; they are sealed up and sure: He sees, and will make you see them too with his sight to. He shall set them in order before you: he sees them, and angels and men see them in the great day. O then, do not encourage you to sin!

2. Inference. What prodigious sinners must they be, covert from their sin in darkness, but with an impudent yea, glory in their shame; who are not ashamed to sin a bare face, and a whore's forehead? These are sinners of magnitude. "They declare their sin as Sodom, and Is. iii. 9. It is as natural to man to endeavour to hide from God what they do wrong, as a man would be to his neighbor. But yet there is a generation of monstrous sinners, so far unmanned themselves, "That they are not ashamed when they commit abominations, neither can they blush at the sight of their sin, and blush not to proclaim that which is to their glory, and glory in that which is their shame. Impudence to their sin, and blush not to proclaim that which be to their glory, and glory in that which is their shame. Impudence to their sin, and blush not to proclaim that which is to their glory, and glory in that which is their shame.

Such a vile temper as this shews a man even ripe for hell, even filled up his measure, and is come to the very point and top of wickedness. There be some men arrive at a degree of holiness, that all that converse with them judge of heaven for heaven: they speak the dialect, and have the spirit of heaven upon them. Others are come to such a prodigality of impiety, that understanding men cannot but conclude of them a nigh unto damnation; they speak the very language, and have the very scent of hell upon them. Such are they that open their sin as Sodom, and glory in their shame.

Thus we see some drunkards will glory in their strength: down wine and strong drink, and can boast of the number of cups: some adulterers can glory in their acts of wickedness, offering themselves to damn their own souls, but labouring and corrupt as many as they can by their filthy tongues, may draw them into the same sin which they themselves are guilty of.
3. Inference. If the eye of God searches every obscure corner of the world, to behold the evil that is committed there, then certainly the eye of God cannot but look into every secret place in the world to see the good that is done there. "The eyes of the Lord are in every place, beholding the evil and the good," Prov. xv. 3. The good as well as the evil; yea, he beholds with delight the good done in secret.

As some sinners seek corners to act their wickedness in, and cannot satisfy themselves to commit sin in the light, (for, as our Saviour saith, John iii. 20. "He that doth evil hateth the light"); so, on the contrary, a truly godly man seeks corners to pray in, to meditate and to examine his own heart in, and thinks these duties of goodness can never be managed with too great a privacy; not that he is in the least ashamed of his duty; no, that is not the reason, but he is afraid of hypocrisy, when duties lie too open, and exposed to the eyes of men. A sinner takes his full liberty to vent his corruptions when he can do it in secret; and a saint takes his full liberty to vent and exercise his graces, when no eye but the eye of God sees him. "Thou, when thou prayest (saith our Saviour) enter into thy closet and shut thy door, and pray to thy Father which is in secret, and thy Father (which seeth in secret) shall reward thee openly." how much better it is, both as to your present comfort and future account, to get into a corner to pray, than to whore and drink. To pour out your souls to God graciously, than to pour out your lusts against God so wickedly? How contrary are the principles of grace and corruption? The study of sinners is to hide their evils from the eyes of men: the study of a saint is to hide his duties from the eyes of men: The sinner would not have the world suspect what he hath been about; nor would the saint have all the world know what he hath been about. The way of an adulterer is as the "way of an eagle in the air, or as a serpent upon a rock;" i.e. a secret way, where they leave no prints or tracts behind them. "So is the way of an adulterous woman; she eateth and wipeth her mouth, and saith, I have done no wickedness," Prov. xxx. 19, 20. By wiping the mouth is there meant preventing all suspicion; suffering no sign of the action to remain upon them: So, contrarily, a gracious person that hath been with God in secret prayer, or fasting, when his duty is ended, he labours to avoid all ostentations. And therefore ye have the caution from Christ, Matth. vi. 17, 18. "But thou, when thou fastest, anoint thy head, and wash thy face! that thou appear not unto men to fast, but unto thy Father which is in secret."
prudent and humble concealment. * "Religion doth open, as we say." As sinners have their secret pleasures, waters which are sweet to them; so the saints have their lights in God, their hidden manna, which no man knoweateth of it. And as the eye of God vindictively beholds it, so it delightfully beholds the other; and so you find it, "O my dove, (saith Christ to the church) that art in the rocks, in the secret places of the stairs: Let me see" "tenance, let me hear thy voice; for sweet is thy voice, "countenance comely." Let this encourage you to seek let not others find more pleasure in secret lusts, than you, God and secret duties.

4. **Inference.** Doth the eye of God see all the evil and that is committed in all the secret corners of the world! rable then is the patience of God towards the world! We gine how much wickedness is secretly practised in a town day? Or if all the villainies that are perpetrated in a sma rence in one day were known to us, we should admire th not make us like Sodom, for judgment and desolation next day. What then are the innumerable swarms of sh as the sands upon the sea-shore, from all the parts and eart! Alas, there is not the ten thousandth part of the of wickednesses committed in the world, that ever come or ear; and if it did, we cannot estimate the evil of sin, a nor feel with that resentment the burden of it, as he do the long-suffering God forbears it with infinite patience. power was not more discovered in making the world, forbearing to destroy it again for the wickedness that is, the world stands for the church's sake that is in it. " not that the Lord of hosts had left us a small remnant "been as Sodom, we had been like unto Gomorrha," Isa. is also an elect remnant to be called and gathered by the of it in their several generations: and when that number accomplished, God will set fire to the four quarters of it, lie in white ashes; till then the long-suffering of God w

5. **Inference.** If God sees all the secret wickedness mitted in every corner of the world; how clear is it that judgment to come, and that this judgment will be exact That there is a judgment to come, is by this manifest that there is abundance of sin committed in the world, w comes to light here, nor never will in this world. It is
as it were, in their foreheads, every one sees them; but others for
dow after, are not discovered till the day of the revelation of
secrets of all hearts, and then that which is now done in closets shall
be proclaimed as upon house-tops: Though they were never put
shame for their sins, in the places where they committed them, God will shame them before men and angels. This is the day of
judge secrets, 1 Cor. iv. 5.

And, as it is certain there will be such a judgment, so it is certain
this judgment will be exact; for the judge of all hath seen and
Psal. xc. 8. “Thou settest our secret sins in the light of thy court
“tenance.” Here can be no mistake, the omnipotent God will
judge for what he hath seen; “For his eyes are upon the ways
“man, and he seeth all his goings, for he will not lay upon men
“more than right, that he should enter into judgment with God.”
The meaning is, he cannot mistake in his judgment being omnipotent
and having seen all the ways of man; so that there can be no partial
offered by any man for the reverse of his sentence.

O then let us be exact and careful, as well in our secret as in our
public actions; for God shall bring every work in judgment, every
secret thing, whether it be good, or whether it be evil, Ex. xii. ult.

6. Inference. Lastly, if the eye of God be in every place upon
and all our actions; then let those whose condition of life hath set
them out of the eyes and observations of their parents and masters
keep the sense of God’s eye upon their hearts, as ever they would
escape sin and ruin.

It is no small advantage to young unprincipled persons, to be
under the discipline of pious and careful governors; but it often falls
out, that they are early transplanted into another soil, sent into
foreign countries in order to their education or employment; and
often are there corrupted and debauched by the evil examples of the
places where they reside; they learn another language, or drop
another trade than what their parents or masters designed them for.
But if the sense of this great truth might accompany them where-ever
they are, O what a sovereign antidote might it prove against the
deadly poisons of temptations! This alone would be a sufficient preservitive. If our children and servants have but the awful sense
God’s eye upon them, we may turn them loose into the wide world
without fear.

If Providence shall direct this discourse to your hands, my heart
...
First, The infecting, catching nature of sin. No plague is more infectious and insinuating than sin is. Many are the wiles, stratagems, and baits, Satan lays to draw you into sin.

Or,

Secondly, The proneness that is in your own nature to the offers and temptations that you are tried with; it is no wonder if you escape, as that one that lives in a pest-house will not remain healthy; or that dry tinder should not catch, when coals of sparks fly about, and light upon it. Or,

Thirdly, The absence of all those means by which you have been preserved from sin. You are now without the counsel of God, the family duties, the admonitions, counsels, and examples of your parents, masters, and friends; all which have been of great use to keep you from sin, and repress the spirit of youth. Or, Lastly,

Fourthly, The manifold furtherance or temptations which will afford; Childhood and youth are vanity. Inconsiderateness, injudiciousness, and the want of experience, do all cast a very snare. See how the Holy Ghost hath signified this to persons at your age, in Prov. vii. 7.

All these things do greatly endanger you. And if you string them together, prevail to the vitiating and corrupting of your nature, what a train of sad consequences will follow upon it! For,

1. The great God will be dishonoured and reproached by you, that God whose distinguishing mercies are now before your eyes should be admired by you; that caused you to spring up as a plant in good soil, and not from idolaters in a land of darkness.

2. Conscience will be wounded and polluted with your sins, though, at present, you feel not the remorse and gnawing of those prayers for you, and counsels bestowed on you, and yours nothing. If an unequal match by Esau was such a grieve to Isaac and Rebecca, what will profaneness and uncleanness be to your parents? Gen. xxvi. 34.

3. The hearts of your friends, if godly, will be grieved. They are troubled to find their expectations and hopes disappointed by those prayers for you, and counsels bestowed on you, and yours nothing. If an unequal match by Esau was such a grieve to Isaac and Rebecca, what will profaneness and uncleanness be to your parents? Gen. xxvi. 34.

4. The serviceableness and comfort of your whole life, the probability, be destroyed by the corruption of your youth. Your sons be withered, and buds nipt, what fruit can be expected? And conclude,
ration of this point you have now been reading. For if God shall see that truth in your hearts by faith, then,

First, Instead of running with others into the same excess of riot, you will keep yourselves pure and unspotted in an unclean defiled world. You will answer all temptations to sin, as Joseph did, Gen. xxxix. 9. “How can I do this great wickedness, and sin against God?"

Secondly, Instead of joining with others in sin, you will mourn for the sins of others. You will say with David, Psal. cxx. 5. “When ‘is me, that I sojourn in Meshec, that I dwell in the tents of Kedar!” Your soul, like Lot’s, will be vexed from day to day with the filthy conversations of the wicked, 2 Pet. i. 17, 18.

Thirdly, Instead of returning to your country with a wounded name and conscience, you will return full of inward comfort and peace, and to the joy of all your friends and relations.

Fourthly, To conclude, You will give fair encouragements to the expectations of all that know you, of becoming useful instruments in the glory of God, and benefit of the world in your generation; therefore beg of God that this truth may be deeply engraven upon your hearts.

THE SUCCESSFUL SEAMAN.

SERMON IV.

Deut. viii. 17, 18.

And thou say in thine heart, My power, and the might of my hand hath gotten me this wealth; but thou shalt remember the Lord thy God; for he it is that giveth thee power to get wealth.

THIS context contains a necessary and very seasonable caution to the Israelites, who were now passing out of the wilderness straits into the rich and fruitful land of Canaan, which abounded with all earthly blessings and comforts. Now, when the Lord was about to give them possession of this good land, he first gives them some wholesome caveats to prevent the abuse of these mercies. He knew how an
"derness, wherein were fiery serpents and scorpions, "where there was no water:" here were their dangers.
"Who brought thee forth water out of the rock of "thee in the wilderness with manna, which thy father, here were their supplies in these straits. "That he "thee, and that he might prove thee to do thee good, "end;" here was the wise and gracious design of God. But wherein did God humble them by feeding them? Were they not shrewdly humbled (saith Mr. Gurnal, an ingenious author) to be fed with such a dainty dish God for its cook, and was called angels food for its do not the meanness of the fare, but the manner of having God intended to humble them. The food was excel had it from hand to mouth; so that God kept the keep board, they stood to his immediate allowance; this was way. But now the dispensation of Providence was now change; they were going to a land, "where they sh "without scareness," verse 9, and have their comfort, natural, stated, and sensible way; and now would be Therefore,

He not only reminds them of their former state, but cautions them about their future estate, "Say not in "power, or the might of my hand, hath gotten me the In this caution we have these two things especially to I. The false cause of their prosperity removed.
II. The true and proper cause thereof asserted.
1. The false cause removed: "Not their power, or "their hand." That is said to be gotten by the been gotten by our wisdom as well as labour: head-work, are hand-work in the sense of this text. It cannot be of were a great people, prudent, industrious, and had an among them: but yet, though they had all these means of enriching themselves in that fertile soil, God mean, allow them to ascribe their success and wealth causes: for alas! what are all these without his bless
2. The true and proper cause asserted: "It is the I "thee power to get wealth;" i.e. All thy care, labour, strength, signify nothing without him; it is not your blessing, that makes your designs to prosper: and there prosperity, still acknowledge him as the Author of all Doct. That the prosperity and success of our affai
"The blessing of the Lord it maketh rich." But these two are really opposed to each other, but the one subordinated to the other. The diligent hand, with God's blessing upon it, makes rich; neither of them alone, but both combined. A diligent hand cannot make rich without God's blessing; and God's blessing doth not ordinarily make rich without a diligent hand. Faith must stifle industry, and industry blind faith.

And these two are put together in their proper places, 1 Chron. xxii. 16. "Up and be doing, and the Lord be with you." It is a vain pretence for any man to say, If the Lord be with me, I may sit still, and do nothing; and a wicked one too. If I am up and doing, I shall prosper whether God be with me or not. The sluggard would fain prosper without diligence, and the atheist hopes to prosper by his diligence alone; but Christians except their prosperity from God's blessing, in the way of honest diligence.

It is a common thing for men to benumb their own arms, to make them as dead and useless by leaning too much upon them, it is in a moral as well as a natural way: all the prudence and parts in the world avail nothing without God. So saith the Psalmist. Psal. cxxvii. 2. "It is in vain for you to rise up early, to sit up late, and to eat the bread of sorrow, for so he giveth his beloved sleep.

A man would think, he that rises betimes fares hard, works hard, sits up late, cannot but be a thriving man; and probably he will be so, if God's blessing did second his diligence and frugality. the Psalmist intends it of diligence in a separate sense; a diligent hand working alone, and then it is all in vain, and serves only to confirm the common proverb—Early up and never the nearer. Labour without God cannot prosper; and labour against God will only destroy itself, but the labourer too.

Now, that this is really so as the doctrine states it, I shall endeavour to make evident.

1. By a general demonstration of the whole matter.
2. By a particular enumeration of the ordinary causes and means of all success, which are all dependent upon the Lord's blessing.

First, That success in business is not in the power of our hand, but in the hand of Providence to dispose it as he pleases, and to work it as he pleases, appears by this, 'That Providence sometimes blasts, frustrates the most prudent and well-laid designs of men; and the mean time succeeds and prospers more weak and improbable ones.' What is more common in the observation of all ages and this? One man shall toil as in the fire, for very vanity; another to
with less judgment, and spends fewer thoughts about it, and success follows it. It shall be cast in upon some, who as they are so, considering the weak management of their business, and proper means of attaining it. And this is not only an grounded upon our own experience, but confirmed by men; Eccl. ix. 11. "I returned, and saw under the sun: "race is not to the swift, nor the battle to the strong: "bread to the wise, nor yet riches to men of understanding: "favour is not to men of skill; but time and chance happeneth." If two men run for a prize, reason gives the prize to the two armies join battle, reason gives the victory to the strong men undertake a design to get wealth, reason gives the wisest; yea, but Providence sometimes disposes it quite the verdict of reason, and the prize is given to the slowest to the weakest, the estate to the more shallow capacity these events seem to fall out rather casually than answer means employed about them. And who that observes this, but it is the hand of God's providence, and not our disposes the issues of these things? For why doth God put out of the ordinary way, and cross his hands, as old Israël did the right hand upon the younger, and the left upon I mean, give success to the weak, and disappointment to but to convince us of this great truth which I here bring to light. And because men are so apt to sacrifice to their own pride disown providence, therefore it sometimes makes the case or than so: it denies riches to the industrious, that live end but to get them, and casts them in upon those that not at all, and indeed are scarcely competent for business; one of the wisest men of his age, was yet still so poor, that said, it brought a slur upon justice herself, as if she were maintain her followers. Socrates, one of the prime Gr was so exceeding poor, that Apuleius could not but note poverty was become an inmate with philosophy*;" when time, the empty, shallow, and foolish, shall come up overtake it without any pains at all, which others profess most rational course all their life, and all to no purpose. noted of pope Clement V. None more rich, none more fools. Though the author of that proverb, in
business: It being much in the attaining of riches, as the apostle saith it is in the obtaining of righteousness: “The Gentiles, which followed not after righteousness, have attained to righteousness; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness,” Rom. ix. 30, 31. So it is here, for the vindication of the honour of providence, which man would scarcely own, if it did not thus baffle them sometimes: that follow the world cannot obtain it; and they attain it that follow it not; that all men may see their good is not in their own hands, and lest man, who is not only a covetous creature, and would gross all to himself, but as proud as covetous, should ascribe all himself. But this will further appear,

Secondly, By a particular enumeration of the ordinary causes and means of all success in business, which are all dependent things upon a higher cause.

Now, if we proceed upon a rational account, we shall find the things required to the success of our affairs: and that I may speak to your capacity, I will instance in that affair of merchandizing which you are employed, as the hands that execute what the heads of your merchants contrive; and will shew you, that neither the wisdom in contriving, nor your skill and industry in managing their designs, can prosper without the leave and blessing of Divine Providence. Let us therefore consider what is necessary to the raising of an estate in that way of employment; and you will find, that a rational and ordinary way, success cannot be expected, unless,

1. The designs and projects be prudently laid, and moulded with much consideration and foresight. An error here is like an error in the first concoction, which is not to be rectified afterwards. “The wisdom of the prudent (saith Solomon) is to understand his way, that is, to understand, and thoroughly to consider, the particular designs and business in which he is to engage. Rashness and considerateness here hath been the ruin of many thousand enterprizes. And if a design be never so well laid, yet,

2. No success in business can be rationally expected, except the be an election of proper instruments to manage it. The best laid of design in the world may be spoiled by an ill management. If the person employed be either incapable or unfaithful, what but trouble and disappointment can be expected? “He that sendeth a message (saith Solomon) by the hands of a fool, cutteth off the legs, and drinketh damage.” It is as if a man should send him on his business that had no legs to go; i.e., one that is incompetent for the busi
"(Jeroboam) that he was a mighty man of valour, and made him ruler over all the charge of the kingdom from his son, even ten tribes from the house of David. And yet,  

3. Let designs be projected with the greatest prudent and timely application to the management of the fittest instrument; and they may as to success, without the concurrence of health, strength of winds, security from the hands of enemies, and perils of failure. If any of these be wanting, the design miscarries, and all will fail. How often are hopeful and thriving undertakings frustrated by the failure of any one of these requisites? "Go to now, say, to-day or to-morrow we will go into such a city, and there a year, and buy and sell, and get gain; whereas there is not what shall be on the morrow: for what is your vain vapour that appeareth for a little while, and then is away," Jam. iv. 13, 14. How soon are the purpose hearts broken off, and their thoughts perish in one day? how to send or go to such a place, and there enrich themselves, and turn prosperous; but sometimes death, sometimes captivity, sometimes cross winds, dash all their hopes.  

4. Proper seasons must be observed, else all success and opportunity of increase is lost. "There is (saith Solomon) a season, time, and a time to every purpose under the sun," Eccl. ix. 11. This being taken, gives facility and speedy dispatch to the design; and therefore he gives this reason, why man miscarries so much and is disappointed in his enterprizes because he knows not the time, Eccl. ix. 11. "He comes (as one saith) when the birds are ripe, and is a wise and weighty proverb with the Greeks, 'That time in a short opportunity!' That is, a man hitting on a business, may do more in a day, than losing it, he may do in a year. This is of a special consideration in all enterprizes, and is the very hinge upon which success turns: So that the true, before, is to pluck apples before they are ripe; and therefore it, is to seek them when they are fallen and perished.  

5. Lastly, in getting wealth the leaks of our estates must be stopped; else we do but put it into a bag with holes; as the phrase is in Hag. i. 9. If a man lose as much one year as another, there can be no increase. Hence it is, that men, who do so well and poor all their days: If one design prospers, another miscarries; or, if all succeed well abroad, yet there is..."
THE SUCCESSFUL SEAMAN.

Now let us particularly observe what a dependance there is upon Providence in all these things; and then it will be clear that our gain is not in our hand, nor success at our beck, but it is the Lord who gives us power to get wealth. For,

As to the moulding and projecting of a design, we may say, that it is the prudent merchant and ingenious seaman, what the property of the husbandman, Isa. xxviii. 10. “It is his God that directs him to discretion, and teacheth him.” There is, indeed, a spirit in man, “But it is the inspiration of the Almighty that gives understanding,” Job xxxii. 8. The faculty is man’s, but the help of wisdom, whether natural or spiritual, is God’s: and the natural faculty is of itself no more capable of directing us in our affairs, without his teaching, than the dial is to inform us of hours without the sun’s shining upon it. And because men are so dull in apprehending and backward in acknowledging it, but will lean to their own understandings, thence it is that prudent designs are so often blasted, and weaker ones succeeded.

And no less doth Providence manifest itself in directing to, and prospering the means and instruments employed in our business: of the Lord that they prove ingenious, active and faithful servants to us; that your factors abroad prove not malefactors to you; that every design is not ruined by the negligence, ignorance, or treachery of them that manage it. If God qualify men to be fit instruments to serve you, and then providentially direct you to them, his hand thankfully to be owned in both. It was no small mercy to Abraham that he had so discreet, pious, and faithful a servant to manage all his weightiest affairs so prudently and prosperously for him. Laban, Pharaoh, and Jethro, never so prospered, as when Jacob, Joseph, and Moses, had the charge of their business. Laban ingenuously acknowledged, “That he had learned by experience that the Lord had blessed him;” sed him for Jacob’s sake,” Gen. xxx. 27. A heathen you see more ingenuous in owning the mercy of God to him in this case than many professed Christians are, who sacrifice all to their own net, and burn incense to their drag, i.e. idolize the means and instruments of their prosperity, and see nothing of God in it.

And then as to the preservation of those that go down into the deeps to do our business in the great waters; who can but acknowledge this to be the peculiar work of God? Doth not daily experience shew how often poor seamen are cut off in the prosecution of our signs, sometimes by sickness, sometimes by storms, and sometimes enemies, to whom they become a prey? If they escape all these
knowledge; and those that do not acknowledge Providence disoblige it.

Lastly, Who is it that stops the leaks in your estates, the wasting of your substance, and secures to you what you procure not the Lord? How many fair estates moulder away insensibly, come to nothing! Certainly, as there is a secret blessing in evisceration, so that themselves can scarce give any account how the Lord has provided for, so there is a secret blast and consumption in providence which brings poverty upon them like an armed man. Whether the true sense of that scripture, Hag. i. 6. "Ye have sown to bring in little. Ye eat, but ye have not enough: ye drink, and are not filled with drink: ye clothe you, but are not warm; that earneth wages, earneth wages to put it into a bag, and it is lost, or, as in the Hebrew, a bag pierced, or bored through in at one end, goes out at another, and so all labour is lost. It stays with them to do them good. So that it is an undeniable fact that prosperity and success are not to be ascribed to one who is not under the blessing of God upon our lawful endeavours."

1. Inference. And if so, how are they justly reprovable who depend upon means in the neglect of providence; that, it is God, nor acknowledge him in any of their ways? This is the evil, and highly provoking to the Lord; it is the fruit and effect of the natural Atheism of the hearts of men. How can men of success and prosperity, when second causes lie foreign to them, be charged upon them? And, on the contrary, how dejected and hopeless do they seem to lie cross to their hopes? O how few consider that great truth, Eccl. ix. 1. "That the righteous is but as a sensible man's bread, and their works are in the hand of God!" The hand of God, noteth both their subjection to his power and his directive providence. Whether your works be in your power, or be out of your hand, they always are in God's hand to protract them at his pleasure.

Foolish man decreeth events without the leave of Providence. He was absolute lord of his own actions, and their success you may then speak of success, when you have asked God, Job xxii. 28. "Acquaint thyself with God, then shalt thou understand the thing, and it shall be established." But your confiding in means, whilst God is neglected, will surely be followed by disappointment or a curse. For what is this but to labour after God, yea, to labour against God? For so do all they that glorify the creature; they set the instrumental goodness as above the absolute power and benevolence of God, and ascribe to the creature the cause of all prosperity; whilst God is in the world, and the darkness of the word of God is full of light.
hand, that hath gotten you this wealth; why do you glory in it, if it were the effect and fruit of your own prudence and industry? How soon do the spirits of men rise with their estates? How haughtily do they look? How proudly do they speak? What a sensible change of temper doth this small change of condition work? it is exceeding hard thing to keep down the heart when providence exalts a man's estate. *Magna felicitatis est, a felicitate non vinci,* says Austin. It is a great felicity not to be overcome by felicity. That man surely rich in grace, whose graces suffer no eclipse by his riches. To be hard as it is to be prosperous and humble, as to be afflicted and cheerful. But to keep down thy heart in times of success and prosperity, I will offer thee, reader, a few humbling considerations about this matter.

1. And the first is this: Though providence do succeed and prosper thy earthly designs, yet this is no argument at all of the love of God to thy soul: thou mayest be the object of his hatred and wrath for all this. No man knows either love or hatred by all that is before him, Eccl. ix. 1. How weak an evidence for heaven must the be, which millions now in hell have had in a greater measure than you have? The least drachm of grace is a better pledge of happiness, than the greatest sum of gold and silver that ever lay in any man's treasure. Externals distinguish not internals? you cannot so much as guess what a man's spiritual estate is, by the view of his temporal. If Solon was a very great man, the head of a princely family, but, for that, excluded from the covenant, and all its spiritual blessings, Gen. xxvii. 20, 21. He that reads the lxxxii. Psalm, and the xxi. of Job, will plainly see how wretched a case that man is in, who hath no better evidence for the love of God than this amounts to.

2. Be not proud of outward prosperity and success; for providences are very changeable in these things; yea, it daily rings changes all the world over. Many a greater estate than yours, and every way as well, yea, far better secured to the eye of reason, he scattered in a moment. It is the saying of a philosopher, speaking of the estates of merchants and seamen, *Non amo felicitatem e futili pendetem,* I like not that happiness that hangs upon ropes. I need not here cite histories, to confirm this truth: there is none of you can abundantly confirm it to yourselves, if you will but recollect the instances and examples which have fallen within your time and remembrance. It is a poor happiness that may leave a man more miserable to-morrow, than he that never arrived to what you have, can be.

3. Pride not yourselves in your success; for as providences are very changeable, so the change seems very nigh to you, when your heart
cious things; and at that time came the prophet Isaia a sad message from the Lord, that all these treasures, had gloried, must be carried to Babylon, Isa. xxxix.
comfortably to enjoy the good of providence, provoke in
vain ostentations. It is an ingenious note, even of an

Tu quoque fac timeas, et quae tibi luta videntur, Ov.

Dum loqueris, fieri tristia posse, puta.

Exercise fear in prosperity, and think with thyself, which
is most affected with it, that whilst the boast is in thy
may alter, and thy happiness be turned into sorrow.
pride boast was in the mouth of Nebuchadnezzar, the
heaven told him, "His kingdom was departed from him
xxxix. 30, 31. Pride shews, that prosperity, which feeds
as so much time lost in his business. But having press
before, I shall add no more here.

3. Inference. If success in business be from the Lord, the true way to prosperity is to commend our affair
prayer. He takes the true way to thrive, that engages
song upon his endeavours. "Commit thy way unto the
also in him, and he shall bring it to pass," Psal. xxx
a vile thing for any man to grudge that time that is spent
of all the time he hath spent in his business.

4. Inference. Doth all success and prosperity depend
come from God? Then let it be faithfully employed to
"If it be of him, and through him," then there is all the
world it should be to him," Rom. xi. 36. You do be
of his own, as David speaks; "All this store cometh of
and is thine own," 1 Chron. xxix. 16. He never int
estates for the gratifying of your lusts, but to give you a
ity thereby of honouring him in the use of them. O con
God hath prospered your estates abroad, and you return
home, how you have an opportunity of honouring God
encing your sense of his goodness to you, by relieving th
a liberal and cheerful charity; by encouraging the g
making them partakers of your good things, who labou
souls, and dispense better things to you than you can retu
I would not here be mis-interpreted, as though I plead
interest, under a pretence of pleading God's; no! God for
well satisfied with a capacity of doing any good, how lit
receive; nor can many of you reap the fruit of my labo
any great matter, 1 Cor. ix. 11. but the discharge of a plain and necessary duty.

5. Inference. Let not your hearts be satisfied with all the success and increase of the world, except your souls thrive as well as your bodies, and your eternal concerns prosper as well as your temporal. It was a pious wish of St. John for Gaius his host, “That he might prosper, and be in health, even as his soul prospered,” 3 Ep. John, ver. 2. But it were to be wished, that your souls did prosper as your bodies and estates do. It is a poor comfort to have an increasing estate, and a dead and declining soul. When a considerable present was sent to Luther, he earnestly protested, O you should not put him off with these things. O friends! I beseech you not to take up in these enjoyments!

6. Inference. Lastly, If God be the author of all your success, how prodigious an evil is it to make your prosperity an instrument of dishonouring him that gave it; to abuse the estates provided gives you, to rioting and drunkenness? Do you thus requite Lord! is this the thanks you give him for all his care over you, and kindness to you! you would never be able to bear that from another, which God bears from you. If God do you good, O not return him evil for it!

THE DISAPPOINTED SEAMAN.

SERMON V.

LUKE V. 5.

Master, we have toiled all the night, and have taken nothing.

T H E S E words are the reply made by Peter unto Christ, when in the former verse, had commanded him to “launch out into deep, and let down the nets for a draught.” Peter is discouraged as to any farther attempt at that time, having already taken so much pains to so little purpose: “We have (saith he) toiled all the night...
bourers take their rest, in watching, but in toiling. χοοισκασετες comes from a verb that signifies wasting, toil, labour. Here was great diligence, even to the wasting of their spirits: "They toiled, and that all the worse."

2. The unsuccessfulness and fruitlessness of their labours and hopes, he reaps nothing but shame and disaster. Joel i. 11. "Be astonished, O ye husbandmen: How shall dressers, for the wheat, and for the barley, because the field is perished."

The employment of the mariner is as lawful as it is hard; what he gets, is gotten with imminent hazard of life as well as watchings and labours; and yet it so falls out that they labour but for the wind, and spend their strength in vanity: God cuts off their expectations and lives together is a time when they return rich and prosperous, and yet they either return empty, or return no more. So it was with that renowned mart, and famous emporium, the florish of whose trade you have in Ezek. xxvii. 33, 34. "When thou went forth out of the seas, thou filledst many people for.

"enrich the kings of the earth with the multitude of "and of thy merchandise." Here was their prosperity but will this day always last? Shall the sun of their prosperity set? No; the change was at hand; for in the next verse it alters. "In the day when thou shalt be broken by the "depths of the waters, thy merchandise, and all thy "the midst of thee, shall fall."

Now if we search into the grounds and reasons of pointments by the hand of providence, we shall find them to a threefold cause and reason:

1. The sovereign pleasure of God so disposes it.
2. The good of the people of God requires it.
depress others; to set some above, and others below: all must be rich and great, but some must be poor and low, and to these every providences are suited: On some it smiles, on others it frowns. 1 Sam. ii. 7. "The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up." And certainly there is much of Divine wisdom shining forth in this ordination and disposition of persons and their conditions. If providence had alike prospered every man's signs, and set them upon a level, there had been no occasion to exercise the rich man's charity, or the poor man's patience. Nay, without frequent disappointments, providence itself would scarcely owned in successes, nor these successes be half so sweet to them to receive them, as now they are. The very beauty of providence consists much in these various and contrary effects: So that with respect to the infinite Wisdom which governs the world, it is necessary some should be crossed, and others prosper in their designs.

Secondly, And if we consider the gracious ends and designs of God towards his own people, it appears needful that all of them, in some things, and many of them in most things (relating to their outward condition in this world) should be frustrated in their expectations and contrivances. For if all things here should succeed according to their wish, and a constant tide of prosperity should attend them.

1. How soon would sensuality and earthliness invade their hearts and affections? Much prosperity, like the pouring in of much wine, intoxicates, and overcomes our weak heads and hearts *. Earth as well as heavenly objects, have a transforming efficacy in the soul; there cannot but be much danger in those earthly things that gain or promise us much delight. Can a Christian keep his heart as long from the smiling, as from the frowning world? We little think how deeply it insinuates into our affections in the day of prosperity; but when adversity comes, then we find it.

2. How soon would it estrange them from their God, and interrupt their communion with him? He is certainly a very mortal and heavenly Christian, whose walk with God suffers no interruption by the multitude of earthly affairs, especially when they are prosperous. When Israel was settled in the midst of the riches and delights of Canaan, then say they, (even to their Benefactor, the Author of all their prosperity) "We are lords, we will come no more to the Jer. ii. 31. Or, if it do not wholly interrupt their communion, it secretly destroys and wastes the vigour, life, and sweetness of it. That Divine Wisdom sees it necessary to cross and disappoint the hopes of the world, to prevent the mischievous influences that prosper.
prosperity should follow our affairs and designs here? notwithstanding all the cares, fears, sorrows, crosses, wars, appointments we meet with from year to year, and from which we are not yet we are apt to hug the world in our bosoms. As by the hands we court it, admire it, and zealously prosecute it. What could we do then, if it should answer our expectations? desires? If we grasp with pleasure a thorn that pierces us; what would we do if it were a rose that had neither light and pleasure in it?

Thirdly, And as disappointments fall out as the effects of pleasure, and are ordered as preventive means of such mig. prosperity would occasion to the people of God; so in righteousness retribution and punishment of the many evils committed in our trading and dealings with men. It is a lust we have much business pass through our hands, and no iniquities, wonder not that things go cross to our desires and may suffer some men to prosper in their wickedness, and miscarry in their just and righteous enterprises; but do find that crying sins are remarkably punished, sooner or later, visible judgments. So that if others do not, yet we ourselves observe the relation that such a judgment bears to such

And, from among many, I will here select these follies which have destroyed the estates and hopes of many.

(1.) Irrreligious and atheistical neglect and contempt of his worship, especially in those that have been enlightened in the profession of religion. This was the sin which brought blasting judgment upon the estates and labours of the prophet Haggai tells them, chap. i. ver. 2, 4, 6, 9. "They neglected the house of God," i. e. were careless of his worship, and, in the mean time, were wholly occupied in their own houses and interests, as he tells them in ver. 11 what was the issue of this? Why, ruin to all their earthly and designs. So he tells them, ver. 6, 9. "Ye have "and bring in little; ye eat, but ye have not enough; ye "ye are not filled with drink; ye clothe you, but that "waste; and he that earneth wages, doth it to put it into "holes. Ye looked for much, and lo, it came to little. "ye brought it home, I did blow upon it. Why, saith "hosts? Because of mine house, that is waste; and ye
of God hath used a very lively similitude to represent to us the mischievous effects of this sin upon all human diligence and industrious labours. Jer. xvii. 11. "As the partridge sitteth upon eggs, and hatcheth them, 'not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

Unjust gain, how long soever men sit brooding upon it, shall after all their sedulity and expectation, turn to no other account than fowl's sitting upon a nest of addle-eggs uses to do: if she sit till she have pined away herself to death, nothing is produced.

You think you consult the interest of your families herein, but the Lord tells you, "That you consult shame to your houses," Hab. 10. This is not the way to feather, but to fire your nest. A quick conscience is infinitely better than a full purse; one dish of wholesome food, though coarser food, is better than an hundred delicate, but poisoned dishes. If a man have eaten the best food in the world, and afterwards sips but a little poison, he loseth not only the benefit and comfort of that which was good, but his life or health to boot. may be, you have gotten much honestly; what pity is it all the good should be destroyed for the sake of a little gotten dishonestly? This is the reason why some men cannot prosper.

(3.) Oppression is a blasting sin to some men's estates and employments. It is a crying sin in the ears of the Lord, and ordinarily intendeth a visible curse upon men's estates; this, like a moth will suddenly fret and consume the greatest estate. Jam. v. 2, 4. "Your riches "are corrupted, and your garments moth-eaten;" i. e. The secret "curse of God wastes and destroys what you get. And what was the cause? He tells us, ver. 4. "Behold the hire of the labourers "that have reaped down your fields, which is of you kept back by "fraud, crieth; and the cries of them which have reaped, are "tendered into the ears of the Lord of Sabaoth."

The oppression of poor labourers doth more mischief to the oppressors, than it doth to them that are oppressed. It is noted by * upon this scripture, that it is twice repeated in this text, "Whose "have reaped your fields;" and then again, The cry of them who "have reaped:" and the reason is, because it is their life, and so act of the greatest unmercifulness; and besides, they are disappointed of the solace of their labours. Deut. xxiv. 14, 15. "He hath set it "heart upon it," i. e. he comforts himself in the toils and labours of the day, by reckoning upon his wages at the end of the day.

I wish those that are owners and employers of poor seamen, may seasonably consider this evil: what a woe is denounced upon him.
not only threatened to be a swift witness against those that hireling in his wages, but hath strictly forbidden the Jews their wages. The Jews were commanded to make pay the sun-set*, Deut. xxiv. 14, 15. Lev. xix. 30. Be just dealings and contracts, or never expect the righteous to smile upon your undertakings.

(4.) Falshood and lying is a blasting sin to our empires, a sin which tends to destroy all converse, and disband all our dealings. And though by falsehood men may get some present advantage, and hear what the Holy Ghost saith of riches gotten this way: " getting of riches by a lying tongue, is a vanity to and fro: of them that seek death," Prov. xxi. 6. Some trade much as in wares; yea, they trade off their wares with a loose tongue, this proves a gainful trade (as some men count gain) for a while; but, in reality, it is the most unprofitable trade that a man can drive. For it is but the tossing of a vanity to and fro: supporting labour in vain, it profits nothing in the end, and is a sin of nothing, so it hurts much: they seek profit intentionally; but eventually; i.e. it will bring destruction and ruin, not of the trades, but of our souls. The God of truth will not long endure the way of lying; one penny gotten by a laborious hand in honest dealing, great treasures gotten by a lying tongue: take heed you die in seeking an estate this way. It is a sin destructively evil for there is no trade where there is no trust, nor no trust is there; and yet this cursed trade of lying creeps into common use as if there were no living (as one speaks) without lying. It is better for you to be losers than liars. He sells a deed of a death whereby he sells his conscience with his commodity.

(5.) Perjury, or false swearing, is a blasting sin. The honest, prosperous that lies under the guilt thereof. It is said, Mal. " God will be a swift witness against the false swearer," not be long before God by one remarkable stroke of his justice; another witness against so great and horrid an evil. Zech. v. 4. the curse, yea, the roll of curses, " shall be the house of the false swearer, and shall remain in the house of the false swearer, and shall consume it, with the timber thereof, and with the roll thereof." This is a sin that hath laid many houses of men once flourishing, and great men are at this day left to be monuments of God's righteous judgments, and dreadfully to posterity.
labours of men in their lawful callings? Then this teacheth you patience and submission under your crosses and disappointments; for it is the Lord that orders it to be so. Events are in his hand, and it a sin of great aggravation to fret and murmur at them when they cut cross to your desires and hopes. "Behold, is it not of the Lord "of hosts, that the people should labour in the very fire, and "people shall weary themselves for very vanity?" Hab. ii. 13.

To labour in the very fire, notes intense labour, such as exhaust the very spirits of men whilst they are sweltering and toiling at and yet all is to no purpose, they labour but for vanity: and what is it that such vigorous endeavours are blasted, and miscarry? It not of the Lord? And if it be of the Lord, why do we fret and quarrel at his disposals? Indeed, many dare not openly and directly charge God, but seek to cover their discontent at providence, by a groundless quarrel with the instruments, who, it may be, are chargeable with nothing; but that after they have done all they could, in the usual proper means, they did not also secure the event. It is true, the dominion of providence doth not excuse the negligence of instruments, and, in many cases, these may be justly reproved, when providence duly honoured and submitted to: But when men groundlessly quarrel with instruments, because they are crossed in their expectations, the quarrel is commenced against God himself: and our discontent with men are but a covert for our discontents with God.

Now this is a sore evil, a sin of great and dreadful aggravation. 
*To be given over (saith a grave author) to a contradicting spirit, to dispute against any part of the will of God, is one of the great 
plagues that a man can be given up to.' "Who art thou that "liest against God ?" Rom. ix. 20. It may be thou hast lost estate, thy friends fail, thy hopes are fallen; God hath blown up all the projects that thy heart did fancy to itself. Possibly in one day the designs, labours, and hopes of many years are destroyed: Whether be it so, yet repine not against the Lord. Consider, he is the Sovereign, and only Lord, who may do whatever he pleaseth to do without giving thee any account of his matters. Who can say to him, What dost thou? Beside, if thou be one that God delights in, even these disappointments are to be numbered with thy best mercies. These things are permitted to perish, that thou mayest not perish for ever; and it should trouble thee no more than when thy life is preserved by casting out the wares and goods of the ship. It is better that these perish than that thou shouldst perish; but if thou be of that mingled sin (especially such as were before mentioned) with thee
all your success, and then fret against God, when you should praise him. O how unreasonable is this!

But because disappointments fall out so frequently, and because we are so prone to bring our hearts to a quiet submission to the will of God, I will not dismiss this point until I have offered you my weighty considerations to work your hearts into a meek submission to the will of God; and I shall account it a mercy if they may prevail.

**Consideration 1.** And, in the first place, if thou be on God's side, consider, that disappointments in earthly things fall out so frequently, as to bring our hearts to a quiet submission to the will of God's hatred upon thee. He may love thee, and yet crook his finger at thee. All things come alike to all; there is nothing better to the righteous, and to the wicked. Yea, we often find prosperity following the wicked, whilst the rod of the tabernacles of the righteous. These are the ungodly per in the world, (saith the Psalmist) whilst the man who was plagued all the day long, and chastened every minute, was prospered in wrath, and crossed in mercy.

**Consideration 2.** And what though your projects, hopes, and expectations of enlarging your estates fail; yet you may, if you are satisfied and comfortably in the condition you are, (if God's will is your heart suitable to it) as if you had enjoyed all that you fancied and desired.

It is not the increase of an estate, but the blessing of competency, that makes our condition comfortable to us; for an estate enlarges, so doth the heart. The prophet Habakkuk, speaking of the Chaldean prince, Hab. ii. 6. saith, "He made his home, he enlarges his desire as hell, and is as death; he is satisfied, but gathereth unto him all nations, and him all people." And this is the nature of every man's heart; it is not the increase of his desire and the greatest enlargements of present estate that the heart is projecting for, but the new acquisition; when, indeed a man is as near it in a situation as in the highest exaltation.

It is storied of Pyrrhus*, king of Epirus, that having dominions by the conquest of Macedonia, he thirsted and demanding the advice of Cineas, his great counsellor, what he meant to do when he had conquered Italy.
said Cineas: When you have Afric, and all in it, what will you do then? Why then, said the king, thou and I will be merry, and make good cheer. Cineas replied, Sir, if this be the end you are at, what need you venture your kingdom, person, and honour, to purchase what you have already? Surely Epirus and Macedonia are sufficient to make you and me merry: and had you all the world, you could not be more merry than you may now be.

Reader, I advise thee, under all disappointments of thy expectations, to bless God for any comfortable enjoyment thou hast. God give thee a smaller estate, and a contented heart, it is as well yea, better than if thou hadst enjoyed thy desire. The bee makes a sweeter meal upon two or three flowers, than the ox that hath many mountains to graze upon.

Consideration 3. And what if by these disappointments, God carrying on the great design of his eternal love upon thy soul? This may be the design of these providences; and if so, sure there is cause for thy despondencies. There is a double aim of these providences; sometimes they are sent to awake and rouse the dull decayed habits of grace, which under prosperous providences fall asleep by the intermission of acts, and remission of wonted vigour and activity: And should the Lord permit things to run on at this rate, what a deplorable case would this grow to? 'Let a man live (saith * on ' but two or three years without affliction, and he is almost good for nothing; he cannot pray, nor meditate, nor keep his heart fix'd upon spiritual things; But let God smite him in his health, child of estate; now he can find his tongue and affections again; now he awakes and falls to his duty in earnest; now God hath twined as much honour from him as he had before. Now, saith God, let amendment pleaseth me; this rod was well bestowed: I have delivered it chides himself friends with his people again.'

And sometimes they prove the blessed occasions to work grace. "they be bound in fetters, and holden in cords of affliction, that "he sheweth them their works, and their transgression that they "have exceeded: He openeth also their ear to discipline, and "mandeth that they return from iniquity," Job xxxvi. 8, 9, 10.

And if this be the fruit of it, you will bless God through eternity for these happy disappointments. Then these things perished, thy thy soul might not perish.

Consideration 4. Be patient under disappointments; for if you meekly submit, and quietly wait upon God, he can quickly repay
what a gracious end the Lord made with him? And you hope for such a comfortable change of providence, if you also carry it under disappointments as he did? providences are near their change when the heart is will of God, and corrected home to him.

Consideration 5. And why should it seem so hard a you, for God to disappoint your hopes and purposes, not but know, that you have disappointed his expectation so often, and that in greater and better things than the He hath looked for fruit (as it is, Isa. v. 4.) for oblation, and renewed care of duty from you many times, and made account of a good return of and mercies, and you promised him as much, and yet to expectation: And is it then strange that you should hopes, who have failed God so often?

O then see that you are quiet in the will of God; and defeating of your hopes, wreak not your discontent instruments, but look to the just and holy, and good all things. The wife is sometimes angry with the servant, he hath done, till he tells her that it was his master's own she is quiet.

Has a ship miscarried, a voyage lost, a relation gone, a friend carried into captivity, whose return was so much delight and comfort? why, if it be so, it is then done it, and be thou silent before him. Your repentance make it better; sin is no proper cure for affliction.

submissive spirit is well-pleasing to God, as well as profit. Inference 2. Doth God sometimes disappoint the ex men in their employments? then never set your heart if he raise up to yourselves expectations from these things. The stronger your expec heavier God's disappointments will be.

There is a double evil in over-reckoning ourselves, and our confidence about worldly things: it provokes God we, and then makes the disappointment much more great it comes.

It provokes a disappointment especially to the godly is jealous of their affections, and will not endure that should be a co-rival, or competitor with him for their heart is so usual with God to dash and remove whatever is much of the heart, that a gracious soul cannot but reel
THE DISAPPOINTED SEAMAN.

And when your inordinate hopes are crossed, as it is very probable they will be, how will your sorrows be aggravated in proportion to them? Those things that seemed to promise us most comfort, are things that give us most sorrow. Strong affections make strong afflic-
tions. Our sorrows usually rise from what was our hope, and our comforts from that which was the least regarded.

Inference 3. If it be so, then labour to make sure of things eternal, lest you be eternally disappointed there also. O what a sad case is that man in, whose expectations fail from both worlds! If your hopes from this world fail, yet you may bear it comfortably, if your fail not in your better hopes; but if these fail too, you are of men the most miserable. You know by experience how sad it is to have your hopes cut off in these smaller concerns; to go forth with expectation of a profitable voyage, and to return in a worse case than you went out: it may be you thought to get an estate, but the issue is to lose that little you had. You thought to go to such a place and there meet with a good market, and possibly yourselves may be carried as slaves, to be sold in the same market. These disappointments are very sad and cutting things, but nothing to an eternal disappointment in your great concern.

For a man to hope he is in Christ, and in a pardoned state, at last find himself deceived, and that all the sins of his nature, heart and practice, lie upon him: to hope for admission into heaven, which he is turned out of this world by death, and find the door shut against him; to cry with those poor disappointed wretches, Mat. xxv. 12:

"Lord, Lord, open to us;" and receive such an unexpected return from Christ as they did, "Depart from me, I know you not:" Lord, how intolerable is such a defeat of hope as this! O! who can think of it without horror!

The things about which your expectations are frustrated in the world, are small things; you may be happy in the want of them, but the frustration of your hopes from the world to come, is in things of infinite weight. These disappointments are but for a little while, but this will be for ever. O therefore be provoked, even by these things to a diligent and seasonable prevention of a far greater misery.

Since these things cannot be secured, labour to secure those things that may. O that you were but as full of thoughts, cares and fears for heaven as you are for the world! you have spent many thousand thoughts about these things to no purpose. All your thoughts about them are come to nothing; but had they been spent for your soul to what a comfortable account would they now have turned.
Inference 4. Then as you would not have the works of your hands blasted, beware of those sins that provoke upon them. Think not that injustice, oppression, deceit should ever profit you. God hath cursed all the ways of the Lord's day, by drunken and worldly employments, is not the least cause of the want and loss that have befallen you: first day of the first-fruits of the Jews' harvests, should sanctify that day.

And let none pretend that multiplicity of business makes them time and disposition for sabbath-work. If you attend the Lord's service, he can quickly give you a will to make you keep more resting days from your labours if willing to do. The Lord would not excuse the Israelites in their busiest seasons, the times of reaping and harvest, building of the tabernacle; but all must give way to the Lord's day. And I am sure the promise of blessing and success is conscientious observation of it: Isa. lvi. 13, 14. “Away thy foot from the sabbath, from doing thy pleasure on a holy day; and call the sabbath a Delight, the holy of the Lord; Honourable; and shalt honour him, not doing thine own pleasure, nor speaking thine own words. Then shalt thou delight thyself in the Lord;” Then shall your pleasure to the soul. “And he shall cause thee to ride on the high places of the earth.” There is a reward to the body. God is fitable to all things.

THE SEAMAN'S RETURN.

SERMON VI.

Deut. xxxiii. 19.

They shall call the people unto the mountain, there they shall offer sacrifices of righteousness: For they shall suck of the sea.
blessing them, so doth Moses from his people; only with this difference, Moses as God's mouth pronounced, but the great God, heaven and earth alone could confer the blessing. Moses blesses them authoritatively, but could not bless them potestatively, as Christ did. Now these words contain the blessing of the tribe of Zebulun, which was the tribe of seamen. And in them we shall consider these two parts, viz.

1. Their privilege.

2. Their duty.

First, Their privilege, "That they should suck of the abundance of the sea, and of the treasures hid in the sand." To suck the abundance of the sea is a metonymical expression, signifying as much as to be enriched and stored with the wares and merchandise imported by sea to them. Geographers attribute to the sea, arms and bosom, and the scripture breasts. The sea, like an indulgent mother, embraces those that live upon it in her bosom, and with full flowing breasts nourisheth them, and feeds them as a mother doth the infant that sucks and depends for its livelihood upon her breasts.

And these breasts do not only afford those that hang upon them the necessaries of life, bread, raiment, &c., but the riches, ornaments, and delights of life also. "The treasures hid in the sand," as gold, silver, ambergrease, and such like precious and rich treasures which it yields. This was the blessing and privilege of the tribe of Zebulun, whose cities and villages were commodiously situated upon the seashore for merchandise and traffic: as you may see Josh. xix. 11.

Secondly, Their duty to which these mercies and privileges obligate them: "They shall call the people to the mountain, there they shall offer sacrifices of righteousness." By the mountain, we are here to understand the temple, which Moses, by the spirit of prophecy, foresaw to be upon mount Sion, and mount Moriah; which two were as the shoulders that supported it, ver. 12. Here was the worship of God; the sacrifices were here offered up to him. And hither Zebulun, in the sense of God's mercies to them, should call the people, i.e., say some, their own people, their families and neighbours; or others, the strangers that were among them for traffic; saying, Isa. ii. 3. "Come, let us go up to the house of the Lord, to the mountain of the God of Jacob." And here they shall offer sacrifices of righteousness. By which we are to understand the thank-offerings for the mercies they had received of the Lord. The Jews had not only expiatory sacrifices to procure the pardon of sin committed, but eucharistical sacrifices, or thank-offerings, to testify
"that the calves of our lips, the sacrifice of praise," and of them, Heb. xiii. 15.

So then the sum of all this is, that when they return or had received the blessings thereof from the hand of God, they should repair to the place of his worship, and there acknowledge their praises to the God of their mercies. So that the whole was plainly, cast itself into this doctrinal observation.

Doct. That it is the special duty of seamen, when they return, or had received the blessings thereof from the hand of God in bringing them to their desired haven, Psal. xcvii. 2. John xiv. 1. or, as it is expressed, ver. 31. "O that the children of men!"

Now the method into which I will cast the discourse is to open the nature of the duty, and to shew you the grounds and reasons of it.

First, To open the nature of the duty, and to shew you that God expects his praises: After the Psalmist has hazarded and fears of seamen upon the stormy ocean, and God in bringing them to their desired haven, Psal. xcvii. 2. or, as it is expressed, ver. 31. "O that the children of men!"

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Secondly, To give you the grounds and reasons of it.

Thirdly, To apply it in the several uses it is improv'd in. The nature of the duty needs opening; for few understand it is. Alas! it is another manner of thing than a custom cold God be thanked. Now, if we search into the nature of it, we shall find that whoever undertakes this angelic work is to praise God for his mercies.

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looked at the next cause. Thus it is with many, they think not upon their own mercies: others can observe them, but they cannot they can quickly observe what troubles befal them, but take little notice of their own mercies. Such men can never be thankful.

Secondly, The thankful man must not only observe what mercies hath, and from whom they come; but must particularly consider them in their natures, degrees, seasons, and manner of conveyance; they much of God's glory, and our comfort lost for want of this. "The "works of the Lord are great, sought out of all them that he "pleasure therein," Psal. cxi. 2. And indeed, there is no empliment in all the world, that yields more pleasure to a gracious soul than the anatomizing of providence doth. How sweet is it to observe the mutual respects, coincidences, and introductory occasions of our mercies; every minute circumstance hath its weight and value here. He hath little pleasure in his meat, that swallows it without chewing.

Thirdly, The thankful person must duly estimate and value his mercies. It is impossible that man can be thankful for mercies little esteems. Israel could not praise God for that angels food with which he fed them, whilst they despised it in saying, There is nothing but this manna.

And surely it shews the great corruption of our nature, that the things which should raise the value of mercies with us, cause us more to slight them: yet thus it falls out. The commonness, or low continuance of mercies with us, which should endear them the more; and every day increase our obligation to God, causes them to seem but cheap and small things. And therefore doth God so often threaten them, yea, and remove them, that their worth and excellency may thereby be acknowledged.

Fourthly, The thankful person must faithfully record his mercies else God cannot have his due praise for them. "Bless the Lord "my soul, and forget not all his benefits," Psal. ciii. 2. Forgotten mercies bear no fruit: a bad memory in this case, makes a barren heart and life.

I confess the mercies of God are such a multitude, that a memo of brass cannot retain them. "I will come before thee in the n "titude of thy mercies," saith David, Psal. v. 7. They are ca "showers of blessings, Ezek. xxxiv. 26. And as impossible it distinctly to recount all our mercies, as to number the drops of rain that fall in a shower. Nevertheless, it hath been the pious care andendeavour of the people of God, to preserve and perpetuate his memo; and in all kinds have been successful. The first age, w
They have stamped the mercies upon the days in which they have received them. Thus the Jews called those days in which God wrought their deliverance, Purim, after the name Pur, signifying that they had cast their eyes upon the well of him that liveth and Ic me, Gen. xvi. 13, 14. They have stamped the mercies upon the days in which they received them. Thus the Jews called those days in which God wrought their deliverance, Purim, after the name Pur, signifying that they had cast their eyes upon the well of him that liveth and Ic me, Gen. xvi. 13, 14.

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...
feeding the hungry, especially such as are godly. This is a due in
provement of your estates; thus you may make to yourselves friends
of the mammon of unrighteousness. Ah, how little do we consider
what praise, what glory we may occasion this way, from others,
the name of God! It is storied of * Dionysius the Syracusian tyran
that when he saw what heaps of gold and silver his son hoarded up
in his closet, he asked him what he meant to let it lie there, and not
to make friends with it, to get the kingdom after his death? O said
(said he) thou hast not a spirit capable of a kingdom. Thus honor
the Lord with your substance; look upon all you have as your
Master's talents, for which you must give an account: and to use
and employ them for God, that you may give up your account with
joy; and then you will shew yourselves thankful indeed. Thus
you see what is included in real thankfulness. O, it is another matter
than we take it to be.

2. Next I promised to give you the grounds and reasons of this
duty; why you are obliged after the reception of mercies to such
thankful return of praises. And, among many, I will only sing
out these three, and briefly open them.

First, God requires and expects it. It is so special and pecu-
lar a part of his glory, as he will never part with it. As great landlor
oblige their tenants to a homage and service, when they make over
their estates to them, and reserve a quit-rent to themselves, while
they value at a high rate; so God, when he bestows deliverances
mercies upon us, still reserves an acknowledgment to himself: and
this is dear to him, he will not endure to be defrauded of it; much
less that it be given to another. You find this reservation of praise
expressly made by him in Psal. 1. 15. "Call upon me in the day
"trouble, I will deliver thee, and thou shalt glorify me." When
you have the request, the grant, and the reservation in the gran
q. d. When I have granted thee thy desire, see thou do not defra
dome of my glory. There be three things in every mercy, the mate
of it, the comfort of it, and the glory of it. The two first God mak
over freely to us, he gives the mercies themselves, he allows us
tuck out all the lawful pleasure and delight that is in them; but the
third he reserves to himself, and will never part with it to any other.
If an Hezekiah himself render not to God due acknowledgments,
well as God loves him, there shall be great wrath upon him a
Judah for the default, 2 Chron. xxxii. 26. Q

Secondly, You are under manifold engagements to render it
to the Lord.

(b) Some piety is owing to our Redeemer as well as to the
Lord.
man a more odious character among men, than to say grateful man.

(2.) The examples of the very heathens will condemn praised their gods, which yet were no gods, when they deliverance, Judges xvi. 24. Shall idols, dung-hill their sacrifices and praises, whilst the true God is forg.

Nay, (3.) Many of you have formally and expressly souls to it, by solemn vows and promises in the day of and yet will you deal perniciously with God? Will your vows which your lips have uttered? Certainly you can your souls, from the guilt of perniciousness against God give him not the glory due to his name.

3. Lastly, Your ingratitude is the ready way to depr mercies you have, and to with-hold from you the mercies received, provokes God to remove them. This with ungrateful Israel, Hosea ii. 5, 8, 9. “She did not she did not with consideration and thanks duly “that I gave her corn, and wine, and oil. Therefore “and take away my corn in the time thereof, and my “season thereof; and will recover my wool and my they suffered their mercies to lapse into the Lord’s hand ment of their duties. If you are weary of your mercies to be rid of them, you cannot take a more effectual charge forget from whom you had them, and with-hold from them.

And then, for future mercies and deliverances, you have to expect any more from God, whom you have thus former favours. He that gives no thanks for one merci ground to expect another. It was a sad word which upon this very provocation, Judg. x. 11, 12, 13. when an befel Israel by the Ammonites, and they cried to the Lord he tells them that he had many times delivered them from "Yet (saith he) have you forsaken me and served "Wherefore I will deliver you no more; go and cry "which ye have chosen, and let them deliver you in "your tribulation." Q. d. With what face can you for new mercies and deliverances, when yourselves know mer mercies have been abused! Think ye that I am will mercies to cast them away upon such unhallow wretched expect no more mercies from me, "I will deliver you no of the fathers calls ingratitude. Other inhumanities by
Use 1. It is your unquestionable duty to return praises upon every receipt of mercies. Then, in the first place, bear your shame and just reproof for your manifest unthankfulness. You dare not deny but you have received many signal and eminent mercies from the hands of God. If you should deny that, I need go no farther to prove you prodigiously ungrateful. But it is too manifest to be denied: you have found God a very present help in trouble: his mercy hath often rescued you out of the jaws of death. Some of you have been in dangers in the deeps; in deaths oft: you have been pressed to your wit’s end; all visible hope and help failed. You might have said with the Psalmist, Psal. cxviii. 4. “I looked upon my right hand, and there was none; and upon the left, but refuge failed. You have seen your companions intombed before your eyes in the sea, and concluded in your own thoughts your turn was next. You have been in danger by barbarous enemies that have chased you upon the sea to make you a prey: yea, it may be you have been a prey to them, and never thought to have seen the land of your nativity, your houses, wives, and children, any more. You have languished under dangerous diseases, and that remote from friends and necessary accommodations; you have lost your estates, and been reduced to low ebb, and never thought to have seen a day of prosperity any more; yet hath the Lord delivered you out of all your troubles. He has provided unexpected means of preservation, when the proud waters were ready to go over your souls. And though others went down before your eyes, you were marked out for deliverance, God speaking to the raging waves, saying, Touch not this man, I will not deliver him up, though I have done so by others. When cruel enemies chased you, he delivered you, causing the darkness of the night to interpose seasonably betwixt you and them; as the dark side of a cloud shadowed Israel from the Egyptians that pursued them, Exod. xiv. 20. sometimes giving you a favourable gale, which blew men and deliverance to you: sometimes by strengthening you to resist their furious attacks, and delivering you from their rage: or if he delivered you into their hands, yet there he preserved you, enabling you to endure their severities, or causing the enemy to treat you well; and finding out a way which you knew not, to bring you last out of the house of bondage.

He pitied you under your dangerous diseases; and though necessary accommodations and means might be wanting, he was your physician, and healed you; he recovered you immediately without means, or blessed weak and small means to your good. When you
And now, reader, suffer me to account and expostulate with thy conscience; what hath the fruit of all these mercies done? And how hast thou carried it since those days, toward thy mercies? Hast thou indeed been melted by the sense of kindness, into love, thankfulness, and new obedience? Hast thou engaged thee to more strictness in thy duties, watchfulness against sin? Hast thou said, with that good man in the 13th Psalm, that God had given thee more grace than mine iniquities deserve, and hast given me such abundance of grace that I am fully satisfied with so much? As these, should I again break thy commandments? Surely mercy and goodness shall follow thee all the days of thy life. The Lord then reckons all these mercies well bestowed, and will never repent that he hath done thee good.

But I fear this is not thy case. Sure I am, there are many that have quickly forgotten the God that delivered them from the hands of their enemies, and have abused him to his face, by ascribing his mercies to chance, and fortune: not once owning him as your deliverer, but some that have made his mercies weapons of sin, to woe and misfortune; wasting your estates by prodigality, which were given to you for the support of your families, and God's poor; yea, abusing them to abasement and luxury. And is this the thanks you return him? Nay, all my good works (saith Christ to the Jews) do you still say I, for which of all God's kindnesses to you, do you thank him and abuse him? O let shame cover your faces this day! Fold down this leaf, and get thee to thy knees, and say, I tell thee, and to whom this reproach is sent. I have abused the God of my salvation. I have turned his grace into wantonness. Smite with Exod. xvi. 23 thy thigh, and say, What have I done? Mourn heartily to thy best friend, "The God that hath done all this, hast done it to thy life long; and deserves other returns from thee than these." Use 2. Lastly, It calls upon you all to be thankful for all these mercies. Chrysostom once wished for a voice like thunder, that he might hear him. O that I could so call you to this duty, and you might effectually hear God's call in this exhortation. Will you own the hand that delivers you, that feeds you, that clothes you, and heals you? Will you resolve to live the life of praise, and give the Lord according to the benefits you have received? Indeed walk humbly, and thankfully, under all your deliverances, successes, and glorify God by that wherewith he hath condescended to refresh you? If there be any saving knowledge of God's great love and tender mercies, methinks I should
but ill-deserving creatures; not only without our merits, but against our merits. And what though there be a concurrence of your abilities, head-work and hand-work in the procurement of some of your mercies, yet still those mercies are the pure effects of free-grace: all those endeavours of yours had signified nothing to their procurement, without God’s blessing; yea, and that wisdom and industry which you have used, were themselves the free gifts of God. You know there are thousands in the world as industrious and wise as you, and such as never provoked God by such sins as you have; who are denied the mercies you enjoy. O how should this endear you to God!

**Argument 2.** How seasonably your mercies have been bestowed upon you in the very point of extremity and danger! God hath purpose suffered it to grow to an extremity, that thereby he might commend his mercy to you with greater advantage. “In the midst of the Lorp it hath been seen,” Gen. xxii. 14. without this God saw his mercies would have been slighted, and low prized by you. But God hath watched the opportunity of bestowing his good mercies upon you, for no other end but to magnify his mercies in your eyes, and make the deeper and more lasting impressions upon your hearts. Shall such mercies, which at first were so amazing and overwhelming to you, at the reception whereof you were like men that dreamed, as the Psalmist speaks, Psalm cxxvi. 1. so soon grow stale and common? God forbid!

**Argument 3.** How special and distinguishing have some of your mercies been? God hath not dealt with every one as he hath with you. Are not some that went out with you found wanting at your return: They are among the dead, it may be among the damned and you among the living, yet enjoying the capacity and the means of salvation. God hath prospered your voyage, and returned you with success; you have sucked the abundance of the sea, and your treasures hid in the sand, as the text speaks; but others may say, Naomi, Ruth i. 21. “I went out full, and am come back empty.” went out full of hopes, and am come back with sad disappointment. And is not this a strong tie to thanksgiving?

**Argument 4.** Did not your mercies find you under great guilt? You know what your own transgressions against the Lord were, and such was the strength of mercy, that it brake through all your great provocations, and made its way to you through a multitude of iniquities. It came triumphing over all your great unworthiness and is not such mercy worthy to be admired, and recorded for every age and generation?
ginning of mercies, and you shall see yet greater things. God hath more mercies yet behind, and those of a higher more excellent nature than these temporal mercies are now delivered from the dangers of the sea, and have escaped perils: O but what is this to deliverance from wrath to have been preserved from, or delivered out of Turkish what is that to a deliverance from the curse of the law, of your lusts, and the power of Satan? Happy souls, if anances do in any measure prove introductive to the great

THE CONCLUSION.

Thus I have, as the Lord hath enabled me, endeavour and improve proper subjects for your meditation in every case befalls you. I cannot carry these truths one degree farther Lord only that can make them effectual to your souls. earnest request to you, masters, that have the over-sight give an account for your companies, that you will not con consider these things yourselves, but that you will at fit specially upon the Lord's day, read and inculcate them uponvants and company; and that, as those who must give Will not this be a better expence of that precious and housen than to spend it in sleeping in your cabin, or drinkin houses? All that sin of theirs which you may prevent, an comes your own sin. And have you not personal sin ready, but you must draw the guilt of their sins upon beseech you, and it is my last request, that you will faith that you and your companies may serve the Lord.
A

SAINT INDEED:

OR,

THE GREAT WORK OF A CHRISTIAN,

OPENED AND PRESSED.

From Prov. iv. 23.

THE EPISTLE DEDICATORY.

To my dearly beloved and longed for, the Flock of Jesus Christ of Dartmouth, over whom the Holy Ghost hath made me an Overseer: Sound Judgment, true Zeal, and unstained Purity, are heartily wished.

My dear Friends,

THERE are three sad sights with which our eyes should continually affect our hearts: The first, is to behold in every place many profane and dissolute ones, who bear the very image of Satan: the face of whose conversation plainly discovers what they are and whither they are going, Philip. iii. 18, 19. These look like themselves, the children of wrath. The second is to see so many cursed hypocrites artificially disguising themselves, and with marvellous dexterity acting the parts of saints, so that even a judicious eye may sometimes mistake the similar workings of the Spirit on them, for his saving workings on others: To hear such a person conferring, praying, bewailing his corruptions, and talking of his experiences would easily persuade a man to believe that he hath the heart, as well as the face of a sincere Christian: For,

Sic oculos, sic ille manus, sic ora ferebat.

So the people of God do speak, so they pray, and even so they open their conditions: These look like saints, but are none. The third is to see so many real saints, in whom the spirit of truth is, yet, through the impetuous workings of their corruptions, and neglecting of the watch over their hearts, do often fall into such scanda...
For the second, I would both weep and tremble, considering they (so abiding) must be damned doubly, Matth. xxv. 41.

And for the third no less than any of the rest, because they themselves may, and shall be saved, yet their examples fast the bonds of death upon both the former, Matt. xxii. 13, 14.

Alas! that ever they should shed the blood of others whom Christ shed his own blood! That ever they should do it not directly and intentionally, but so it proves eventually. Suffer me here to digress a little, and excite these prejudiced and hardened souls, I will presently answer again. O why do you mischieve your own souls by examples? Because they stumble and break their shins and break your necks? I desire all such as harden these things, and take up a good opinion of their own condition, would soberly consider, and answer these threes.

Query 1. Doth religion any way countenance or partial practices of its professors? Or doth it not rather in a severely condemn them? It is the glory of the Christ that it is pure and undefiled, Jam. i. 27. No doctrine xix. 8. Nor doth any make more provision for an honest 11, 12. Indeed there is a case wherein we may charge examples of men upon their principles, but that is when they naturally flow from, and necessarily follow their principles, for they set pardons sin boldly, I may charge it upon practices, for they set pardons to sale, and so make way. If I see an Arminian slight the grace of God, and profane himself, I may cry shame upon his principles, which do it: But can I do so where such practices are condemned against by their own avowed principles, who commit the same? 27.

Query 2. Is it not a most irrational thing to let fall because of the scandalous ways of some, whilst, in that you wholly slight and over-look the holy and heavenly lives of many others? Are all that profess godliness loose and unregenerate? No, some are an ornament to their profession, and the glory of Christ: And why must the innocent be condemned against the guilty? Why the eleven for one Judas?

Query 3. If you condemn religion because of the scandalous ways of some that profess it, must you not then cast off all other religion in the world, and turn down-right atheists? Sure, this is the way.
move those fatal stumbling-blocks at which the blind world strikes, and falls into eternal perdition.

Now there are two ways by which this may be effected: First, By convincing the consciences of professors of their miscarriages, and the evil aggravations of them. Secondly, By mediating the heart, and cleansing the fountain whence they proceed. In the first of these, a worthy and eminent servant of Christ hath lately laboured, holding a clear gospel-glass before the faces of professors, which truly represents their spots glass.

and blemishes: If he that reads it will consider, apply, and practise, it shall doubtless turn to his salvation; but if it turns no good account to him that reads it, I know it shall turn to a testimony for him that wrote it. The second is a principal design of this small treatise, the subject whereof is exceedingly weighty, and of daily use to the people of God, though the manner of handling be attended with many defects and weaknesses: every one cannot be excellent, who yet may be useful.

I will exercise your patience no longer than whilst I tell you,

1. Why I publish it to the view of the world.
2. Why I direct it particularly to you.

First, For the publication of it, take this sincere and brief account. That as I was led to this subject by a special providence, so to the publication of it by a kind of necessity. The providence at first leading me to it, was this, a dear and choice friend of my intimate acquaintance being under much inward trouble, upon the account of some special heart-disorder, opened the case to me, and earnestly requested some rules and helps in that particular; whilst I was bending my thoughts to that special case, divers other cases of like importance (some of which were dependent upon that consideration) occurred to my thoughts, and this scripture, which I have insisted upon, presented itself, as a fit foundation for the whole discourse; which being lengthened out to what you see, divers friends requested me to transcribe for their use, divers of the cases here handled, and some other begged me to publish the whole, to which I was in a manner necessitated, to save the pains of subscribing, which to me is a very tedious and tiresome work: and just as I had almost finished the copy, an opportunity (and that somewhat strangely) offered to make it public. So that from first to last, I have been carried beyond my first intentions in this thing.

Objection. If any say, The world is even cloyed with books, and therefore though the discourse be necessary, yet the publication needs...
your to undermine the power of godliness; and some to nourish the root, and tend to clear and confirm, to pro-

dly the great truths of the gospel, that they may be br-
to live and feed on: Now, though I could wish that the
handled the pen of the scribe, had better employed their
pains, than to obtrude such useless discourses upon the
books of the latter rank, I say, that when husbandmen

2. And if you be so highly conceited of your own ab-
ility, that such books are needless to you; if you let
they will do you no hurt, and other poor hungry souls
of them, and bless God for what you despise and leave

Objection. If it be said that several of the cases here
not your condition, I answer,

Solution 1. That which is not your condition may be
condition. If you be placed in an easy, full and pro-
and so have no need of the helps here offered to support
under pinching wants, others are forced to live by far

day's provision: If you be dandled upon the knee of
some of your brethren are under its feet: If you have

and tranquillity of spirit, and so need not the counsels to
ward off those desperate conclusions that poor afflicted so
to draw upon themselves at such a time; yet it may be
season to them, and they may say as David to Abigail,
"thou of the Lord, and blessed be thy advice."

2. That may be your condition shortly, which is not
condition at present: say not thy mountain stands strong
never be moved: there are changes in the right-hand
High; and then those truths which are little more ex-
hedge-fruits, will be as apples of gold in pictures of sil-
xxxiii. 10, 11. the prophet there teaches the Jews (who
in their own houses) how to defend their religion in
what they should say to the Chaldeans there, and the
verse is written in Chaldee. So much for the reason
ication. Next, for the dedication of it to you, I was in
by the consideration,

1. Of the relation I have to you above all the people
I look upon my gifts as yours, my time as yours, and all
am entrusted with, as yours: it is not with you as with
whose husband is dead, and so is freed from the law of
the relation still continues, and so do all the mutual do-

2. By the consideration of my reverence, elsepro
THE EPISODE DEDICATORY.

sian, are always open to philosophers, but my very breast is open 'to thee.' I cannot say with him, my doors are open for the free access of friends, being by a sad providence shut against myself; but this I can say, my very breast is still open to you; you are dear to me as ever.

3. Another inducement (and indeed the main) was the perpetual usefulness and necessity of these truths for you, which you will have continual need of: And I know few of you have such happy memories to retain, and I cannot be always with you to inculcate these things, but litera scripta manet. I was willing to leave this to you as a legacy, as a testimony of sincere love for, and care over you, this may counsel and direct you when I cannot: I may be rendered useless to you by a civil or natural death; but this will out-live me and O that it may serve your souls when I am silent in the dust.

To hasten now to a conclusion, I have only these three requests of you, which I earnestly beseech you not to deny me; yea, I charge you, as ever you hope to appear with comfort before the great Shepherd, do not dare to slight these requests.

1. Above all other studies in the world, study your own hearts. Waste not a minute more of your precious time about frivolous and senseless controversies. It is reported even of Bellarmine (how truly I examine not) Quod a studis scholasticis theologica averteretur fere man, seaborundus, quoniam succo carabant liquide pictatis, i.e. he turned with loathing from the study of school-divinity, because it wanted the sweet juice of piety; I had rather it should be said of you, as one said of i Swinkfeldius, “He wanted a regular head, but not an honest heart,” than that you should have regular heads, and irregular hearts.

My dear flock, I have, according to the grace given me, laboured in the course of my ministry among you, to feed you with the heart-strengthening bread of practical doctrine; and I do assure you, it is far better you should have the sweet and saving impressions of gospel-truth feelingly and powerfully conveyed to your hearts, than only to understand them by a bare ratiocination, or dry syllogistical inference. Leave trifling studies to such as have time lying on their hands, and know not how to employ it: remember you are at the door of eternity, and have other work to do; those hours you spend upon heart-work in your closets, are the golden spots of all your time, and will have the sweetest influence upon your last hour. Never forget these sermons I preached to you upon that subject, from 2 Kings xx. 2, 3. Heart-work is weighty, and difficult work; an error there may cost you your souls; I may say of it as Augustine speaks of the doctrine of the Trinity, Quod inueni cum dixisset, volo dicere
2. My next request is, That you will carefully look into conversations, and be accurate in all your ways, hold forth holiness of life: be sure by the strictness and holiness of your lives, yourselves in the very consciences of your enemies. Remember your lives must be produced in the great day to judge the living creatures, vi. 2. O then, what manner of persons ought you to be? many eyes over you; the omniscient eye of God that sees and reigns, Rev. ii. 23. the vigilant eye of Satan, Jo. and the envious eyes of enemies, that curiously observe you. O, quick and observant eye of conscience, which none of us can escape, Rom. ix. 1.

O then be precise and accurate in all manner of places, keep up the power of godliness in your closets and families; you will not let it fall in your more public employments and verses in the world: I have often told you, that it is the gospel, that it makes the best parents and children, laughters and servants, the best husbands and wives in the world.

My third and last request is, that you may pray for me. I can say, and I am sure of some of you have acknowledged at first among you, as the return and answer of your prayer did so it should be, see Luke x. 2. I am persuaded you have been carried on in my work by your prayers; it is sweet to see Eph. vi. 18, 19. And I hope by your prayers to have received farther benefit, even that which is mentioned, Heb. xiii. 22. And truly it is but equal you should know I have often prayed for you: let the pulpit, family, any ness for me; and God forbid I should sin against the Lord to pray for you.

Yea, friends, your own interest may persuade to the services you obtain for me, redound to your own advantage: the best minister hath, the better for them that shall wait on him, the more God gives in to me, the more I shall be able to serve you. I will detain you no longer, but to entreat you to be careful of small testification of my great love, and have recourse to as the exigencies of your condition shall require: read it and obediently; judge it not by the dress and style, but judge and savour of what you read. It is a good rule of Boethius, gendis libris, non quicquam scientiam sed saporem, i.e., books, regard not so much the science as the savour. prove the savour of life unto life to you, and all those in
A

SAINT INDEED, &c.

Prov. iv. 23.

Keep thy heart with all diligence, for out of it are the issues of life.

The heart of man is his worst part before it be regenerate, and the best afterwards: it is the seat of principles, and the fountain of actions. The eye of God is, and the eye of the Christian ought to be, principally fixed upon it.

The greatest difficulty in conversion is to win the heart to God, and the greatest difficulty after conversion is to keep the heart with God. Here lies the very pinch and stress of religion; here is the place which makes the way to life a narrow way, and the gate to heaven a strait gate. Direction and help in this great work are the scope, and sum of this text: wherein we have,

1. An exhortation, "Keep thy heart with all diligence."
2. The reason, or motive enforcing it, "For out of it are the issues of life."

In the exhortation I shall consider,

1. The matter of the duty.
2. The manner of performing it.

1. The matter of the duty, keep thy heart. Heart is not here taken properly for that noble part of the body which philosophers call the primum vivens, et ultimum moriens; the first that lives and the last that dies; but by heart, in a metaphor, the scriptural interpreters sometimes understands some particular noble faculty of the soul. Rom. i. 21. it is put for the understanding part, their foolish heart, i. e. "their foolish understanding was darkened." And Psalm cxv. 11. it is put for the memory, "Thy word have I hid in my heart." and 1 John iii. 10. it is put for the conscience, which hath in it both the light of the understanding and the recognitions of the memory; if our heart condemn us, i. e. if your consciences, whose proper office it is to condemn. But here we are to take it more generally; for the whole soul, or inner man; for look what the heart is to the body, that the soul is to the man; and what health is to the heart, that holiness is to the soul: Quod sanitas in corpore, id sanctitas corde. The state of the whole body depends upon the soundness of the heart.
Livater, on the place, will have the word taken from garrison, begirt by many enemies without, and in danger, betrayed by treacherous citizens within, in which danger, upon pain of death, are commanded to watch; and where expression (keep thine heart) seems to put it upon us as our doth not imply a sufficiency or ability in us to do it; we to stop the sun in its course, or make the rivers run by our own skill and power to rule and order our hearts will be our own saviours, as our own keepers; and yet So properly enough, when he saith keep thy heart; because our's though the power be God's. A natural man hath a gracious man hath some, though not sufficient; and that hath, depends upon the exciting and assisting strength. Gratia gratiam postulat, grace within us is beholden to us, John xv. 5. "Without me ye can do nothing of the matter of the duty.

2. The manner of performing it is, with all diligence, brew is very emphatical, /Cum omni custodia, keep keeping, q. d. keep, keep; set double guards, your have gone else. And this vehemency of expression, with whic is urged, plainly implies how difficult it is to keep you how dangerous to let them go.

3. The reason, or motive quickening to this duty, is weighty: "For out of it are the issues of life." the source and fountain of all vital actions and operation, boni et peccandi origo, saith Jerom; it is the spring both of good and evil, as the spring in a watch that wheels in motion. The heart is the treasury, the hand but the shops; what is in these comes from thence; the tongue always begin where the heart ends. The heart and the members execute; Luke vi. 45. "A good man "good treasure of his heart bringeth forth good things; "man out of the evil treasure of his heart bringeth forth "for out of the abundance of his heart his mouth speak then, if the heart err in its work, these must needs theirs; for heart-errors are like the errors of the tion, which cannot be rectified afterwards: Or like the and inverting of the stamps and letters in the press, needs cause so many errata in all the copies that are pri then, how important a duty is that which is contained following proposition?
WHAT IT IS TO KEEP THE HEART.

Doct. That the keeping and right managing of the heart in every condition, is the great business of a Christian's life.

What the philosopher saith of waters, is as properly applicable to hearts; *Suis terminis difficile continentur,* it is hard to keep them within bounds: God hath set bounds and limits to them, yet how frequently do they transgress, not only the bounds of grace and religion, but even of reason and common honesty? *Hic labor, hoc opus est,* this is that which affords the Christian matter of labour, fear and trembling to his dying-day. It is not the cleansing of the hand that makes the Christian, for many a hypocrite can shew as fair a hand as he; but the purifying, watching, and right ordering of the heart, this is the thing that provokes so many sad complaints, and costs many deep groans and brinish tears. It was the pride of Hezekia' s heart that made him lie in the dust mourning before the Lord. *Chron. xxxii, 26.* It was the fear of hypocrisy invading the heart, that made David cry, 

"Let my heart be found in thy statutes that I be not ashamed," Psalm cxix. 80. It was the sad experience he had of the divisions and distractions of his own heart, in the service of God, that made him pour out that prayer, Psalm lxxxvi.

"Unite my heart to fear thy name."

The method in which I shall improve the point, shall be this:

First, I shall enquire what the keeping of the heart supposes and imports.

Secondly, Assign divers reasons, why Christians must make this the great work and business of their lives.

Thirdly, Point at those special seasons which especially call for the diligence in keeping the heart.

Fourthly, and lastly, Apply the whole in several uses.

1. What the keeping of the heart supposes and imports.

To keep the heart, necessarily supposes a previous work of sanctification, which hath set the heart right, by giving it a new spirit and bent and inclination; for as long as the heart is not set right on grace, as to its habitual frame, no duties or means can keep it right with God. Self is the poise of the unsanctified heart, which bias, and moves it in all its designs and actions; and as long as it is so, it is impossible that any external means should keep it with God.

Man, by creation, was of one constant, uniform frame and tendency of spirit, held one straight and even course; not one thought or faculty revelled or disordered; his mind had a perfect illumination, and he understood and knew the will of God, its will a perfect compliance therewith; his sensitive appetite, and other inferior powers, storge...
disordered, and all his acts irregular: His illuminated understanding is clouded with ignorance, his complying will full of self-will and stubbornness; his subordinate powers, casting off the government of the superior faculties.

But by regeneration this disordered soul is set aright: rectification being the rectifying and due framing, or as phrases it, the renovation of the soul after the image of God. iv. 24. in which self-dependence is removed by faith; self-love of God; self-will by subjection and obedience to God; and self-seeking by self-denial. The darkened understanding is again illuminated, Eph. i. 18. the refractory willswered, Psalm ex. 3. the rebellious appetite, or concupiscence quelled, Rom. v. 7. per tot. And thus the soul, which was universally depraved is again by grace restored and rectified.

This being pre-supposed, it will not be difficult to apprise, it is to keep the heart, which is nothing else but the frame to which grace hath reduced it, and daily strive.

For though grace hath, in a great measure, rectified and given it an habitual and heavenly temper: yet sin often composes it again: so that even a gracious heart is like a musical instrument, which, though be it never so exactly tuned, always brings it out of tune again; yea, hang it aside but a little, and need setting again before you can play another lesson on it.

And therefore every duty needs a particular preparation. Job xi. 13. “If thou prepare thine heart, and stretch out thy hand towards him.” Well then, to keep the heart is careless to serve it from sin, which disorders it; and maintain that gracious frame, which fits it for a life of communion. And this includes these six acts in it:

1. Frequent observation of the frame of the heart, thus examining how the case stands with it, this is one part. Carnal and formal persons take no heed to this, they brought to confer with their own hearts; there are some women that have lived forty or fifty years in the world, scarce had one hour’s discourse with their own hearts all. It is a hard thing to bring a man and himself together upon account; but saints know those soliloquies and self-conferences of excellent use and advantage. The heathen could say, a
Hezekiah humbled himself for the pride of his heart, 2 Chron. xxxix. 26. Thus the people were ordered to spread forth their hands to God in prayer, in a sense of the plague of their own hearts, 1 Kings viii. 38. Upon this account many an upright heart hath been humble before God: O what an heart have I? They have in their confessions pointed at the heart, the pained place; Lord, here is my wound, here is the plague-sore. It is with the heart well kept, and it is with the eye, which is a fit emblem of it, if a small dust get in the eye, it will never leave twinkling and watering till it have wept itself out: So the upright heart cannot be at rest till it have wept out its troubles, and poured out its complaints before the Lord.

3. It includes earnest supplications and instant prayer for help. Purifying and rectifying grace, when sin hath defiled and disordered it; so Psalm xix. 12. “Cleanse thou me from secret faults;” and Psalm lxxxvi. 11. “Unite my heart to fear thy name.” Saints have always many such petitions depending before the throne of God for grace; this is the thing which is most pleaded by them with God. When they are praying for outward mercies, haply their spirits may be more remiss, but when it comes to the heart-case, then they tend their spirits to the utmost, fill their mouths with arguments, weep and make supplication: Oh, for a better heart! Oh for a heart to love God more. To hate sin more, to walk more evenly with God, Lord, deny not to me such a heart, whatever thou deny me; give me an heart to fear thee, love and delight in thee, if I beg my bread in desolate places. It is observed of holy Mr. Bradford, that when he was confessing sin, he would never give over confessing until he had felt some brokenness of heart for that sin; and when praying for any spiritual mercy, would never give over that suit, until he had got some relish of that mercy. That is the third thing included in keeping the heart.

4. It includes the imposing of strong engagements and bonds upon ourselves to walk more accurately with God, and avoid the occasions whereby the heart may be induced to sin: Well-composed, advised and deliberate vows, are, in some cases, of excellent use to guard the heart against some special sin; so Job xxxi. 1. “I made a covenant “with mine eyes;” by this means, holy ones have over-awed their souls, and preserved themselves from defilement by some spiritual heart-corruptions.

5. It includes a constant holy jealousy over our own hearts. Quicksighted self-jealousy is an excellent preservative from sin, that will keep his heart must have the eyes of his soul awake to keep.
State *viri, quæ causa vix? quivæ estis in armis.*

Happy is the man that thus feareth always, Prov. xxii. 28. By this fear of the Lord it is that men depart from evil, and preserve themselves from iniquity; he that is careful of his heart, must feed with fear, rejoice with fear, and partake of the time of his sojourn here in fear, and all little enough for the heart from sin.

6. And, lastly, To add no more, it includes the realization of presence with us, and setting the Lord always before us. People of God have found a singular mean to keep their children right, and awe them from sin; when the eye of our heart is upon the eye of God's omniscience, we dare not let out our affections to vanity: Holy Job durst not suffer his heart to an impure, vain thought; and what was it that moved Job's great a circumpection? Why, he tells you, Job xxxi. 46. "I have not seen my ways, and count all my steps? Walk before God to Abraham) and be thou perfect," Gen. xvii. 1. Parents use to set their children in the congregation before knowing that else they will be toying and playing; so the heart of the best man too, were it not for the eye of God.

In these and such like particulars, do gracious souls care they have of their hearts; they are as careful to preserve breaking loose of their corruptions in times of temptation as to bind fast the guns, that they break not loose in a moment; careful to preserve the sweetness and comfort they have in God in any duty, as one that comes out of an hot bath, sweats, is of taking cold, by going forth into the chill air of the work, and of all works in religion it is the most distant, and important work.

1. It is the hardest work; heart-work is hard work in the highest sense of the word; it requires above all things a pure and honest and kind heart, no great pains; but to set thyself before the Lord, and to make thy thoughts to a constant and serious attendance upon him; this will cost thee something: To attain a facility and grace of language in prayer, and put thy meaning into apt expressions, is easy; but to get thy heart broken for sin art of heart confessing it; melted with free grace whilst thou art being for it; to be really ashamed and humbled through the convictions of God's infinite holiness, and to keep thy heart in it not only in, but after duty, will surely cost thee some great vailing pain of soul: To repress the outward acts of sin with the inward acts of the life, is the hardest work.
as is never done till life be done: this labour and our life end together: It is with a Christian in this business, as it is with seamen that have sprung a leak at sea, if they tug not constantly at the pump, the water increases upon them, and will quickly sink them. It is vain for them to say the work is hard, and we are weary; there is no time or condition in the life of a Christian, which will suffer an intermission of this work. It is in the keeping watch over our hearts, as it was in the keeping up of Moses' hand, whilst Israel and Amalek were fighting below, Exod. xvii. 12. No sooner do Moses' hands grow heavy and sink down, but Amalek prevails. You know it was David and Peter many a sad day and night for intermitting the watch over their own hearts but a few minutes.

3. It is the most important business of a Christian's life. With this we are but formalists in religion; all our professions, gifts, duties signify nothing: "My son, give me thine heart," Prov. xx. 21.

36. God is pleased to call that a gift, which is indeed a debt; will put this honour upon the creature to receive it from him in way of a gift; but if this be not given him, he regards not whatever else you bring to him: There is so much only of worth and value in what we do, as there is of heart in it. Concerning the heart, God seems to say, as Joseph of Benjamin, "If you bring not Benjamin "with you, you shall not see my face." Among the heathens, when the beast was cut up for sacrifice, the first thing the priest looked upon was the heart, and if that was unsound and naught, the sacrifice was rejected. God rejects all duties (how glorious soever in other respects) offered him without a heart. He that performs duty without a heart, viz. heedlessly, is no more accepted with God than he that performs it with a double heart, viz. hypocritically, Isa. lxvi. 2. And thus I have briefly opened the nature of the duty, what is signified in this phrase, "Keep thy heart."

2. Next I shall give you some rational account why Christians should make this the great business of their lives to keep their hearts.

The importance and necessity of making this our great and main business, will manifestly appear in that, 1. The honour of God; 2. The sincerity of our profession; 3. The beauty of our conversation; 4. The comfort of our souls; 5. The improvement of our graces; and, 6. Our stability in the hour of temptation; all to be wrappt up in, and dependent on our sincerity and care in the management of this work.

1. The glory of God is much concerned therein; heart-evils are very provoking evils to the Lord. The schools do well observe, that
he sent the dreadfulllest judgment that was ever executed in the world began: “And the Lord said, I will destroy man from the face of the earth, both man and beast, creeping things and the fowls of heaven, for it repenteth me that I have made man,” ver. 7. We find not their murder of God, blasphemies, (though they were defiled with these)  paganism charged against them; but the evils of their hearts: Yea, God was so provoked by, as to give up his peculiar inheritance to the enemy’s hand, was the evil of their hearts, Jer. iv. 21. “Wash thou heart from wickedness, that the Lord thy God may be gracious unto thee. Yea, mere heart-evils are so provoking, that he rejects with indignation all the duties that some men pay to him, Isa. lxvi. 3. “He that killeth an ox is as if he slighteth that sacrificeth a lamb, is as if he cut off a dog’s neck; he that sheddeth blood, as if he offered swine’s blood; he that burneth incense, as if he blessed an idol.” In what words could the import and sense of a creature’s actions be more fully expressed by God? Murder and idolatry are not more vile in his account of their sacrifices, though materially such as himself appo

To conclude, such is the wileness of mere heart-sins, that sometimes intimation the difficulty of pardon for them; as in the case of Simon Magus, Acts viii. 21. his heart was not in the turning over God, and the things of God; the act of the sacrifice not repented of and prayed, if perhaps the thoughts of his heart were ever forgiven him.” O then, never slight heart-evils; for God is highly wronged and provoked; and for this reason Christian make it his work to keep his heart with all diligence.

2. The sincerity of our profession much depends upon the inward state and composition of it. The apostle speaks of inward and outward sins, 1 Thess. i. 2. “The fruit of your work and labor is of the power of God.” It is not the power of God is the main thing, but the work and labor, that is to say, that inward state of heart in which we live. We are spoken of as those who do the will of God from the heart, Col. iii. 20. But in order to this inward state we must be made new creatures, 2 Cor. v. 17. But then it is to be understood, that such as are new creatures, and keep their tongues from evil, and run in the way of peace, are not absolute, but looking to a higher power, than that which they are the children of the nature of. For they have not yet given us a spirit of power, love, and a sound mind, 2 Tim. i. 7. It is the spirit of power, love, and a sound mind, that is the work of God in us, 2 Cor. iv. 13. But these are possessed of, when the true nature of the beast is cast out, and our hearts are made new with the which we draw near the Lord, Hebr. vi. 19. But these are not possessed of, till we have been born again, John iii. 3. But then it is to be understood, that these are not possessed of, till we have been born again, John iii. 3. But then it is to be understood, that these are not possessed of, till we have been born again, John iii. 3.
count of the great service performed by Jehu against the house of Ahab and Baal, as also of a great temporal reward given him by God for that service, even that his children to the fourth generation should sit upon the throne of Israel. And yet, in these words, he is censured for an hypocrite; though God approved and rewarded the work, yet he abhorred and rejected the person that did it. It was hypocrisy: And wherein lay his hypocrisy? but in this, that he took no heed to walk in the ways of the Lord with his heart, but he did all insincerely, and for self-ends; and though the work he did was materially good, yet he, not purging his heart from these unworthy self-designs in doing it, was an hypocrite: And Simon, whom we spake before, though he appeared such a person, that the apostle could not regularly refuse him; yet his hypocrisy was quickly discovered: And what discovered it but this, that though he professed and associated himself with the saints, yet he was a stranger to the mortification of heart sins? "Thy heart is not right with God," Acts viii. 21. It is true there is a great difference among Christians themselves, in their diligence and dexterity at heart-work; some are more conversant and successful in it than others are; but he that takes no heed to his heart, that is not careful to order it aright before God, is but a hypocrite, Ezek. xxi. 31, 32. "And they come unto thee as the people cometh, and "before thee (as my people) and they hear thy words, but "will not do them; for with their mouths they shew much love," "their heart goeth after their covetousness." Here were a company of formal hypocrites, as is evident by that expression (as my people), like them but not of them. And what made them so? Their side was fair; here were reverend postures, high professions, much seeming joy and delight in ordinances, "Thou art to them a "lovely song:" yea, but for all that they kept not their hearts: God in those duties, their hearts were commanded by their lips; they went after their covetousness: had they kept their hearts with God, all had been well; but not regarding which way their hearts went in duty, there lay the score of their hypocrisy.

Objection. If any upright soul should hence infer, that I am a hypocrite too, for many times my heart departs from God in duties, do what I can, yet I cannot hold it close with God.

Solution. To this I answer, The very objection carries in its own solution. Thou sayest, do what I can, yet I cannot keep my heart with God. Soul, if thou dost what thou canst, thou hast the blessing of an upright, though God sees good to exercise thee unto...
heart to prevent them, Psal. cxix. 11. “Thy word h
“mine heart, that I might not sin against thee:” parthe
deavours to engage our hearts to God, Jer. xxx. 21. a
begging preventing grace from God in our onsets upon
cxix. 36, 37. it is a good sign where this care goes bef

And, (2.) It is a sweet sign of uprightness to oppose the
first rise, Psal. cxix. 113. “I hate vain thoughts,”
The spirit lusteth against the flesh.’’

And, (3.) Thy after-grief discovers thy upright
Hezekiah, thou art humbled for the evils of thy heart, be
reason, from those disorders, to question the integrity ol
suffer sin to lodge quietly in the heart, to let thy heart and uncontrolledly wander from God, is a sad and dang

3. The beauty of our conversation arises from the hea
and holy order of our spirits; there is a spiritual lustre
in the conversation of saints: “The righteous is more ex
“his neighbour,” they shine as the lights of the world. 
ever lustre and beauty is in their lives, comes from the ol
their spirits; as the candle within puts a lustre upon th
in which it shines. It is impossible that a disordered an
heart should ever produce well-ordered conversation; an
the text observes) the issues or streams of life flow out
as their fountain, it must needs follow, that such as the ol
life will be: hence 1 Pet. ii. 11, 12. “Abstain from fle
“having your conversation honest,” * or beautiful, as the
word imports. So Isa. lv. 7. “Let the wicked forsak
“and the unrighteous man his thoughts.” His way not
of his life, his thoughts the frame of his heart; and th
the way and course of his life flows from his thoughts, a
of his heart, both or neither will be forsaken: the heart of all actions, these actions are virtually and seminall
our thoughts, these thoughts being once made up into aft
quickly made up into suitable actions and practices. If
be wicked, then, as Christ saith, Mat. xv. 19. “Out of
“proceed evil thoughts, murders, adulteries,” &c. Mark
first, wanton, or revengeful thoughts, then unclean or pr
practices.

And if the heart be holy and spiritual, then, as Da
from sweet experience, Psal. xlv. 1. “My heart is (indi
“matter, I speak of things which (I have made), my th
SINCERITY AND JOY DEPENDS UPON KEEPING OUR HEART.

Put but the heart in frame, and the life will quickly discover that it is so. I think it is not very difficult to discern, by the duties and converses of Christians, what frames their spirits are under; take a Christian in a good frame, and how serious, heavenly, and profitable will his converses and duties be! what a lovely companion is he during the continuance of it! It would do any one’s heart good to be with him at such a time, Psal. xxxvii. 30, 31. “The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment; the law of his God is in his heart.”

When the heart is up with God, and full of God, how dexterously and ingeniously will he wind in spiritual discourse, improve every occasion and advantage to some heavenly purpose? Few words run then at the waste spout.

And what else can be the reason why the discourses and duties of many Christians, are become so frothy and unprofitable, their communion both with God, and one another, becomes as a dry stalk, but because their hearts are neglected? Surely this must be the reason of it, and verily it is an evil greatly to be bewailed; for want of the Christian-fellowship, it is become a sapless thing; so the attractive beauty that was wont to shine from the conversations of the saints, upon the faces and consciences of the world, (which, if it did not allure, and bring them in love with the ways of God, yet at least left a testimony in their consciences of the excellency of the men and their ways) this is in a great measure lost, to the unspeakable detriment of religion.

Time was, when Christians did carry it at such a rate, that the world stood at a gaze at them, as the word ἔπαινοςταῖς, 1 Pet. iv. imports. Their life and language were of a different strain from others, their tongues discovered them to be Galileans, wherever they came; but now, since vain speculations and fruitless controversies have so much obtained, and heart-work, practical godliness, so much neglected among professors, the case is sadly altered; their discourse is become like other men’s: if they come among you now, they may (to allude to that, Acts ii. 6.) “hear every man speak in his own language.” And truly I have little hope to see this evil addressed, and the credit of religion again repaired, till Christians return to their old work; till they ply heart-work closer; when the spring of heavenly-mindedness is cast into the spring, the streams will run clearer, and sweeter.

4. The comfort of our souls much depend upon the keeping of our hearts; for he that is negligent in attending his own heart.
your hearts, yea, strangers to them, and yet no stranger; but since both scripture and experience do confute this, hope you will never look for comfort in that unscriptural deny not but it is the work and office of the Spirit, to assure, yet do confidently affirm, that if ever you attain assured ordinary way wherein God dispenses it, you must take part in your own hearts; you may expect your comforts upon easier I am mistaken if ever you enjoy them upon any other "diligence, prove yourselves;" this is the scripture way. Mr. Roberts, in his Treatise of the covenant, tells us a Christian, who in the infancy of his Christianity, panted after the infallible assurance of God's love, the time together he earnestly desired some voice from heaven, times walking in the solitary fields, earnestly desired some voice from the trees and stones there; this, after many longings, was denied him; but in time a better was afforded. The ordinary way of searching the word, and his own heart, of the like nature the learned Gerson gives us of one that by temptation upon the very borders of desperation; sweetly settled, and assured, one asked him how he attained, answered, Non ex nova aliqua revelatione, &c. Not by ordinary revelation, but by subjecting his understanding to the fatures, and comparing his own heart with them. The Spirit assures by witnessing our adoption; and he witnesseth:

(1.) Objectively, i.e., by working those graces in our hearts which are the conditions of the promise, and so the Spirit and us, are all one: the Spirit of God dwelling in us, is a visible adoption. Now the Spirit cannot be discerned in his estate or his operations; and to discern these, is to discern the how these should be discerned, without serious searching and diligent watching of the heart, I cannot imagine.

(2.) The other way of the Spirit's witnessing is effective, irradiating the soul with a grace-discovering light, shining own work; and this in order of nature follows the former. first infuses the grace, and then opens the eye of the soul. Now since the heart is the subject of that infused grace, the way of the Spirit's witnessing also includes the necessity carefully our own hearts: For,

(1.) A neglected heart is so confused and dark, that the which is in it, is not ordinarily discernible: the most laborious Christians, that take most pains, and spend
ASSURANCE DEPENDS UPON KEEPING THE HEART.

clear, and settled, and then he shall see it sparkling at the bottom. And that the heart may be clear, and settled, how much pains and watching, care and diligence, will it cost?

(2.) God doth not usually indulge lazy and negligent souls with the comforts of assurance; he will not so much as seem to patronize sloth and carelessness; he will give it, but it shall be in his own way; his command hath united our care and comfort together; they are mistaken that think the beautiful child of assurance may be born without pangs: ah, how many solitary hours have the people of God spent in heart-examination! how many times have they looked into the word, and then into their hearts? Sometimes they thought they discovered sincerity, and were even ready to draw forth the triumphant conclusion of assurance; then comes a doubt they cannot resolve, and dashes all again; many hopes and fears, doubtings and reasonings, they have had in their own breasts, before they arrived at a comfortable settlement.

To conclude, suppose it possible for a careless Christian to attain assurance, yet it is impossible he should long retain it: For, as with those whose hearts are filled with the joys of assurance, if extraordinary care be not used, it is a thousand to one if ever they long enjoy it: for a little pride, vanity, carelessness, will dash to pieces all that for which they have been labouring a long time, in making a weary duty. Since, then, the joy of our life, the comfort of our souls, rises and falls with our diligence in this work, keep your heart with all diligence.

5. The improvement of our graces depends upon the keeping of our hearts; I never knew grace thrive in a negligent and careless soul, whose habits and roots of grace are planted in the heart; and the deeper they are radicated there, the more thriving and flourishing grace is. In Eph. iii. 17. we read of "being rooted in grace, the grace in the heart is the root of every gracious word in the mouth, and of every holy work in the hand," Psal. cxvi. 10. 2 Cor. iv. 17. It is true, Christ is the root of a Christian; but Christ is origo originans, the originating root; and grace origo originata, a root originated, planted, and influenced by Christ; according as this thrives under divine influences, so the acts of grace are more or less fruitful or vigorous. Now in a heart not kept with care and diligence, the fructifying influences are stopt and cut off, multitudes of vanity break in upon it, and devour its strength; the heart is, as it were, the pasture, in which multitudes of thoughts are fed every day; a gracious heart diligently kept, fed; many gracious thoughts of Christ, the agreement in Christ, the agreement in the heart, the agreement of the heart, these are the things that make the prosperity of grace and grace. If God doth not so much as seem to patronize sloth and carelessness; he will give it, but it shall be in his own way; his command hath united our care and comfort together; they are mistaken that think the beautiful child of assurance may be born without pangs; ah, how many solitary hours have the people of God spent in heart-examination! how many times have they looked into the word, and then into their hearts? Sometimes they thought they discovered sincerity, and were even ready to draw forth the triumphant conclusion of assurance; then comes a doubt they cannot resolve, and dashes all again; many hopes and fears, doubtings and reasonings, they have had in their own breasts, before they arrived at a comfortable settlement.

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"Soul is filled as with marrow and fatness whilst I think &c. But in the disregarded heart, swarms of vain thoughts are perpetually working, and justle out those soul-thoughts and thoughts of God, by which the soul should be filled.

Besides, the careless heart makes nothing out of any ordinance it performs or attends on, and yet these are the means, from whence grace is watered and made fruitful, and may go with an heedless spirit from ordinance to ordinance all his days under the choicest teaching, and yet never be enriched by them; for heart-neglect is a leak in the bottom, no influences, how rich soever, abide in that soul, Mat. xii. 43.

Heart that lies open and common, like the high-way passengers; when the seed fell on it, the fowls came and ate it. Alas! it is not enough to hear, unless we take heed how a man may pray, and never be the better, unless he be a man of prayer. In a word, all ordinances, means, and duties, are but the improvement of grace, according to the care and conscience we use in keeping our hearts in them.

6. Lastly, The stability of our souls in the hour of temptation will be much according to the care and conscience we use in keeping our hearts; the careless heart is an easy prey to temptation, his main batteries are raised against the heart, and if he wins that, he wins all; for it is a whole man: and, alas! how easy a conquest is a neglect of it. It is no more difficult to surprise it, than for an enemy to discover a city whose gates are open and unguarded: it is the watchman that discovers and suppresses the temptation before it can ripen and bring it to its full strength.

Divines observe this to be the method in which the temptations are ripened and brought to their full strength.

There is, (1.) Ὑμὴσις, The irritation of the object, or the real presence, or the object, or else by speculating upon it, or by the phantasy, representing the object (though absent) is held out by the phantasy to the soul.

(2.) Then follows Ὑμὴσις, the motion of the sensitive and sensible nature, or the motion of the soul. It is stirred and provoked by the phantasy, representing the object (though absent), as having profit or pleasure in it.

(3.) Then there is Ὑμὴσις, a consultation in the mind, deliberating about the likeliest means of accomplishing the purpose.

(4.) Next follows Ὑμὴσις, the election, or choice of the best way.

(5.) And lastly Ὑμὴσις, The desire, or full engagement of the soul.
it is stopped easily: for it is the motions of a tempted soul to sin, in the motion of a stone falling from the brow of a hill; it is easy stopped at first, but when it is set a-going, \textit{Vires acquirit cuncta}\footnote{[Deut. xxxii. 15.]}
And therefore it is the greatest wisdom in the world to observe the first motions of the heart, to check and stop sin there. The motions of sin are weakest at first, a little care and watchfulness may prevent much mischief now, which the careless heart not heeding, is brought within the power of temptation; as the Syrians were brought blindly fold into the midst of Samaria, before they knew where they were.

By this time, reader, I hope thou art fully satisfied how consequent and necessary a work the keeping of the heart is, it being a duty that wraps up so many dear interests of the soul in it.

3. Next, according to the method propounded, I proceed to point out those special seasons in the life of a Christian, which require a call for our utmost diligence in keeping the heart: for though (as observed before) the duty binds \textit{ad semper}, and there is no time or condition of life in which we may be excused from this work; there are some signal seasons, critical hours, requiring more than common vigilance over the heart.

And the first,

1. \textit{Season.} 'Is the time of prosperity, when providence smiles upon us, and dandles us upon its knee. Now, Christian, keep heart with all diligence; for now it will be exceeding apt to grow secure, proud, and earthly, \textit{Rara virtus est humilitas honore} (saith Bernard) to see a man humble under prosperity, is one of the greatest rarities in the world. Even a good Hezekiah could hide a vain-glorious temper under his temptation, and hence the caution to Israel, Deut. vi. 10, 11, 12. " And it shall be when Lord thy God shall have brought thee into the land which sware to thy fathers, to Abraham, Isaac, and Jacob, to give thee great and goodly cities which thou buildest not, and houses full of all good things which thou filledst not, &c. Then beware lest thou forget the Lord:" and indeed so it fell out, " for Jeshurun wax fat, and kicked," Deut. xxxii. 15.'

Now then, the first case will be this, viz.

Case 1. \textit{How a Christian may keep his heart from pride and carnal security, under the smiles of providence, and constancy of creature-comforts.}

There are seven chief helps to secure the heart from the dangerous snares of prosperity; the first is this,

1. \textit{To consider the dangerous ensnaring temptations attending and being a part of prosperity itself.}
"called." It might justly make us tremble when it tells us in general, that few shall be saved; much more, it tells us, that of that rank and sort of which we are, but few shall be saved. When Joshua called the priests of Israel to lot upon them for the discovery of Achan, Achan feared; when the tribe of Judah was taken, Ezekiel ceased; but when the family of the Zarhites was taken, they trembled. So when the scripture comes so near to us, as that of such a sort of men very few shall escape, it is justly said; *Mirror si potest servari aliquis rectum*, saith I. I should wonder if any of the rulers be saved. Oh, that we may be coach to hell in the chariots of earthly pleasures, or have been whipped to heaven by the rod of affliction! So the daughter of Tyre, come to Christ with a gift! how will the rich intreat his favour!

2. **It may keep us yet more humble and watchful in prayer,** that we consider that among Christians many have been numbered for it. How good had it been for some of them, if they had known prosperity! When they were in a low condition, their spiritual, and heavenly, were they! but when advanced in parent alteration hath been upon their spirits? It was said when they were in a low condition in the wilderness; *there is holiness to the Lord*, Jer. ii. 23. but when they came up and were fed in a fat pasture, then, "we are lords, we are "more unto thee," ver. 31. Outward gains are ordained with inward losses; as in a low condition their civil condition, they were wont to have a tang and savour of their duties, so in condition their duties commonly have a tang of the world; and are rich in grace, whose graces are not hindered but there are but few Jehoshaphats in the world, of whom we read, Chroh xvii. 5, 6. "He had silver and gold in abundance, "and was lifted up in the way of God's commands." Will *thine heart humble in prosperity, to think how dear many have paid for their riches, that through them they have had which all the world cannot purchase? Then, in the next

3. Keep down thy vain heart by this consideration, *the "no man a jot the more for these things.* God values no outward excellencies, but by inward graces: they are the im- ments of the Spirit, which are of great price in God's eye. He despises all worldly glory, and accepts no man's person "every nation, he that feareth God, and worketh righte
he is in the judgment of God. Doth thy heart yet swell? And neither of the former considerations keep it humble?

4. Then, fourthly, Consider, how bitterly many persons have beened their folly when they came to die, that ever they set their heart on these things, and heartily wished that they had never known them. What a sad story was that of Pius Quintus, who dying cried despairingly, when I was in a low condition, I had some hopes of salvation; but when I was advanced to be cardinal, I greatly doubted it; but since I came to the Popedom, I have no hope at all. Mr. Southcer also tells us a real, but sad story, of a rich oppressor, who scraped up a great estate for his only son; when he came to die, he led his son to him, and said, son; do you indeed love me? The son answered, that nature, besides his paternal indulgence, obliged him to that. Then said the father, express it by this; hold thy fingers to the candle as long as I am saying a pater noster: The son attempted it, but could not endure it. Upon that the father broke out in these expressions, thou canst not suffer the burning of thy fingers for me, but to get this wealth, I have hazarded my soul for thee, and must burn body and soul in hell for thy sake: Thy pain would have been but for a moment, but mine will be unquenchable fire.

5. The heart may be kept humble, by considering of what a going nature earthly things are to a soul heartily engaged in the to heaven; they shut out much of heaven from us at present, though they may not shut us out of heaven at last. If thou considerst thyself under the notion of a stranger in this world, travelling for heaven, and seeking a better country, thou hast then as much reason to be taken, and delighted with these things, as a weary horse bearing with a heavy clog-bag: There was a serious truth in that alphabetical scoff of Julian when he took away the Christians' estates, and told them it was to make them fitter for the kingdom of heaven.

6. Is thy spirit, for all this, flatulent and lofty? Then urge it the consideration of that awful day of reckoning, wherein, according to our receipts of mercies, shall be our accounts for them. Methinks this should awe and humble the vainest heart that ever was in the breast of a saint. Know for certain, that the Lord records the mercies that ever he gave thee, from the beginning to the end of thy life. Mic. vi. 5. "Remember, O my people, from Shiloh unto Gilgal," &c. yea, they are exactly numbered, and recorded in order to an account; and thy account will be suitable. Luke 12:48. "To whomsoever much is given, of him much shall be required. You are but stewards, and your Lord will come to take an account.
of God. Ah Lord what a sad consideration is this! enwrap me in the dust; when I consider,

(1.) That their mercies have greatly humbled them; God has raised them, the lower they have laid themselves before God. Thus did Jacob, when God had given him much fruit,

Gen. xxi. 10. "And Jacob said, I am not worthy of the "thy mercies, and of all the truth which thou hast shew- "thy servant; for with my staff I passed over this Jordan. "I am become two bands." And thus it was with holy Sam. vii. 18. When God had confirmed the promise,

build him a house, and not reject him as he did Saul,

before the Lord, and saith, "Who am I? and what is "house, that thou hast brought me hitherto?" And so required, Deut. xxvi. 5. when Israel was to bring to God,

fruits of Canaan, they were to say, "A Syrian ready to "my father," &c. Do others raise God the higher for them? And the more God raises me, the more shall I "exalt and exalt myself? O what a sad thing is this!

(2.) Others have freely ascribed the glory of all their strength, to God, and magnified not themselves, but him, for the

So David, 2 Sam. vii. 26. "Let thy name be magnified "house of thy servant be established." He doth not feel mercy, and suck out the sweetness of it, looking no farther own comfort; no, he cares for no mercy except God be in it. So Psalm xviii. 2. when God had delivered him enemies, "The Lord (saith he) is my strength, and my "become my salvation." They did not put the crown on own heads, as I do.

(3.) The mercies of God have been melting mercies unto melting their souls in love to the God of their mercies. So 1 Sam. ii. 1. when she received the mercy of a son, "My "rejoiceth in the Lord;" not in the mercy, but in the mercy. And so Mary, Luke i. 46. "My soul doth rejoin "Lord, my spirit rejoiceth in God my Saviour." The fies to make more room for God; their hearts were no the more enlarged to God.

(4.) The mercies of God have been mighty restrain others from sin. So Ezra ix. 13. "Seeing thou, our "given us such a deliverance as this, should we again "commandments?" Ingenuous souls have felt the fe obligations of love and mercy upon them.
2. Season, 'The second special season in the life of a Christian, requiring more than a common diligence to keep his heart, is the time of adversity; When providence frowns upon you, and blusters your outward comforts, then look to your hearts, keep them with all diligence from repining against God, or fainting under the hand; for troubles though sanctified, are troubles still; every sweet-brier, and holy thistles, have their prickles. Jonah was a good man, and yet how pettish was his heart under affliction? 

was the mirror of patience, yet how was his heart discomposed under trouble? You will find it as hard to get a composed spirit under great afflictions, as it is to fix quick-silver. O the hurries and mults which they occasion even in the best hearts! Well, then, the second case will be this:

Case 2. How a Christian under great afflictions may keep his heart from repining, or desponding under the hand of God? Now there are nine special helps. I shall here offer, to keep thy heart in this condition; and the first shall be this, to work upon your hearts this great truth,

1. That by these cross providences, God is faithfully pursuing the great design of electing love upon the souls of his people, and orders all these afflictions as means sanctified to that end.

Afflictions fall not out by casualty, but by counsel, Jeb v. 6. 11. by this counsel of God they are ordained as means of making spiritual good to saints, Isa. xxvii. 9. "By this shall the inheritance of Jacob be purged," &c. Heb. xii. 10. "But he for our profit and for our doctrine," &c. Rom. viii. 28. "All things work together for good." These are God's workmen upon our hearts, to pull down the pride and spiritual security of them; and being so, their nature is changed; they are turned into blessings and benefits, Psalm. cxix. 71. "It is good for me that I have been afflicted." And sure, then, thou hast reason to quarrel with, but rather to admire that God should concern himself so much in thy good, to use any means for the accomplishing of it. Philip. iii. 11. "Paul could bless God, if by means he might attain the resurrection of the dead. My brethren," (saith James) "count it all joy when you fall into divers temptations."

Jam. i. 2, 3. My father is about a design of love upon my soul and do I well to be angry with him? All that he doth is in persuasion of, and in reference to some eternal, glorious ends upon my soul. O it is my ignorance of God's design, that makes me quarrel with him! he saith to thee in this case, as to Peter, "What do I knowest not now, but hereafter thou shalt know it."
“the children of men: Nevertheless, my mercy shall
“\[away from him.\]” O my heart! my haughty heart, to be well to be discontented, when God hath given thee those
with all the clusters of comfort growing on it, because he
wind to blow down a few leaves; Christians have two sets
the goods of the throne, and the goods of the footstool and
immoveables: If God have secured these, never let us be troubled at the loss of those; indeed, if he had cut
or discovenanted my soul, I had reason to be cast down:
he hath not, nor can he do it.

Help 8. It is of marvellous efficacy to keep the heart from
under affliction, to call to mind, that thine own father
ordering of them: Not a creature moves hand or tongue but by his permission. Suppose the cup be a bitter cup,
cup which thy father hath given thee to drink; and canst
expect poison to be in that cup which he delivers thee? I
put home the case to thine own heart, consult with thine
when thou find in thy heart to give thy child that which
or undo him? No, thou wouldst as soon hurt thyself as
“thou then being evil knowest how to give good gifts.
“dren,” how much more knowest thou God? Matth. vii. 11.
consideration of his nature, a God of love, pity, and tenderness, or of his relation to thee as a Father, Husband, Friend, secure enough, if he had not spoken a word, to quiet thee and yet you have his word too, Jer. xxv. 6. I will do
You lie too near his heart to hurt you; nothing grieves him more
than your groundless and unworthy suspicions of his love: he
would it not grieve a faithful, tender-hearted physician
had studied the case of his patient, prepared the medicines
receipts to save his life, to hear him cry out, O he hath
me! he hath poisoned me; because it gripes and pains him;
operation? O when will you be ingenious!

Help 4. God respects you as much in a low, as in a
nation; and therefore it need not so much trouble you to
nay, to speak home, he manifests, more of his love
tenderness, in the time of affliction, than prosperity:
did not at first choose you because you were high, so
forsake you because you are low: Men may look short
and alter their respects, as your condition is altered.
vidence hath blasted your estates, your summer friend
strange, as fearing you may be troublesome to them;
thee, 4. Nor canst thou wouldest have a reason of
not you? Suppose your husband or child had lost all at sea, and should come to you in rags; could you deny the relation, or refuse to entertain him? If you would not, much less would God. Why then are ye so troubled? Though your condition be changed, your Father's love and respects are not changed.

Help 5. And what if by the loss of outward comforts, God will preserve your souls from the ruining power of temptation? Sure they have little cause to sink your hearts by such sad thoughts about them. Are not these earthly enjoyments the things that made men shrink and warp in times of trial? For the love of these many have taken Christ in such an hour, Matth. xix. 22. "He went away sorrowful, for he had great possessions." And if this be God's design, what have I done in quarrelling with him about it? We see mariners in a storm can throw over-board rich bales of silk, and precious things to preserve the vessel and their lives with it, and every one saith they act prudently; we know it is usual for soldiers in a city besieged, to batter down, or burn the fairest buildings without the walls, in which the enemy may shelter in the siege; and no man doubts but it is wisely done; Such as have gangrened legs or arms, can willingly stretch them out to be cut off, and not only thank, but pay the chirurgeon for his pains: And must God only be repined at, for casting over what will sink you in a storm? For pulling down that which would advantage your enemy in the siege of temptation? For cutting off what would endanger your everlasting life? O inconsiderate, ungrateful man! are not these things, for which thou grievest, the very things that have ruined thousands of souls? Well, what Christ doth in this, thou knowest not now, but hereafter thou mayest.

Help 6. It would much stay the heart under adversity, to consider That God, by such humbling providences, may be accomplishing that for which you have long prayed and waited: And should you be troubled at that? Say, Christian, hast thou not many prayers depending before God upon such accounts as these: that he would keep thee from sin, discover to thee the emptiness and insufficiency of the creature; that he would kill and mortify thy lusts, that the heart may never find rest in any enjoyment but Christ? Why not by such humbling and impoverishing strokes, God may be fulfilling thy desire: Wouldst thou be kept from sin? Lo, he hath hedged thy way with thorns. Wouldst thou see the creature's vanity? That affliction is a fair glass to discover it; for the vanity of the creature never so effectually and sensibly discovered, as in our own experience of it. Wouldst thou have thy corruptions mortified? This is that
ling from under thy head, that soft pillow of creatures which thou restedst before? And yet thou fret at this, poul how dost thou exercise thy Father's patience? If he de thy prayers, thou art ready to say he regards thee not; which really answers the scope and main end of them, way thou expectedst, thou quarrellest with him for the stead of answering, he were crossing all thy hopes and ingenuous? Is it not enough that God is so gracious to desirest, but thou must be so impudent to expect he sh the way which thou prescribest.

Help 7. Again, It may stay thy heart, if thou cons these troubles, God is about that work, which if thou die sign of, thy soul would rejoice. We, poor creatures, with much ignorance, and are not able to discern how providences work towards God's end; and therefore, like wilderness, are often murmuring, because Providence le in a howling desert, where we are exposed to straits; then he led them, and is now leading us, by the right way of habitations. If you could but see how God, in his sel, hath exactly laid the whole plot and design of thy sa to the smallest means and circumstances; this way, a means such a one shall be saved, and by no other; u number of afflictions I appoint for this man, at this time order; they shall befal him thus, and thus they shall w. Could you, I say, but discern the admirable harmony pensesations, their mutual relations to each other, to general respect and influence they all have unto the last the conditions in the world, you would chuse that you ar you liberty to make your own choice. Providence is piece of arras, made up of a thousand shreds, which sin not what to make of, but put together, and stitched up repressent a beautiful history to the eye. As God wor according to the counsel of his own will, so that the coun hath ordained this as the best way to bring about the Such a one hath a proud heart, so many humbling p appointed for him: such a one an earthly heart, so maishing providences for him: Did you but see this, I more to support the most dejected heart.

Help 8. Farther, It would much conduce to the sa your hearts, to consider, That by fretting and discon youselves more injury than all the afflictions you lie
Besides, it unfits the soul to pray over its troubles, or take in this sense of that good which God intends by them: Affliction is a pillar which being wrappt up in patience and quiet submission, may be easd swallowed; but discontent chews the pill and so embitters the soul. God throws away some comfort which he saw would hurt you, and you will throw away your peace after it; he shoots an arrow which sticks in your clothes, and was never intended to hurt, but only to fright you from sin: and you will thrust it onward to the piercing of your very hearts by despondency and discontent.

Help 9. Lastly, If all this will not do, but thy heart, like Rachel, still refuses to be comforted, or quieted, then consider one thing more which, if seriously pondered, will doubtless do the work; and this is this, Compare the condition thou art now in, and art so much as satisfied with, with that condition others are, and thyself deserves to be in: Others are roaring in flames, howling under the scourge of vengeance, and amongst them I deserve to be. O my soul! Is that hell? Is my condition as bad as the damned? O what would the sands now in hell give to change conditions with me! It is a famous instance which Dr. Taylor gives us of the duke of Conde; I have read (saith he) that when the duke of Conde had entered voluntarily into the incommodeities of a religious poverty, he was one day espied and pitied by a lord of Italy, who out of tenderness wished him to be more careful and nutritive of his person. The good duke answered, Sir, be not troubled, and think not that I am ill provided of conveniences, for I send an harbinger before me, who makes ready my lodgings, and takes care that I be royally entertained. The lord asked him who was his harbinger? he answered, That knowledge of myself, and the consideration of what I deserve my sins, which is eternal torments; and when with this knowledge I arrive at my lodging, how unprovided soever I find it, methinks it is ever better than I deserve. Why doth the living man complain? And thus the heart my be kept from desponding, or repining under adversity.

Season 3. The third season calling for more than ordinary durance to keep the heart, is the time of Zion's troubles: When the church, like the ship in which Christ and his disciples were, is over pressed, and ready to perish in the waves of persecution; then goe souls are ready to sink, and be shipwrecked too, upon the bill of their own fears. I confess most men rather need the spur than the reins in this case, and yet some sit down as over-weighed with the sense of the church's troubles. The loss of the ark cost old
But though God allow, yea, command the most awful apprehensions of these calamities, and in "such a day to call for weeping, and girding with sackcloth," Isa. xxxii. 12. threaten the insensible, Amos vi. 1. yet it will not see you sit like pensive Elijah under the juniper-tree, xix. 4. "Ah Lord God! it is enough, take away the No, mourners in Zion you may, and ought to be; but tors you must not be; complain to God you may, but of God, though by an unsuitable carriage, and of your actions, you must not.

Case 3. The third case that comes next to be spoken of. How public and tender hearts may be relieved and sustained, they are overweighed with the burdensome sense of Zion's I grant, it is hard for him that preferreth Zion to his keep his heart that it sink not below the due sense of and yet this ought, and may be done by the use of establishing directions as these.

Direction I. Settle this great truth in your hearts, that befalls Zion, but by the permission of Zion's God; and nothing out of which he will not bring much good at last.

There is truly a principle of quietness in the permitting commanding will of God. See it in David, 2 Sam. x "him alone, it may be God hath hidden him:” And in xix. 11. “Thou couldst have no power against me, even given thee from above;” it should much calm our spirits as the will of God to suffer it; and had he not suffered it as it is. This very consideration quieted Job, Eli, David, and that the Lord did it was enough to them, and why should so to us? If the Lord will have Zion plowed as a field, and stones lie in the dust; if it be his pleasure that Antichrist yet longer, and wear out the saints of the Most High; will that a day of trouble, and of treading down, and of by the Lord God of hosts shall be upon the valley of vials, wicked shall devour the man that is more righteous than are we that we should contest with God? Fit it is that we resigned up to that will whence we proceeded, and that hur is, that he should dispose of us as he pleaseth: he may do what is good without our consent: doth poor man stand upon equal that he should capitulate with his Creator, or that God render him an account of any of his matters? It is every way
like a sad providence, but yet God sends them thither for their good.

Jer. xxiv. 5. Doth God take the Assyrian as a staff in his hand to beat his people with? Those blows are smart, and make them exclaim, but the end of his so doing is, "That he may accomplish his will," "work upon mount Zion," Isa. x. 12. If God can bring much good out of the worst and greatest evil of sin, much more out of temporary afflictions; and it is as evident that he will, as that he can do so. For it is inconsistent with the wisdom of a common agent to permit a thing, which he might prevent if he pleased, to cross his great object, sign and end: and can it be imagined that the most wise God should not do so?

Well then, as Luther told Melancthon, Desinat Philippus ex rectore mundi; so say I to you; Let infinite wisdom, power, and love alone; for by these all creatures are swayed, and actions guided, to reference to the church; it is none of our work to rule the world, but to submit to him that doth: Non cecio impetu volvuntur rota; the motions of providence are all judicious, the wheels are full of eyes: it is enough that the affairs of Zion are in a good hand.

Direction 2. Ponder this heart-supporting truth, in reference to Zion's trouble: That how many troubles soever are upon her, yet her King is in her.

What! hath the Lord forsaken his churches? Hath he sold them into the enemy's hand? doth he not regard what evils befals them, that our hearts sink at this rate? Is it not too shameful an undertaking of the great God, and too much magnifying of poor, impotent men, to fear and tremble at creatures, whilst God is in the midst of us? The church's enemies are many and mighty; let that be granted, yet that argument with which Caleb and Joshua strove to raise their own hearts, is of as much force now as it was then: "The Lord is with us, fear them not," Num. xiv. 9. The historian tells us, that when Antigonus over-heard his soldiers reckoning how many of their enemies were, and so discouraging one another; he suddenly steps in among them with this question, ' And how many (said he) do you reckon me for?' Discouraged souls, how many do you reckon the Lord for? Is he not an over match for all his enemies? Is not one Almighty more than many mighties? Doth his presence stand for nothing with us? " If God be for us, who can be "against us?" Rom. viii. 31. What think you, was the reason that great exploration Gideon made in Judg. vi? He questions, ver. 12, 13. he desires a sign, ver. 17. and after that another, ver. 20, and what was the end of all this, but that he might be sure the Lord was with him?
God be not with his people, how is it they are not swallowed? Do their enemies want malice, power, or opportunity? Not an invisible hand upon them. Well then, as it is Ex. xxviii. let his presence give us rest; and though the mountain seeth into the sea, though heaven and earth mingle together, God is in the midst of her, she shall not be moved.

Direction 3. Ponder the great advantages attending God in an afflicted condition. If a low and an afflicted world be really best for the church, then your dejection irrational, but ungrateful; indeed, if you estimate the church by its worldly ease, splendour, and prosperity, times will seem bad for it; but if you reckon its glory to the church by its spiritual wealth, patience, and heavenly-mindedness, nor the world abounds with advantages for these, as an afflicth. It was not persecutions and prisons, but worldliness, that was the poison of the church: neither was the glory of its professors, but the blood of its martyrs, that of the church. The power of godliness did never thrive in affliction, and never ran lower than in times of greater. when "we are left a poor and an afflicted people, the "trust in the name of the Lord," Zeph. iii. 12. What Is it indeed for the saint’s advantage to be weaned from and delight in ensnaring worldly vanities! To be quite pricked forward with more haste to heaven, to have cleared of their own hearts, to be taught to pray more fervently, spiritually: to look and long for the rest to come, no If these be for their advantage, experience teaches us, condition is ordinarily blessed with such fruits as these, like condition.

And is it well done, then, to repine and droop because consults more the advantage of your souls, than the ple humours? Because he will bring you a nearer way to heaven are willing to go? Is this a due requital of his love, who much to concern himself in your welfare? which is not will do for thousands in the world, upon whom he will nor spend an affliction for their good, Hos. iv. 17. Mat. alas! we judge by sense, and reckon things good or evil to what we, for the present, can taste and feel in them.

Direction 4. Take heed that you overlook not the mercies which the people of God enjoy amidst all their trou It is a pity that our tears, upon the account of our trou
HOW TO SUPPORT THE HEART UNDER ZION'S TROUBLES.

But what say you to pardon of sin? interest in Christ? the constant of promise? and an eternity of happiness, in the presence of God after a few days are over? O that ever a people entitled to such mercies as these, should droop under any temporal affliction, or be so much concerned for the frowns of men, and loss of trifles! you have not the smiles of great men, but you have the favour of a great God; you are, it may be, cast back in your estates, but they will be furthered in spirituals. You cannot live so bravely, plentifully, as before; but still you may live as holy and heavenly as ever. Will you then grieve so much for these circumstantialities, as to forgo your substantialities? Shall light troubles make you forget weighty mercies? Remember the church’s true riches are laid out of the reach of all its enemies: they may make you poor, but not miserable. What though God do not distinguish, in his outward dispensations, between his own and others? Yea, what though his judgments single out the best, and spare the worst? What though an Abel be killed for love, and a Cain survive in hatred; a bloody Dionysius die in his bed, and a good Josiah fall in battle? What though the belly of the wick be filled with hidden treasures, and the teeth of the saints broken with gravel-stones; yet still here is much matter of praise; for elevation has distinguished, though common providence did not. And whilst prosperity and impunity slay the wicked, even slaying and adversity shall benefit and save the righteous.

Direction 5. Believe, that how low soever the church be plunged under the waters of adversity, it shall assuredly rise again. Fear not for as sure as Christ arose the third day, notwithstanding the sin and watch that were upon him; so sure the church shall arise out of all her troubles, and lift up its victorious head over all its enemies; there is no fear of ruining that people who thrive by their losses and multiply by being diminished. Be not too quick to bury the church before she is dead! stay till Christ hath tried his skill, before you give it up for lost. The bush may be all in a flame, but shall never be consumed, and that because of the good will of him that dwelleth in it.

Direct. 6. Record the famous instances of God’s care and tenderness over his people in former straits. Christ hath not suffered it to be devoured yet; for above these 1700 years the Christian church has lived in affliction, and yet it is not consumed; many a wave of persecution hath gone over it, and yet it is not drowned; many designs to ruin it, and hitherto none have prospered; this is not the first time that Hamans and Ahithophels have plotted its ruin; that
Direction 7. If you can fetch no comfort from any of your arguments, then, in the last place, Try whether you can
some comfort out of your very troubles. Surely this trouble is a good argument of your integrity; union is the greatest
sympathy; if you had not some rich adventure in that ship, you
not tremble as you do, when it is in danger: besides, your
spirit may afford you this argument, that if you be seeing
church's troubles, Jesus Christ is much more sensible of
ous about it, than you can be; and he will have an en
upon them that mourn for it, Isa. lvii. 18.

Season 4. The fourth special season of expressing our ex
gence in keeping our hearts, is the time of danger and
traction; in such times the best hearts are but too an
prized by slavish fear; it is not easy to secure the heart
tractions in times of common distraction. If Syria be
with Ephraim, how do the hearts of the house of Israel
even as the trees of the wood, which are shaken with
. Isa. vii. 2. When there are ominous signs in the heart
earth distress of nations, with perplexity; the sea and
ing, then the hearts of men fail for fear, and for looking
things which are coming on the earth, Luke xxi. 25.
Paul himself may "Sometimes complain of fightings
"there are fears without," 2 Cor. vii. 5.

But, my brethren, these things ought not to be so, said
of a more raised spirit: So was David, when his heart was
good frame, Psal. xxvii. 1. "The Lord is my light, and my
whom shall I fear? The Lord is the strength of my le
shall I be afraid?" Let none but the servants of sin of fear, let them that have delighted in evil, fear evil; im
metuit, quantum nocuit. O let not that which God hath
as a judgment upon the wicked, ever seize upon the br
righteous. "I will send (saith God) faintness into their
"land of their enemies, and the sound of a shaking leaf
"them," Lev. xxvi. 36. O what poor-spirited men are
at a shaking leaf! which makes a pleasant, and not a ter
and is in itself a kind of natural music: But to a guilty ce
whistling leaves are drums and trumpets. "But God has
us the spirit of fear, but of love, and of a sound mind.
7. A sound mind as it stands there in opposition to the s
is an unwounded conscience, not inflamed by guilt: And
make a man as bold as a lion. I know it cannot be said of

a degree of caution, preventive fear as may fit you for trouble, and be serviceable to your souls; there is a provident fear that opens our eyes to foresee danger, and quickens to a prudent and lawful use of means to prevent it: Such was Jacob’s fear, Gen. xxxii. 7, 10, &c. But it is the fear of diffidence I persuade you to keep your hearts from; that tyrannical passion which invades the heart in times of danger; distracts, weakens, and unfit the heart for duty, drives men upon unlawful means, and brings a snare with it. We then, the fourth case will be this:

Case 4. How a Christian may keep his heart from distracting and tormenting fears, in times of great and threatening danger.

Now there are fourteen excellent rules, or helps, for the keeping the heart from sinful fear, when imminent dangers threaten us. And the first is this,

Rule 1. Look upon all the creatures as in the hand of God, who manages them in all their motions, limiting, restraining, and determining them all at his pleasure.

Get this truth well settled by faith in your hearts; it will most excellently guard them against slavish fears. The first chapter of Ezekiel contains an admirable scheme, or draught of providence, there you may see the living creatures who move the wheels, and the great affairs and turnings of things here below, coming unto Christ, who sits upon the throne, to receive new orders and instructions from him, ver. 24, 25, 26. And in Rev. vi. you read of white, black, and red horses, which are nothing else but the instruments which God employs in executing his judgments in the world, wars, pestilence, and death: But when these horses are prancing and trampling up and down the world, here is that may quiet our hearts, that God hath the reins in his hand. Wicked men are sometimes like mad horses, they would stamp the people of God under their feet, but that the bridle of providence is in their lips, Job 11, 12. A lion at liberty is terrible to meet, but who is afraid of the lion in the keeper’s hand?

Rule 2. Remember that this God, in whose hand all the creatures are, is your Father, and is much more tender over you, than you are or can be, over yourselves: “He that toucheth you, toucheth the “apple of mine eye,” Zech. ii. 8. Let me ask the most timorous woman, whether there be not a vast difference between the sight of a drawn sword in the hand of a bloody ruffian, and the same sword in the hand of her own tender husband? As great a difference there is in looking upon creatures by an eye of sense, and looking on the
the general of that army were his friend, or father? I have an excellent story of a religious young man, who being one of many other passengers in a great storm, and they being all filled with fear, he only was observed to be very cheerful, and not been but little concerned in that danger. One of the reasons of his cheerfulness, ‘O, (said he) it is because ‘I am of the ship is my father’ Consider Christ, first as the supreme Lord over the providential kingdom, and then as Head, Husband, and Friend, and thou wilt quickly say, ‘unto thy rest, O my soul.’ This truth will make ye not trembling, and cause you to sing in the midst of dangers. “The Lord is King of all the earth, sing ye praise with your voice;” (or, as the Hebrew word is,) Every one that is standing,” viz. of this heart-reviving and establishing the dominion of our Father over all the creatures.

Rule 3. Urge upon your hearts the express prohibitory in this case: and let your hearts stand in awe of the vio-

Hear hath charged you not to fear, Luke xxi. 9. “Wear not of wars and commotions, see that ye be not terrified in Phil. i. 28. “In nothing be terrified by your adversaries in Matth. x. 26, 28, 31. and within the compass of say, Saviour commands us thrice, not to fear man. Doth any proud dust and ashes make thee afraid? Doth the wind make thee tremble? and shall not the voice of God: such a fearful and timorous spirit, how is it that thou fear to obey the flat commands of Jesus Christ? Methinks this Christ should have as much power to calm, as the vio-

A worm to terrify thy heart. Isa. li. 12, 13. “I, even I comforteth thee: Who art thou, that thou shouldest say, “man that shall die, and of the son of man that shall,” “the grass, and forgettest the Lord thy Maker?” We creatures sinfully, till we have forgotten God; did not what he is, and what he hath said, we should not be in spirits: Bring thy heart, then, to this dilemma in time. if I let into my heart the slavish fear of man, I must fall in differential awe and fear of God; and dare I cast off the Almighty for the frowns of a man? Shall I lift up praise to the great God? Shall I run upon a certain sin, to shun danger? O keep thy heart by this consideration!

Rule 4. Remember how much needless trouble you have brought upon you formerly, and how you have di-
and all this to no purpose: You might have all this while enjoyed your peace, and possessed your souls in patience. And here I cannot but observe a very deep policy of Satan, managing a design against the soul by these vain fears: I call them vain, in regard to the frustration of them by Providence; but certainly they are vain in vain, as to the end Satan aims at in raising them: for herein acts as soldiers use do in the siege of a garrison, who on purpose wear out the besieged by constant watchings, and thereby unfit them to make resistance when they storm it in earnest, do every night give them false alarms, which though they come to nothing, yet doth notably serve this further design of the enemy. O when will you beware of Satan’s devices?

Rule 5. Consider solemnly, That though the things you fear should really fall out, yet there is more evil in your own fear, than in the thing feared;

And that not only as the least evil of sin is worse than the greatest evil of suffering; but as this sinful fear hath really more torment and trouble in it, than is in that condition you are so much afraid of: for it is both a multiplying and a tormenting passion; it represents troubles much greater than they are, and so tortures and wrecks the soul much worse than when the suffering itself comes. So it was with Israel at the Red-sea, they cried out, and were sore afraid, till they put foot in the water, and then a passage was opened through those waters, which they thought would have drowned them. Thus it is with us; we look through the glass of carnal fear, upon the water of trouble, the swellings of Jordan, cry out, O they are unforsaking me must needs perish in them: But when we come into the midst of those floods, indeed we find the promise made good; “God will make a way to escape,” 1 Cor. x. 13. Thus it was with blessed Bilney, when he would make a trial, by putting his finger to the candle, and not able to endure that, he cried out, ‘What, cannot I bear the burning of a finger? how then shall I be able to bear the burning of my whole body to-morrow?’ And yet when that morrow came, he could go cheerfully into the flames, with that scripture in his mouth, Isa. xliii. 1, 2; 3. “Fear not, for I have redeemed thee: I have called thee by thy name, thou art mine; when thou passest through the waters, I will be with thee; when thou walkest est through the fire, thou shalt not be burnt.”

Rule 6. Consult the many precious promises which are written for your support and comfort in all dangers.

These are your refuges to which you may fly and be safe; “When
be well with them that fear the Lord." &c. "Could you but plead them with God, as Jacob did in the distress. xx. 29. Could you but plead them with God, as Jacob did in the distress.

"Thou saidst, I will surely do thee good," &c. Could you but plead them with God, as Jacob did in the distress.

Objection. But that promise was made personally, and not to him, so are not these to me.

Answer. If Jacob's God be your God, you have as much rest in them as he had. The church, a thousand years after, transaction between God and Jacob, applied that which had been made to him, as if it had been spoken to themselves, Hosea 2:15. "I found him in Bethel, and there he spake with us."

Rule 7. Quiet your trembling hearts by recording and pondering your past experiences of the care and faithfulness of God in your distresses.

These experiences are food for your faith in a wilderness. Psal. lxxiv. 14. By this David kept his heart in time of danger. 1 Sam. xvii. 37. and Paul his, 2 Cor. i. 10. It was said by Silentiarius, when one told him that his enemies had taken away his life, Si Deus mei curam non habit, quid tu Deus mei curam non habit? God take no care of me, how have I escaped hitherto? Plead with God old experiences to procure new ones. Plead with God for new deliverances, as it is in pleading for pardons. Now mark how Moses pleads on that account. Numb. xiv. 19. "Pardon, I beseech thee, the iniquity of this thing; as thou hast forgiven them from Egypt until now." say as men do, Lord, this is the first fault, thou hast not yet pardoned them so often, I beseech thee pardon them once more in new straits, Lord, thou hast often heard, helped, and forgiven their former fears; therefore now help again, for with thee is full redemption, and thine arm is not shortened.

Rule 8. Be well satisfied that you are in the way of God, and that will beget holy courage in times of danger.

"Who will harm you, if you be followers of that which is good?" 1 Pet. iii. 13. Or, if any dare attempt it, "you may say, commit yourselves to God in well-doing," 1 Pet. iv. 19. In consideration that raised Luther's spirit above all fear: "If you only assume this title, Cedonulli, a good cause will bear up all bravely." Hear the saying of a * heathen, to the shame of the Christian, when a religious man shrank from any danger: "I have seen a great man die because he was afraid of a fly; shall I then die with fear of a sword?"

*To be continued.
'speak freely that which his conscience commanded him; the devil, peror threatening then that he should die, he answered, Did I ever tell you that I was immortal? Do you what you will, and I will do what I ought; it is in your power to put me to death unjustly, and in me to die constantly.'

Righteousness is a breast-plate, the cause of God will pay all your expences; let them tremble whom danger finds out of the way of duty.

Rule 9. Get your consciences sprinkled with the blood of Christ from all guilt, and that will set your hearts above all fear.

It is guilt upon the conscience that softens and cowardizes the spirits: "The righteous are bold as a lion," Prov. xxviii. 1. was guilt in Cain's conscience that made him cry, "Every one that meets me shall slay me," Gen. iv. 14. A guilty conscience is more terrified with conceived dangers, than a pure conscience is with real ones. A guilty sinner carries a witness against himself in his own bosom. It was guilty Herod cried out, "John Baptist is risen "from the dead." Such a conscience is the devil's anvil, on which he fabricates all those swords and spears, with which the guilty inner pierces and wounds himself; guilt is to danger what fire is to gun-powder; a man need not fear to walk among many barrels of powder if he have no fire about him.

Rule 10. Exercise holy trust in times of great distress.

Make it your business to trust God with your lives and comfort, and then your hearts will be at rest about them. So did David, Psal. lvi. 3. "At what time I am afraid, I will trust in thee;" qu. Lord, if at any time a storm rise, I will make bold to shelter me from it under the covert of thy wings. Go to God by acts of faith and trust, and never doubt but he will secure you, Isa. lxii. 3. "The "will keep him in perfect peace, whose mind is stayed on thee, "for he trusteth in thee." God takes it well when thou comest to him thus; "Father, my life, my liberty, or estate, are hum "after, and I cannot secure them; O let me leave them in thy hand. "The poor leaveth himself with thee;" and dost his God fail him? No, "thou art the helper of the destitute one, that hath none to go to God. And that is a sweet scripture, Psal. xii. 7. "He shall not "be afraid of evil tidings, his heart is fixed, trusting in the Lor "he doth not say, his ear shall be privileged from the report of tidings, he may hear as sad tidings as other men, but his heart shall be privileged from the terror of those tidings, "his heart is fixed."

Rule 11. Consult the honour of religion more, and your persons
your fears before them do! It was a noble saying of Neph.
vi. 11. "Should such a man as I flee? And who, being "would flee?" Were it not better you should die, the 
world should be prejudiced against Christ by your example!
Alas! how apt is the world, who judge more by what you 
do, than by what they understand of your practices, than by what they understand of your 
practices, than by what they understand of your 
conclude from your timorousness, that how much soever 
you may recommend faith, and talk of assurance, yet you dare trust to 
you do, than by what they understand of your practices, than by what they understand of your 
conclude from your timorousness, that how much soever 
you may recommend faith, and talk of assurance, yet you dare trust to 
you do, than by what they understand of your practices, than by what they understand of your 
conclude from your timorousness, that how much soever 
you may recommend faith, and talk of assurance, yet you dare trust to 
no more than they when it comes to the trial. O let no 
no more than they when it comes to the trial. O let no 
no more than they when it comes to the trial. O let no 
no more than they when it comes to the trial. O let no 
no more than they when it comes to the trial. O let no 

Rule 12. He that will secure his heart from fear, must 
the eternal interest of his soul in the hands of Jesus Christ. 
When this is done, then you may say, Now world and 
You will not be very solicitous about a vile body, when 
once assured it shall be well to all eternity with your 

"Fear not them (saith Christ) that can kill the body, and 

"have no more that they can do." The assured Chri 
smile with contempt upon all his enemies, and say, Is this 
that you do? What say you, Christians? Are you assured 
that you are souls are safe, that within a few moments of your dis 
shall be received by Christ into an everlasting habitation 
you be sure of that, never trouble yourselves about the 
you be sure of that, never trouble yourselves about the 
you be sure of that, never trouble yourselves about the 
you be sure of that, never trouble yourselves about the 
you be sure of that, never trouble yourselves about the 
you be sure of that, never trouble yourselves about the 
you be sure of that, never trouble yourselves about the 

Objection. O, but a violent death is terrible to nature!

Answer. But what matter is it, when thy soul is 

whether it were let out at thy mouth, or at thy thro 
thy familiar friends, or barbarous enemies, stand above 
body, and close thine eyes? Alas! it is not worth the 
much to do about; Nihil corpus sentit in nervo cun 
celo, thy soul shall not be sensible in heaven how thy body is on earth; no, it shall be swallowed up in life.

Rule 13. Learn to quench all slavish creature-fears, 

and keep the heart from fears! It is a cure by diversion: It is a rare piece of C 

and keep the heart from fears! It is a cure by diversion: It is a rare piece of C 

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Rule 14. Lastly, Pour out those fears to God in prayer, which the devil and your own unbelief pour in upon you in times of danger. Prayer is the best outlet to fear; where is the Christian that does not set his probatum est to this direction? I will give you the greatest example in the world to encourage you in the use of it, even the example of Jesus Christ, Mark xiv. 32. When the hour of his danger and death drew nigh, he gets into the garden, separates from the disciples, and there wrestles mightily with God in prayer, even unto an agony: in reference to which the apostle saith, Heb. vii. 27. “Who in the days of his flesh, when he had offered up prayer and supplications, with strong cries and tears, to him that was able to save him from death, and was heard in that he feared.”

This was heard as to strength and support to carry him through it, though not as to deliverance, or exemption from it.

Now, O that these things might abide with you, and be reduced to practice in these evil days, that many trembling souls may be established by them.

Season 5. “The fifth season to excite this diligence in keeping the heart, is a time of straits and outward pinching wants; although at such times we should complain to God, and not of God, his throne of grace being erected for a time of need, Heb. iv. 16.) And when the waters of relief run low, and want begins to pinch, how prone are the best hearts to distrust the fountain! when the meal in the barrel, and the oil in the cruse are almost spent, faith and patience are almost spent too. Now it is difficult to keep down the proud and unbelieving heart in an holy quietude of sweet submission at the foot of God: It is an easy thing to talk of trusting God for daily bread, while we have a full barn or purse; but to say as the prophet, Hab. iii. 17. “Though the fig-tree shall not blossom, neither fruit be in the vine, &c. yet will I rejoice in the Lord.” surely this is not easy.” The fifth case therefore shall be this:

Case 5. How a Christian may keep his heart from distrusting God, or repining against him, when outward wants are either felt or feared.

This case deserves to be seriously pondered, and especially to be studied now, since it seems to be the design of providence to embitter the people of God of their creaturefulness, and acquaint them with these straits which hitherto they have been altogether strangers to.

Now, to secure the heart from the fore-mentioned dangers, extending this condition, these following considerations, through the blessing of the Spirit, may prove effectual. And the first is this:
familiarly acquainted with them. Hear what blessed Paul said, not of himself only, but in the name of other saints redressed in their exigencies, 1 Cor. iv. 11. “Even to this present hour we pray thee (saith he to Nabul) whatsoever cometh to thy servants, and to thy son David.” Renowned Mr. Calvin, forced to dig in the town ditch for a maintenance. For he was forced (as I have been credibly informed) was forced to sell what he had to buy bread. But what speak I of these? Behold, than any of them, even the Son of God, “who is the image of the invisible God, created all things,” would have been glad of any thing, having nothing to eat. xi. 12, 13. “And on the morrow, when they were come to Bethany, he was hungry; and seeing a fig-tree afar off, he came if haply he might find [any thing] there.”

Well then, hereby God hath set no mark of hatred against any of them, neither can you infer the want of love from the want of something. When thy repining heart puts the question, Was there no man to have compassion on his grief? Ask these worthies, and they will answer, though they did not complain and fret as thou dost, yet are driven to as great straits as thou art.

Consid. 2. If God leave you not in this necessitous condition out a promise, you have no reason to repine or despond.

This is a sad condition indeed to which no promise can be made. Remember Mr. Calvin, upon these words, Isa. ix. 1. “The dimness shall not be such as was in her vexation; the doubt, in what sense the darkness of the captivity was great as the lesser excursions made by Tiglath Pileser. Activity the city was destroyed, and the temple burnt with fire; there was no comparison in the affliction; but yet the darkness was not be such, and the reason (saith he) is this, Huic conversionem esse additam, cum in priorbus nulla esset; i.e. certain promise made to this, but none to the other.

It is better to be as low as hell with a promise, than without a hope. For the kingdom of heaven with
“Lord shall want nothing that is good.” Ps. xxxiii. 18, 19. “The eye of the Lord is upon the righteous, to keep them alive in mine.” Ps. lxxxiv. 11. “No good thing will he with-hold from the that walk uprightly.” Rom. viii. 32. “He that spared not his own Son, but delivered him up for us all, how shall he not will him also freely give us all things?” Isa. xli. 17. “When the poor and the needy seek water, and there is none, and their tongues fail for thirst, I the Lord will hear them, I the God of Israel will not forsake them.” Here you see, first, their extreme want of water being put even for the necessaries of life. (2.) Their certainty of relief, I the Lord will hear them; in which it is supposed that they cry unto him in their straits, and he hears their cry.

Having therefore these promises, why should not your distrustful hearts conclude like David’s, Psal. xxiii. 1. “The Lord is "Shepherd, I shall not want.”

Objection. But these promises imply conditions: if they were solute, they would afford more satisfaction.

Solution. What are those tacit conditions you speak of but the (1.) That either he will supply or sanctify your wants: (2.) That you shall have so much as God sees fit for you. And doth this trouble you? Would you have the mercy whether sanctified or no? Whether God sees it fit for you or no? Methinks the appetites of saints and earthly things should not be so ravenous, to seize greedily upon an enjoyment, not caring how they have it.

But oh, when wants pinch, and we see not whence supplies should come, then your faith in the promise shakes, and we, like murmuring Israel cry, “He gave bread, can he give water also?” O unbelieving hearts! When did his promise fail? Whoever trusted the and was ashamed? May not God upbraid thee with thine unreasonable infidelity; as Jer. ii. 31. “Have I been a wilderness unto you, 
&c. Or as Christ said to the disciples, “Since I was with you, lack “ye any thing?” Yea, may you not upbraid yourselves, may you say with good old Polycarp, These many years I have served Christ and found him a good master. Indeed he may deny what your wantonness, but not what your real wants call for. He will not regard the cry of your lusts, nor yet despise the cry of your faith; though he will not indulge and humour your wanton appetites, yet he will violate his own faithful promises. These promises are your best security for eternal life; and it is strange if they should not satisfy for daily bread: remember ye the words of the Lord, and solace your hearts with them amidst all your wants. It is said of Epicurus
nothing: though thou art a little troublesome, I will not
thee to be evil. If upon such grounds as these they cou-
themselves under such grinding and racking pains, and
their diseases by them, how much rather should the
mises of God, and the sweet experiences which have gone
by step with them, make you to forget all your wants,
you in every strait.

Consid. 3. If it be bad now, it might have been worse
denied thee the comforts of this life? He might have denied
peace, and pardon also, and then thy case had been woeful
know God hath done so to millions in the world: how
wretched objects may your eyes behold every day, that
fort in hand, nor yet in hope, are miserable here, and
eternity: that have a bitter cup, and nothing to sweeten
much as an hope that it will be better. But it is not
though you be poor in this world, “yet rich in faith, an
“ kingdom which God hath promised,” Jam. ii. 5. Olear
“tual riches over against temporal poverty. Balance all
troubles with your spiritual privileges. Indeed if God had
souls the robes of righteousness to clothe them, the hid
feed them, the heavenly mansions to receive them; if you
left destitute as well as your bodies, you might well be
this consideration hath enough to bring the consider-
ing under any outward strait. It was bravely said by Luthe
began to pinch him, ‘Let us be contented with our har
he’) for do not we feast with angels upon Christ the br
“And blessed be God (saith Paul) who hath aboun
d “spiritual blessings,” Eph. i. 3.

Consid. 4. This affliction, though great, is not such
but God hath far greater, with which he chastises the de
of his soul in this world: and should he remove this
those, you would account your present state a very comf
and bless God to be as now you are.

What think ye, sirs? Should God remove your pres
supply all your outward wants, give you the desire of your fu
ture comforts, but hide his face from you, shoot his arrow
souls, and cause the venom of them to drink up your spir
he leave you but a few days to the buffeting of Satan, phemous injections; should he hold your eyes but a few
ing with horrors of conscience, tossing to and fro till the
day; should he lead you through the chambers of
sense and feeling, that he hath worse rods than these for unsubmissive and froward children.

Consid. 5. If it be bad now, it will be better shortly.

O keep thy heart by that consideration: the meal in the barrel is almost spent; well, be it so, why should that trouble me, if I am most beyond the need and use of all these things? The traveller hath spent almost all his money, but a shilling or two left: well, saith he, though my money be almost spent, yet my journey is almost finished too; I am near home, and then I shall be fully supplied. If there be no candles in the house, yet it is a comfort to think that it is most day, and then there will be no need of candles. I am afraid, Christian, thou misreckonest thyself when thou thinkest thy provision is almost spent, and you have a great way to travel: many ye should live, and nothing to live upon; it may not be half so many as thou supposest; in this be confident, if thy provision be spent, either fresh supplies are coming, though thou seest not from whence, or thou art nearer thy journey's end than thou reckonest thyself to be.

Desponding soul, doth it become a man or woman travelling upon the road to the heavenly city, and almost arrived there, within a day's journey of his Father's house, where all his wants shall be supplied, to take on thus about a little meat, drink, or clothes which he fears he shall want by the way? It was a noble saying of the four Martyrs, famous in the Ecclesiastical story, when turned out naked on a frosty night to be starved to death, with these words they comfort one another, ὄμοιος ὀ χειρων, &c. The winter indeed is sharp and cold, but heaven is warm and comfortable; here we shiver for cold, but Abraham's bosom will make amends for all.

Objection 1. But I may die for want.

Solution (1.) Who ever did so? When were the righteous forsaken? (2.) If so, your journey is ended, and you are fully supplied.

Obj. 2. But I am not sure of that; were I sure of heaven, were another matter.

Sol. Are you not sure of that? Then you have other matters trouble yourselves about than these: methinks these should be the least of all your cares: I do not find that souls perplexed and troubled about the want of Christ, pardon of sin, &c. are usually very anxious, or solicitous about these things. He that seriously puts such questions as these, What shall I do to be saved? How shall I know my sin is pardoned? doth not usually trouble himself with, "What shall I eat, what shall I drink, or wherewithal shall I be clothed?"

Consid. 6. Doth it become the children of such a Father to doubt?
again? Disingenuous child! reason thus with thyself; if you want of what is good and needful for me, it must either be my Father knows not my wants, or hath not wherewith to supply them: or else regards not what becomes of me. Which shall I choose as my Father knows what I have need of? my condition is not the first, for, Mark vi. 20. "Father knows what I have need of;" my condition is not the second, "For the earth is the Lord's, and the fullness thereof," Psal. xxiv. 1. His name is God all-sufficient, Not the last, for, "as a father pities his children, so the of it," Jam. v. 11. "He hears the y when they cry," Job xxxviii. 41. and will he not hear their tender, saith Christ, the fowls of the air," Matth. vi. 26. fowls at the door, that are every day fed by hand, but by the air that have none to provide for them. Doth he feed his enemies, and will he forget his children? He heard cry, of Ishmael in distress, Gen. xvi. 17. O my unbelieving heart, thou yet doubt? Remember Hagar and the child.

Consid. 7. Your poverty is not your sin, but your aff by sinful means you have not brought it upon yourself, if it be but an affliction, it may be borne the easier for It is hard indeed to bear an affliction coming upon us and punishment of sin; when men are under trouble uncount, they use to say, O! if it were but a single affliction from the hand of God by way of trial, I could bear it, if it were brought it upon myself by sin, it comes as the punish marks of God's displeasure are upon it; it is the that troubles and galls more than the want without.

But it is not so here, and therefore you have no reason down under it.

Objection. But though there be no sting of guilt, yet the wants not other stings: As first, the discredi of religious comply with mine engagements in the world, and ther is like to suffer.

Solution. It is well you have an heart to discharge yet if God disable you by providence, it is no discredi fession, because you do not that which you cannot do, is your desire and endeavour to do what you can and all and in this case God's will is, that lenity and forbearan cised towards you, Deut. xxiv. 12, 13.

Object. 2. But it grieves me to behold the necessities of


 HOW TO KEEP THE HEART FROM WANDERING IN DUTY.

Sol. Every condition in the world hath its clogs and attendent temptations; and were you in a prosperous condition, you might meet with more temptations and fewer advantages than you now have: For though I confess poverty hath its temptations as well as prosperity, yet I am confident prosperity hath not these excellent advantages that poverty hath: For here you have an opportunity to discover the sincerity of your love to God, when you can live upon him, and find enough in him, and constantly follow him, even when all external inducements and motives fail. And thus I have shown you how to keep your hearts from the temptations and dangers attending a poor and low condition in the world, when want pincheth and the heart begins to sink, then improve and bless God for the means helps to keep it.

Season 6. "The sixth season of expressing this diligence in keeping the heart, is the season of duty; when we draw nigh to God, public, private, or secret duties, then it is time to look to the heart for the vanity of the heart seldom discovers itself more than at such times. How oft doth the poor soul cry out, O Lord! how would I serve thee, but vain thoughts will not let me; I cannot open my heart to thee, to delight my soul in communion with thee, but my corruptions have set upon me; Lord, call off these vain thoughts, and suffer them not to prostitute the soul which is poised to thee before thy face." The sixth case then is this,

Case 6. How the heart may be kept from distractions by voluntary thoughts, in the time of duty.

There is a twofold distraction or wandering of the heart in duty.

(1.) Voluntary and habitual, Psalm lxviii. 8. "They set not the hearts aright, and their spirit was not steadfast with God." This is the case of formalists, and proceeds from the want of an holy bent and inclination of the heart to God; their hearts are under the power of their lust, and therefore it is no wonder they go after the lust, even when they are about holy things, Ezek. xxxiii. 31. (2.) Involuntary and lamented distractions, Rom. vii. 21—24. "I find then a law, that when I would do good, evil is present with me, "O wretched man that I am," &c. This proceeds not from the want of a holy bent and aim, but from the weakness and imperfection of grace. And in this case the soul may make the like complaint against its own corruptions that Abijah did against Jeroboam, 2 Chron. xvi. 6, 7. "Yet Jeroboam the son of Nebat is risen up against "lord, when Rehoboam was young and tender-hearted, and com "not withstand him, and there are gathered unto him vain men,
set apart some time for solemn preparation to meet God. You come reeking hot out of the world into God's presence: you will find a tang of it in your duties: It is with the minutes since plunged in the world, now at the feet of God, as with the sea after a storm, which still continues working and disquiet, though the wind be laid, and the storm of your heart must have sometime to settle. There are few men who can take down a lute or viol, and play presently upon them some time to tune it; there are few Christians can play as Psal. lvii. 7. "O God, my heart is fixed, it is fixed thou goest to God in any duty, take thy heart aside, my soul, I am now addressing myself to the greatest work a creature was employed about: I am going into the awestruck of God about business of everlasting moment.

Oh my soul, leave trifling now, be composed, watch and pray: this is no common-work; it is God-work, soul-work, etc. I am now going forth bearing seed, which will bring forth life or death in the world to come; pause a while upon your wants, troubles; keep thy thoughts a while on these and address thyself to duty. David first mused, and then put his tongue, Psalm xxxix. 3, 4. So Psal. xlv. 1. "My spirit doting," &c.

Help 2. Having composed the heart by previous meditation, set a guard upon thy senses: How often are poor sinners in danger of losing the eyes of their mind by those of the world, this Job covenanted with his senses, chap. xxxi. 1. for this reason, Psal. cxix. 37. "Turn away mine eyes from beholding vanity, and quicken thou me in thy way." This may serve to remind thee of that mystical Arabian proverb, which advises to 'shut the eyes of the heart' that the house may be light: it were excellent if you did only lock thy eye and ear against vanity. When Archimedes entered the gates of Syracuse, Archimedes was so intent upon his mathematical scheme, that he took no notice of the soldiers who entered his very study with drawn swords; a ferment be a vagrant heart.
shop where thoughts are first forged and framed, and as this is, are they; if imaginations be not first cast down, it is impossible that every thought of the heart should be brought into obedience to Christ, 2 Cor. x. 5. The fancy is naturally the wildest and most untameable power in the soul. Some Christians, especially such as are of hot and dry constitutions, have much to do with it.

And truly, the more spiritual the heart is, the more it is troubled about the vanity and wildness of it. O what a sad thing it is! thine nobler soul must lackey up and down after a vain and roving fancy, that such a beggar should ride on horse-back, and such a prince ride on foot; that it should call off the soul from attendance upon God, when it is most sweetly engaged in communion with him, prosecute such vanities as it will start at such times before it! beg earnestly of God that the power of sanctification may once come upon thee. Some Christians have attained such a degree of sanctification of the fancies, that they have had much sweetness left upon their hearts from the spiritual workings of it in the night-season: When thy fancy is more mortified, thy thoughts will be more orderly and fixed.

Help 4. If thou wouldst keep thy heart from those vain excursions, realize to thyself by faith, the holy and awful presence of God in thy duties.

If the presence of a grave man will compose us to seriousness, how much more the presence of an holy God? Thinkest thou thy soul durst be so gay and light, if the sense of a divine one ever were upon it? Remember the place where thou art is the place of his feet, Isa. lx. 13. act faith upon the omnisciency of God. “All the churches shall know that I am he that searcheth the heart, trieth the reins, and I will give to every one of you according to your works,” Rev. ii. 23. “All things are kept open to the eyes of him with whom we have to do. Heb. iv. 12. Realize his infinite holiness; into what a serious and composed frame did the sight of God, in his holiness, put the spirit of the prophet? Isa. vi. 5. Labour also to get upon thy heart deep apprehensions of the greatness of God, such as Abraham had, Gen. xviii. 27. “I that am but dust and ashes have taken upon thee to speak to God.” And lastly, remember the jealousy of God; how tender he is over his worship, Lev. x. 3. “And Moses said, “Aaron, This is that the Lord spake, saying, I will be sanctified among them that come nigh me, and before all the people I will be glorified.”

“A man that is praying (saith Bernard) should behave himself as if he were before a king, in his stern and awful presence.”

A man that is praying (saith Bernard) should behave himself as if he were before a king, in his stern and awful presence.
duty were written out, and interlined with thy petition; thou have the face to present to God? Should thy thoughts enter all the thoughts of thy heart in prayer, would not thee? Why thy thoughts are vocal to God, Psal. cxxviii. thou wert petitioning the king for thy life, would it not to see thee playing with thy bandstrings, or catching that lights upon thy clothes, whilst thou art speaking such serious matters? O think sadly upon that scripture. Ixxxvii. 7. “God is greatly to be feared in the assembly of saints, and to be had in reverence of all them that are about him?” Why did God ascend in thunderings, and dark clouds upon Sinai? Exod. xix. 16—18. The mountains smoke under him? The people quake round about him, yea, Moses himself not exempted? The people, that great truth, Heb. xii. 28, 29. “Let us be diligent to enter into that rest, lest any man fall therein.” Why did God ascend in thunderings, and dark clouds upon Sinai? Exod. xix. 16—18. The mountains smoke under him? The people quake round about him, yea, Moses himself not exempted? The people, that great truth, Heb. xii. 28, 29. “Let us be diligent to enter into that rest, lest any man fall therein.”

Help 5. Maintain a praying frame of heart in the duty. What is the reason our hearts are so dull, careless, when we come to hear or pray, but because there are such long intermissions in our communion with God, whereof the heart is out of a praying frame? If the warmth, those holy impressions we carry from God were but preserved to kindle another duty, it would be a laudable advantage to keep the heart intent and serious with the solemn duty.

To this purpose those intermediate ejaculations between solemn duties, are of most sweet and excellent use; by this they are as it were linked to another, and so the soul, as it were itself in a chain of duties. That Christian seldom misses a solemn duty, that shoots up many of these darts in the duty. It is an excellent commendation Christ bestoweth His spouse, Cant. iv. 11. "Thy lips, O my spouse, drop a comb.” Upon which text one gives this sweet note; the comb drops actually but sometimes, but it always hangs and drops ready to fall; If our ejaculations were more, our upon this account would be fewer.

Help 6. Endeavour to engage and raise thy affection in duty, if thou wouldest have thy distractions cured. A dropping eye, and a melting heart, are seldom troublesome.
may be filled with those ravishing and matchless delights that are in his presence, your soul would not offer to stir from thence.

It is with the heart in duty as it is with those that dig for gold ore; they try here, and finding none, try there; and so go from place to place, till at last they hit upon the rich vein, and there they sit down. If thy heart could but once hit the rich vein in duty, it would dwell and abide there with delight and constancy. “O how love thy law, it is my meditation day and night!” Psal. cxix. 97.

The soul could dwell day and night upon its knees, when once delights, loves, and desires are engaged. What is the reason your hearts are so shuffling, especially in secret duties! Why are you ready to be gone, almost as soon as you are come into the presence of God, but because your affections are not engaged?

Help 7. Mourn over the matter to God, and call in assistance from heaven, when vain thoughts assault thy heart in duty.

When the messenger of Satan buffeted Paul by wicked injection as is supposed, he goes to God, and mourns over it before him, 2 Cor. xi. 8. never slight wandering thoughts in duty as small matters follow every vain thought with a deep sigh, turning thee to God with such words as these: Lord, I came hither to speak with thee, and here a busy devil and a vain heart conspiring together have set upon me. O my God! what an heart have I? Shall I never wait upon thee without distraction! when shall I enjoy an hour of free communion with thee? Help me, my God, this once; do but display thy glory before mine eye, and my heart shall quickly be recovered. Thou knowest I came hither to enjoy thee, and shall I go away without thee? See how the heart of thy poor child works towards thee, strives to get near thee, but cannot: My heart is afloat, “come thou north-wind, blow south-wind,” O for a fresh gale now from thy Spirit, to set my affections afloat! Couldst thou but thus affectionately bewail thy distractions to God, thou mightest obtain help and deliverance from them: He would say to Satan and thine in- perious lusts, as Ahasuerus said of Haman, What, will he force the queen before my face? Who are these that set upon my child my work and presence?

Help 8. Look upon the success and sweetness of thy duties, very much depending upon the keeping of thy heart close with God in them.

These two things, the success and sweetness of duty, are as dear a Christian as his two eyes; and both of these must necessarily be lost, if the heart be lost in duty. Job xxxv. 13, “Surely God keep
of all my time: Could I but get up this heart with God, now obtain such mercies as would be matter for a son's nity.

Help 9. Look upon it as a great discovery of the sin crisis of your hearts, according as you find them carelf in this matter.

Nothing will startle an upright heart more than this I give way to a customary wandering of heart from God, spot of the hypocrite appear upon my soul? They indeed on in the round of duty, never regarding the frames of Ezek. xxxiii. 31, 32. but shall I do so? When men of presence-chamber, and the king is not there, they bow to chair. O never let me be satisfied with empty duties! take my leave of a duty "until mine eyes have seen the " Lord of hosts."

Help 10. Lastly, it will be of special use to keep thine in duties, to consider what influence all thy duties have into. These are your seed-times, and what you sow in ye this world, you must look to reap the fruits of it in a Gal. vi. 7, 8. If you sow to the flesh, of that you corruption; but if to the Spirit, life everlasting. O my seriously, wouldst thou be willing to reap the fruit of vanity to come? Darest thou say, when thy thoughts are roving of the earth in duty, when thou scarce mindest what thou hearest; now, Lord, I am sowing to the Spirit; now I and laying up for eternity; now I am seeking for glory and immortality; now I am striving to enter in at the stra I am taking the kingdom of heaven by an holy violence consideration as this should make the multitudes of vain press in upon the heart in duty, to fly seven ways be thus I have shewn you how to keep your hearts in the

Season 7. 'The seventh season calling for more than gene to keep the heart, is, when we receive injuries, from men. Such is the depravedness and corruption ' collapsed state, that homo homini lupus, one man is be tyger, to another: They are, as the prophet complain " As the fishes of the sea, and as the creeping things ' ruler over them;" and as wicked men are cruel and e to another, so they conspire together to abuse and w ple of God, as the same prophet complains, ver. 13. ' devoureth the man, that is more righteous than he.
How to keep the heart from revengeful motions.

Fions against your enemies, and to sweeten your embittered spirit. The seventh case then shall be this,

Case 7. How a Christian may keep his heart from revengeful motions, under the greatest injuries and abuses from men.

The gospel, indeed, allows a liberty to vindicate our innocence and assert our rights, but not to vent our corruptions, and invade God's right. When therefore thou findest thy heart begin to be flamed by revengeful motions, presently apply the following remedies; and the first is this,

Remedy 1. Urge upon thy heart the severe prohibitions of revenge, the law of God. Remember that this is forbidden fruit, how pleasant and luscious soever it be to our vitiated appetites. O, saith nature, revenge is sweet: O but, saith God, the effects thereof shall be bitter. He plainly hath God interdicted this flesh-pleasing sin, Prov. xx. 29. "Say not I will recompense evil." Prov. xxiv. 29. "Say not I will do so to him as he hath done to me." Rom. xii. 17. "Repay pence to no man evil for evil." And ver. 19. "Avenge not your selves, but rather give place to wrath." Nay, that is not all; Prov. xxv. 21. "If thine enemy hunger, feed him; if he thirst, give him drink." The word feed him, as critics observe, signifies to feed cheerfully, and tenderly, as birds do their young ones: This scripture is a great friend to the peace and tranquillity of human society, which can never be preserved if revenge be not deplored. It was wont to be an argument urged by the Christians to prove that religion to be supernatural and pure that forbids revenge, which is sweet to nature; and verily it is a thousand pities such an argument should be lost. Well, then, awe your hearts with the authority of God in these scriptures, and when carnal reason saith, mine enemies deserves to be hated, let conscience reply, but doth God deserve not to be disobeyed? Thus and thus hath he done, and so he hath wronged me; but what hath God done that I should wrong him? If he doth be so bold to break the peace, shall I be so wicked to break the precept? If he fears not to wrong me, shall I not fear to wrong God? O let the fear of God's threatenings repress such sinful motions.

Remedy 2. Set before your eyes the most eminent pattern: meekness and forgiveness, that your souls may fall in love with them. This is the way to cut off those common plens of the flesh for revenge: As thus no man would bear such an affront: Yes, such a one have borne as bad and worse. I shall be reckoned a coward, a fool, if I pass by this: No matter, as long as I follow the example of the wisest and holiest of men: never did any suffer more and greater injuries from their enemies, than the Son of God from his own people; yet he suffered and died in meekness and lowliness of heart.
ing us an example that we should follow his steps: While he was reviled, reviled not again; when he suffered, he silently submitted; not, but committed himself to him that judgeth righteously, and reigneth over the house of Jacob. You be the children of your Father which is in heaven; maketh his sun to rise upon the evil and upon the good, and his rain upon the just and the unjust." Matth. v. 45. How also did the Spirit of Christ rest upon his apostles? Never such men upon earth for true excellency of spirit. No abused more, or suffered their abuses better. "Being "they) we bless; being persecuted, we suffer; being "we entreat," 1 Cor. iv. 12, 13. Mr. Calvin, though quick spirit, yet had attained such a degree of this Christian- ness, that when Luther had used some opprobrious language, the good man said no more but this, "Although he should be devil, yet I will acknowledge him to be an eminent "Jesus Christ."

I have often heard it reported of holy Mr. Dod, that he enraged at his close, convincing doctrine, picked a quarrel, smote him on the face, and dashed out two of his teeth. Servant of Christ spit out the teeth and blood into his hand. See, here, you have knocked out two of my teeth, and any just provocation; but on condition I might do your will give you leave to dash out all the rest. Here is the true spirit, above all the attainments of mankind. Though they were excellent in many other things, yet never attain this forgiving spirit. It is the first office of Tully, to hurt no body, unless first provoked by an injury. Lactantius, O quam simplicem veramque sententiam, dum adpmentes corrupit! What a dainty sentence sponsor, by adding those two last words! Strive then for the spirit, which is the proper excellency of Christian singularity thing that others cannot do, and then you will testimony in their consciences. When Moses out-did them, they were forced to confess the finger of God in that business.

Remedy 3. Consider well the quality of the person that did thee: either he is a good man, or a wicked man, that the injury: If he be a good man, there is light ab in his conscience, and that will bring him at last to a evil he hath done; however, Christ hath forgiven him injures than these, and why should he not thou? Will Christ?
Luke xv. 17. Should you go into Bedlam, and there hear one at you, another mock you, and a third threaten you; would you I will be revenged upon them? No, you would rather go away p ing them! Alas, poor creatures! they are out of their wits, know not what they do. Besides,

(2.) There is a day coming, if they repent not, when they have more misery than you can find in your hearts to wish the you need not study to revenge, God’s vengeance sleepeth not, will shortly take place upon them, and is not that enough? Have they not an eternity of misery coming? If they repent not, this may be the portion of their cup; and if ever they do repent, they will ready to make your reparation.

Remedy 4. Keep down thy heart by this consideration, that by venge thou canst but satisfy a lust, but by forgiveness thou shalt con quer a lust.

Suppose by revenge thou shouldst destroy one enemy, I will shal thee how, by forgiving, thou shalt conquer three, thine own lust, devil’s temptation, and thine enemy’s heart; and is not this a more glorious conquest? If by revenge thou overcome thine enemy, (as Bernard saith) Infelix victoria, ubi superans virum secundavit: Unhappy victory, when, by overcoming another man, they art overcome by thine own corruption. But this way you may at tain a glorious conquest indeed. What an honourable and victory, did David this way obtain over Saul, 1 Sam. xxiv. 16, “And it came to pass, when David had made an end of speaking these words, that Saul lifted up his voice, and wept; and he said to David, thou art more righteous than 1.”

It must be a very disingenuous nature indeed, upon which me ness and forgiveness will not work; a stony heart, which this will not melt. To this sense is that, Prov. xxv. 21. “If the enemy hunger, feed him; if he thirst, give him drink; for in doing thou shalt conquer three, thine own lust, devil’s temptation, and thine enemy’s heart.” Some have it a sin-punishing fire, but others a heart-melting fire. To be sure it will either melt his heart, or aggravate his misery. Augus tine thinks that Stephen’s prayer for his enemies was the great me of Paul’s conversion.

Remedy 5. Seriously propound this question to thy own heart; have I got any good by the wrongs and injuries received, or have I not? If they have done you no good, turn the revenge upon yourself. O that I should have such a bad heart, that can get no good out of such troubles! O that we might be more affectionate. Christ
bad name among wicked men. To the same purpose, sweetly, Gratia ago Deo meo quod dignus sum quem mun.
I thank my God that I am worthy to be hated of the wicked; their hearts were provoked by injuries to magnify God against him for them; if it work contrary with me, I have cause to be filled with self-displeasancy.

If you have got any good by them; if the reproaches you have received, have made you search your heart, watch your ways the more narrowly; if their wrongs made you see how you have wronged God, then let me see as Paul did himself, Pray forgive them this wrong.

What! can you not find an heart to forgive one that is instrumental of so much good to you! That is strange! they meant it for evil? yet if God hath turned it to good, no more reason to rage against the instrument than he received a wound from his enemy which only brake, and imposthume which otherwise had been his death.

Remedy 6. It is of excellent use to keep the heart from look up, and eye the first cause by which all our troubles were quelled.

This will calm and meeken our spirits quickly: never try tongue the patience of a saint, more than David's that railing Shimei; yet the spirit of this good man was poisoned with revenge, though he goes along cursing, stones at him, all the way. Yea, though Abishai offered he pleased, the head of that enemy; yet the king said, "have I to do with you, ye sons of Zeruiah?" So let him, "cause the Lord hath said unto him, curse David: why, "say, Wherefore hast thou done so?" It may be, God, his rod, to lash me, because I, by my sin, made his enemy's name; and shall I be angry with the rod? How were that? This also was it that quieted Job; he did and vow revenge upon the Chaldeans and Sabeans, but as the orderer of those troubles, and is quiet; "Thus, "taken away, blessed be his name," Job i. 21.

Objection. But you will say, To turn aside the right subvert a man in his cause, the Lord approveth not, I say.

Answer. True: but though it fall not under his appointment doth under his permitting will, and there is a great quiet submission in that; nay, he hath not only the power of the ordering of all those troubles. Did we see more of we should show less of a corrupt nature in such trials.
slothful servant! I forgave thee all that debt because thou desiredst me, shouldst not thou also have had compassion on thy fell servant, even as I had pity on thee?” None should be so filled with bowels of pity, forbearance, and mercy, to such as wrong them as those should be that have experienced the riches of mercy themselves: methinks the mercy of God to us should melt our very bowels into mercy over others; it is impossible we can be cruel to others, except we forget how kind Christ hath been to us. Those that have found mercy, should shew mercy: if kindness cannot work, neither thinks fear should. “If you forgive not men their trespasses, neither will your Father forgive you your trespasses,” Mat. vi. 15.

Remedy 8. Lastly, Let the consideration of the day of the Lord, which draweth nigh, withhold your hands from anticipating its acts of revenge.

Why are you so quick? Is not the Lord at hand, to avenge his abused servants? “Be patient therefore, my brethren, unto the coming of the Lord. Behold the husbandman waiteth, &c.

ye also patient, for the coming of the Lord draws nigh: Gaut not one against another, brethren, lest ye be condemned.

hold the Judge standeth at the door,” Jam. v. 7, 8, 9. This text affords three arguments against revenge: (1.) The Lord’s near approach. (2.) The example of the husbandman’s patience. The danger we draw upon ourselves by anticipating God’s judgment; Vengeance is mine, saith the Lord; he will distribute justly more equally, and impartially, than you can: they who believe to have a God to right them, will not so much wrong themselves, but avenge their own wrongs.

Objection 1. But flesh and blood are not able to bear such abuse. Solution. If you resolve to consult flesh and blood in such cases and do no more but what that will enable you to do; never pretend to religion: Christians must do singular and supernatural things.

Object. 2. But if I put up such abuses, I shall be reckoned a fool, and every one will trample upon me.

Sol. (1.) You may be reckoned so among fools, but God and good men will account it your wisdom, and the excellency of your spirit. (2.) It must be a base spirit indeed that will trample upon a man and forgiving Christian: and thus learn to keep your hearts from revenge under all provocations.

Season 8. The next season in which we are in danger of losing our hearts is, when we meet with great crosses and provocations; the sinful passion is apt to transport the heart. It is the fault of many not to have been warned by the example of others. The wisdom of God and his Institution will not permit it.
that he was of a keen and hasty spirit; and he that was of the great Cameron, saith, that his anger was soc
wards his near and familiar friends, but then he would
pose it and acknowledge his weakness. Alas! when the
and trials of our patience come, we know not what spirit
The eighth case therefore is this,

Case 8. How the heart may be kept meek and patient
crosses and provocations.

There are three sorts of anger, natural, holy, and sinful.
Natural, which is nothing else but the motion of the ir
tive towards an offensive object; and this in itself is no
propassions, rather than passions; the infelicities, rat
sins of nature, as Jerom calls them. Reason, saith Plu
driver, the soul is the chariot, and the two horses that
all its motions, are the concupiscible and irascible appo
these are rightly managed by reason, they are not only
very useful to the soul. God would not have us to be
insensate, though he would have us to be meek and
Eph. i. 26. he allows the natural motion, but forbids the
orbitancy. (2.) Holy anger, which is a pure flame, k:
heavenly spark of love to God, and in scripture is calle
is, as one saith, the dagger which love draws in God's qu
was Lot's against the Sodomites, and that of Most
idolatrous Israelites. When Servetus condemned Zui
harshness, his answer was, In aliis mansuetus ero, in be
Christum, non ita; In other cases I will be mild, but in
Christ not so. That which the world calls moderation
here, is in God's account stupidity and cowardliness; no
are that which I am now persuading you to keep your h
But, (3.) There is a sinful passion, that is the thing wh
you. Now anger becomes sinful when it is either cause
22. or excessive; and that either in measure or time, or
value of the impulsive cause, be it more transient or al
is a sin, and it is matter of humiliation before God. Now
to keep the heart from it under provocations, are these

Means 1. Get low and humble thoughts of yourself:
you will have meek spirits, and peaceable deportments to

The humble is ever the patient man; pride is the ro
a lofty will be a surly spirit; bladders blown up with s
lie close together; but prick them, and you may pack
a little room: "Only by pride cometh contention."

When you are persuaded that anger is sin, you must

know so much of thyself, that it is impossible any should lay thee lower, or have baser thoughts of thee than thou hast of thyself. Some render the original of that text, Hab. ii. 5. thus: "The proud man is as he that transgresseth by wine;" and drunkards, ye know, are quarrelsomes. O get more humility, and that will bring you more peace.

Means 2. Be often sweetening your spirits in communion with God, and they will not easily be imbittered with wrath towards men.

A quiet conscience never produced an unquiet conversation: peace of God doth βηθεσείν, rule in the heart, as an umpire appeasing strifes; for so much that word, Col. iii. 15. imports. Wrath and strife are hugely opposite to the frame and temper of a spiritual heart, because inconsistent with the delight and contentment of that dove-like spirit which loves a sedate and quiet breast. O! saith the soul that fed upon the sweet communion of the Spirit, shall the sparks of provocations now catch in my passions, and raise such a smoke in my soul, will offend and drive away the Comforter from me? This is so extral a remedy against passion, that I durst almost venture, in a Christian of a hasty nature, to make long-suffering a sign of communion with God. Seest thou such a Christian quiet and calm under provocations, it is very like his soul feeds upon such sweetness in God, he is loth to leave; and on the other side, seest thou a Christian turbulent and clamorous, doubtless, all is not well within; his spirit is like a bone out of joint, which cannot move without pain and trouble.

Means 3. Get due apprehensions of the evil nature and effects of sinful anger: Ira furor brevis; anger is a short madness, (saith one Ira animae febris (saith another;) anger is the fever of the soul; is the interregnum and eclipse of reason, (saith a third).

The effects of it are also very sad.

(1.) "It grieves the Spirit of God," Eph. iv. 30. banishes him from that breast in which it rages and tumultuates; God is the G of peace; the presence and comforts of God are only enjoyed i calm. It is a golden note one gives upon the forced text, God doth not usually bless with peace of conscience, such as make no conscience of peace. (2.) It gives advantage to the devil, Eph. iv. 27. Satan is an angry and discontented spirit, and finds no rest in restless hearts? he lives like the salamander, in fires of contention; he bestirs himself when the spirits are in a commotion; sometimes fills the heart with revengeful thoughts, sometimes he fills the lip and inflames the tongue with indecent language; even a meek Mor
(4.) To mention no more, it disparages the Christian religion, if we would Plato and Pythagoraz shame us, if they were to return that Christ was a lamb for meekness, and doth it become him to be like lions? O keep your hearts, or you will at once destroy your own peace, but the credit of religion.

Means 4. Consider how sweet a thing it is to a Christian emperor to conquer his corruptions, and carry away the spoils of them.

"He that is slow to anger is better than the mighty and fierce, " ruleth his spirit, than he that taketh a city," Prov. x. 19. There any content in venting a passion? How much more in keeping it? When thou comest in a calm mood, or upon a review thy life, how comfortable then wilt it be to reflect and consider the conquests thou hast got by the fear of God, over the ensnarements of thine own heart! It was a memorable saying of Venus, when the emperor when he came to die: 'Amongst all my conquests, there is but one that now comforts me; and being as it was, I have overthrown my worst enemy, my naughty heart.'

Means 5. Shame yourselves by setting before you the patterns that have been most excellent for meekness.

Above all, compare your spirits with the Spirit of Christ, "of me (saith he,) for I am meek and lowly," Mat. x. 5. I was meek and lowly, but I am proud and passionate; it is a commendation of Moses, Num. xii. 3. "Now the man " was meek above all the men of the earth; and this was "knew God to face." It is said of Calvin and Ursin, two were of choleric natures, but yet had so learned the lesson of meekness, that never had the advantages that we have, however they had been among them in the day of blood, all by sending to each other this message, 'The sun is about to rise; that of Plato to his scholar, 'I would beat thee if I were thee.' "

When I read what lenity and tenderness Lycurgus the insolent fellow that had struck out one of his eyes, I am thus to see how much Christians are out-shot by heathens; moral arguments and precepts, had thus meckened the heathens and conquered their passions. The dim light of nature compels me to say, 'That anger will hurt a man more than the arrows; there is a certain bound in the offence, but I know not where anger will carry me. It is a shame that these men who
way of it, it is true spiritual valour, to run as fast, and as far as we can, out of sin's way: If you can but avoid anger in its first rise, there is no great fear of it afterwards; for it is not with this sin as it is with other sins; other sins grow to their full strength by degrees, the first motions are the weakest; but this sin is born in its full strength, it is strongest at first; withstand it then, and it falls before you. Thus learn to keep your hearts when provocations arise.

Season 9. The ninth season of exerting our greatest diligence, 'the critical hour of temptation, wherein Satan lays close siege to the fort-royal of a Christian's heart, and often surprizes it for want of watchfulness: to keep the heart now, is no less a mercy than a duty.' Few Christians are so well skilled in detecting the fallacies, and retorting the arguments by which Satan uses to draw them to sin, to come off safe in those encounters. "Watch and pray (saith our Lord) lest ye enter into temptation," Mark xiv. 38.' Even an eminent David, and a wise Solomon, have smarted for their carelessness, at such a time as this. The ninth case therefore shall be the last.

Case 9. How a Christian, when strongly solicited by the devil to sin, may keep his heart from yielding to the temptation.

Now there are six special arguments by which Satan subtilly sinuates and winds in the temptation; in all which I shall offer thee some help for the keeping of thy heart; and the first is this:

Argument 1. The first argument is drawn from the pleasure of sin: O (saith Satan) here is pleasure to be enjoyed: the temptation comes with a smiling countenance, and charming voice: what, art thou a phlegmatic and dull soul, as not to feel the powerful charm of pleasure? Who can with-hold himself from such delights?

Now thine heart may be kept from the danger of this temptation by retorting this argument of pleasure upon the tempter; which is done two ways.

1. Thou tellest me, Satan, that sin is pleasant; be it so: But the gripes of conscience, and the flames of hell so too? Is it pleasant to feel the wounds and throbs of conscience? If so, why did Peter weep so bitterly? Mat. xxvi. 75. Why did David cry out of broken bones? Psal. li. I hear what thou sayest of the pleasure of sin, and I have read what David hath said of the terrible effects of sin: his Psalm to bring to remembrance, Psal. xxxviii. ver. 2. "Thy arrows stick fast in me, and thy hand presseth me sore:" ver. 4. "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones, because of my sin: ver. 4. "Mine iniquities are gone over mine head as an heavy burden; the burden of my soul was heavy."
Here I see the true face of sin; if I yield to thy tempter, or either feel these pangs of conscience, or the flames of lust.

2. What talkest thou of the pleasure of sin, when, before I know there is more true pleasure in the mortification of conscience in the commission of sin? O how sweet is it to please conscience, to preserve inward peace! To be able to say, I have discovered the sincerity of my heart; now I know Lord, now I see that I truly hate sin. Hath sin any such

Arg. 2. The second argument is drawn from the saying of the wise. O (saith Satan) this sin will never disgrace thee abroad, nor know it.

This argument may be retorted, and the heart secured, sayest, none shall know it; but, Satan, canst thou find of the divine presence for me to sin in? Thus Job secured from this temptation, Job xiii. 4. “Doth he not see up and count all my steps?” Therefore he makes a covert, his eyes, ver. 1. After the same manner Solomon teacheth, this temptation, Prov. v. 20, 21. “And why my son, ravished with a strange woman, and embrace the bosom, ger? For the ways of man are before the eyes of the Lord, he pondereth all his goings.” What if I hide it from all the world for the present? I cannot hide it from God, time is at hand, when all the world shall know it too; assures me, Luke viii. 17. “That what now is done in be proclaimed as upon the house top.” Besides, is conscience as a thousand witnesses! Do I owe no reverence to the heathen man say, Turpe quid ausurus, te finito? When thou art tempted to commit sin, fear thyself, and other witness: And shall not I be afraid to sin before conscience, which always hath a reproof in its mouth, on hand, to record my most secret actions?

Arg. 3. The third argument by which Satan tempteth taken from the gain and profit arising out of it; why be scrupulous? it is but to stretch the conscience a little, and make thyself: now is thy opportunity!

The heart may be kept from falling into this danger, retorting the temptation thus: But what a profit will it should gain the whole world, and lose his own soul? Or a man give in exchange for his soul? Shall I hazard the good that is in this world? There is an immortal spirit...
presses it) with this difference: a master commits two things to a servant—the child, and the child's clothes; will the master that he shows the servant, if he plead, I have kept the clothes, but I have neglected the life of the child?

Arg. 4. The fourth argument is drawn from the smallness of the sin; it is but a little one, a small matter, a trifle; who would stand upon such niceties?

This argument may be retorted three ways.

1. But is the majesty of heaven a little one too? If I commit this sin, I must offend and wrong a great God, Isa. xl. 15, 16, 17,—9. 2. Is there any little hell to torment little sinners in? Are not the least sinners there filled with the fulness of wrath? O there is great wrath treasured up for such as the world counts little sinners.

3. The less the sin, the less the inducement to commit it: What shall I break with God for a trifle? Destroy my peace, wound my conscience, grieve the spirit, and all this for nothing? O what baseness is this!

Arg. 5. A fifth argument is drawn from the grace of God, and hopes of pardon: Come, God will pass by this as an infirmity, will not be extreme to mark it;

But stay, my heart;

1. Where do I find a promise of mercy to presumptuous sinners? Indeed for involuntary surprisal, unavoidable and lamented infirmities, there is a pardon of course; but where is the promise to a daring sinner that sins upon presumption of pardon? Pause a while, my soul, upon that scripture, Numb. xv. 27-30. "And if a soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering, &c. But the soul that doth ought presumtuously, the same reproacheth the Lord, and that soul shall be cut off from among his people."

2. If God be a God of so much mercy, how can I abuse so good a God? shall I take so glorious an attribute as the mercy of God, and abuse it unto sin? Shall I wrong him because he is good? or should not rather the goodness of God lead me to repentance? Rom. ii. 4. "There is mercy with thee that thou mayest be feared," Ps. cxxx. 4.

Arg. 6. Lastly, Sometimes Satan encourages to sin from the examples of good and holy men; thus and thus they have sinned and been restored, therefore this may consist with grace, and thou be saved nevertheless. The danger of this temptation is avoided, and the heart secured, by retorting the argument these three ways:
"examples, to the intent that we should not lust after
as they also lusted."

3. Am I willing to feel what they felt for sin? O, I draw them in the ways of sin! quia me vestiga terrent; Let me plunge me into the deeps of horror, into which he cast them.

Thus learn to keep your hearts in the hour of temporal danger.

Season 10. "The tenth special season to keep the heart in the hour of temporal danger, is the time of spiritual darkness and doubt; and what was then, with the soul as it was with Paul in his dangerous voyage of shipwreck, sun, nor moon, nor star appears for many days: What of the hidings of God's face, the prevalency of corruption, in evidence of grace, the soul is even ready to give up its comforts for lost; to draw sad and desperate conclusions of itself; to call its former comforts vain delusions; it is crisy. When the serene and clear heavens are overclouded, yea, filled with thunders and horrible tempests, the poor pensive soul sits down and weeps forth this sad sentiment: "My hope is perished from the Lord!" Now to keep from sinking in such a day as this, to enable it to maintain its sincerity, is a matter of great difficulty. The tenth case to be this:"

Case 10. How the people of God, in dark and distressful days, may keep their hearts from entertaining such sad conclusions of their estates, as destroy their peace, and unfit them for the order to the establishment and support of the heart in it will be necessary,

1. That you be acquainted with some general truths
1. That every working and appearance of hypocrisy doth presently prove the person in whom it is, to be an hypocrite. You must carefully distinguish between the presence and predominan
ty of hypocrisy: There are remains of deceitfulness in the best hearts. David and Peter had sad experience of it; yet the standing fra
t and general bent of the heart being upright, it did not denominate
them hypocrites.

2. That we ought as well to hear what can be said for us as against us: It is the sin of upright hearts sometimes to use an over-rig
and merciless severity against themselves: They do not indifferently
consider the case of their own souls: It is in this case, as Solon
speaks in another, Prov. xii. 7. "There is that maketh himself
rich, and yet hath nothing; and there is that maketh himself poor,
and yet hath great riches." It is the damming sin of the self-flatter
hypocrite, to make his condition better than it is: And it is the
folly of some upright ones, to make their condition worse than it
indeed it is. Why should you be such enemies to your own peace?
To read over the evidences of God's love to your souls, as a man does a book which he intends to confute? Why do you study to find
evasions, to turn off those comforts which are due to you? It is said of Joseph, that he was minded to put away his espoused Mary, knowing that that holy thing which was conceived in her, was by the Holy Ghost: And this may be your case. And a third truth is the

3. That many a saint hath charged and condemned himself for that
which God will never charge him with, nor condemn him for. "Was
"thou hardened our hearts from thy fear," (saith the church
Isa. lxiii. 17. and yet the verse before manifests, that their hearts were not so hardened: Godly Bradford wrote himself an hypocrite
and painted sepulchre; yet doubtless God acquitted him of that charge.

4. Everything which is a ground of grief to the people of God
not a sufficient ground of questioning their sincerity. There are
many more things to trouble you, than there are to stumble you.
If upon every slip and failing through infirmity, you should ques
tion all that ever was wrought upon you, your life must be made
of doubtings and fears: You can never attain a settled peace,
live that life of praise and thankfulness, the gospel calls for.

5. The soul is not at all times fit to pass judgment upon its own con-
dition: To be sure in the dark day of desertion, when the soul is
nigh, it is utterly unfit to judge its estate; "Examine your hearts
upon your beds, and be still." Read in.... This is rather a secu-
7. Lastly, Whatever our sin, or trouble be, it should lead us to God, than from God. “Pardon my sin for it is much.”

Suppose it be true, that thou hast so and so; that thou art thus long and sadly deserted: Yet it is a farther comfort that therefore thou shouldst be discouraged, as if thou hadst sought help for thee in thy God. When you have well digested these truths, if still the doubt remain, then may be replied to the particular grounds of these doubts.

1. You doubt, and are ready to conclude, the Lord is a stranger to your souls, because of some extraordinary love and hatred, why should not impunity and constant prosperity of his love? For contrariorum contraria est ratio & cetera. Of contrary things, there is a contrary reason and consequence. Is this so indeed? or saith not the scripture quite otherwise? i. 32. “The prosperity of fools destroys them.”

Quest. 2. Dare I draw the same conclusion upon a trial of troubles and afflictions be my own, hath he not been as much, yea, more afflicted than myself? room conclude against thee, then so doth against every other condition; yea, the greater the affliction of any child, the more strongly the argument still concludes: — as to David, Job, Heman, Paul, and all that have been, they were.

Quest. 3. Had God exempted you only from those troubles, then all other his people feel, would not that have been a greater reason of doubting to you than this? Especially since the scripture, Heb. xii. 8. “If ye be without chastening, whereof all others question his love upon that ground. Surely ye do work to do, under the rod, than this.

2. Or do you rashly infer, the Lord hath no love for me, for he hides his face from you; that your condition is miserable, dark and uncomfortable? Before you draw such rash conclusions, see what answer you can give to these four following questions:

Query 1. If any action of God towards his people was unava-
Was it so indeed? Nothing less. Ver. 15. "Can a mother forget her children, or a bird forget the young of her nest?": Query 2. Do you find the marks of an absolute, total and final desertion upon your own spirits, that you are so apt to conclude your heart is such? Do you find your hearts inclined to forsake God? Have you lost your conscientious tenderness in point of sin? If so, some characters appear upon you indeed; but if in this dark hour you are as tender of sin as ever, as much resolved to cleave to God as ever, I cannot, I will not forsake God, let him do what he will with me. O no, I cannot. If your hearts work thus, it can be but a partial, limited, and temporary desertion; by this he still keeps his interest in your hearts, a sure sign he will return, and visit you again.

Query 3. Is sense and feeling a competent judge of God's action and designs? Or may a man safely rely upon its testimony, after many discoveries of the infallibility of it? Is this a sound argument? If God had any love for my soul, if it were not quite gone, I should feel it now, as well as in former times; but I cannot feel it, therefore it is quite gone. Do you not know the sun still keeps on his course in the heavens, even in dull and close weather, when you cannot see it? And may it not be so with the love of God? Read Isa. 1. 10. May not I as well conclude in winter, when the flowers have bid their beautiful heads under ground, they are quite dead and gone, because I cannot find them in December where I saw them in May?

Query 4. Think you the Lord cares not to break his children's hearts, and his own promise too? Hath he no more regard for either? If he return no more, these must be the consequents, Is. lvii. 16, 17. Heb. xiii. 5.

Well, then, from God's carriage towards you, either in affliction or desertion, no such discouraging, heart-breaking conclusions can be inferred. Next, let us see whether they may not be inferred from our carriage towards God; and here the principal grounds of doubting are such as these;

1. I have fallen again into the same sin from which I have formerly risen with repentance and resolution; therefore my sinning is customary sinning; a spot that is not the spot of God's children. Hence the upright soul trembles; upon this it is ready to affirm, that all its former humiliations for, and oppositions unto sin, were but acts of hypocrisy. But stay, poor trembling heart.
bled; it is not so in customary sinning, the rise whereof excellently discovers. 1. (Saith he) When a man a good, sinneth grievously, it seems insupportable, yea, descend alive into hell. 2. In process of time it seems able, but heavy: and betwixt insupportable and heavy small descent.

3. Next it becomes light, his conscience smites but feels not the stripes of it. 4. Then there is not only insupportableness of it, but that which was bitter and displeasing come sweet and pleasing, in some degree. 5. Then it is custom, and not only pleases, but daily pleases. Last turned into nature; he cannot be pulled away from it, and pleads for it: This is customary sinning, this is the wicked; but the quite contrary is your condition.

Query 3. Are you sure, from scripture-grounds, you may not relapse again and again into the same sin? for gross sins, they do not use to relapse into them: committed adultery no more: Paul persecuted the church; Peter denied Christ no more: But I speak of ordinary. Job's friends were good men, yet (saith he) chap. xix: “ten times have ye reproached me.” So then, no such follow from this first ground of doubting.

2. The second ground is the declining and withering of spiritual things? O! (saith the upright soul) been planted a right seed, I should have been as a grace in the house of my God; but my branches wither, root is naught. But stay,

Query 1. May you not be mistaken about the decay and fading of your affections? What if they are not so diminishing as at first, may not that be recompensed in the and solidity of them now? Phil. i. 9. “I pray God you abound more and more in all judgment.” It may though not so fervent; or do not you mistake by looking to what you would be, rather than backward to what you are. It is a good note of Ames, we discern the growth of growth of plants, which we perceive rather Crevisse ce to have grown, than to grow.

Query 2. But grant it be so indeed, as you affirm, follow, that the root of the matter is not in you? Dav. are distinguished from his first, 2 Chron. xvii. 3. and last a holy man. The church of Ephesus is charged with having laboured in need, and been collected.
feel stronger, and more sensible motions of my heart to earthly com-
forts, than I do to heavenly objects, therefore my soul is not upright in me. But stay, O soul,

Query 1. May not a man love God more solidly, and strong-
than the creature, and yet his affections to the creature be sometime
moved more violently, and sensibly, than towards God? As root
malice argues a stronger hatred, than a sudden, though more vi-
 lent passion: So we must measure our love, not by a violent motion of it, now and then, but by the depth of the root, and constancy of its actions. Because David was so passionately moved for Absa-
Joab concludes, that if he had lived, and all the people died, "
would have pleased him well," 2 Sam. xix. 7. But that was argu-
more like a soldier, than a logician.

Query 2. If you indeed love the creature for itself; if you make it your end, and religion but a means, then the conclusion is right drawn upon you. But if you love the creature in reference to God and see nothing in it separated from him, though sometimes your affections offend in the excess; this is consistent with sincere love to God. To love the creature inordinately, (i.e.) to put it in God's room, and make it a man's end; this is the love of a carnal heart to love it immoderately, that is, to let out more affection to it than we ought, is sometimes the sin of the best hearts.

Query 3. Have not many souls feared, as you do, that when Christ and creatures shall stand as competitors in some eminent trial, the
 should forsake Christ rather than the creature; and yet when brought to that dilemma, have been able to cast all the world at their feet for Christ? Many of the martyrs had such fears, and they were satisfied; the prevalency of love is best seen at parting; there may
more love to Christ in thy soul, than thou art now aware of; and
if God bring thee to such a pinch, thou mayest see it.

4. A fourth ground of these sad conclusions, is from hence; that we find our hearts sometimes more straitened in private, than in pub-
ic duties. 'O! if my soul were sincere, its actions in duty would be uniform. I fear I am but a Pharisee upon this ground. It is sad, indeed, we should at any time find our hearts straitened in pri-
ate. But,

Query 1. Do not all thine enlargements in duty, whether public or private, depend upon the Spirit, who is the Lord of influences, and according as he gives out, or holds back those influences, so are thou enlarged, or straitened? And what if sometimes he pleases to give that in a public, which he withholds in a private duty, as long as
about public, and careless about private duties, that was a sign: but when you have conscientiously performed, and done with God in them, it will not follow that you are insincere. That communion is sometimes interrupted. Besides,

Query 3. May there not be something, at sometimes, which is wanting in a private duty, to raise and advance affections? God may sometimes make use of the melting of them with whom thou hearest, or prayest, as petty means to move thy affections; this advantage is wanting in private. For hence (the case so standing) no such inference can be drawn.

5. Another ground is from those horrid injections of which the soul is greatly perplexed; by these I may say, the heart I have: Can grace be where those are?

Yes, grace may be where such thoughts are, though they are lodged, and consented to. Dost thou cry out under a burden? Enter thy protest in heaven against them, set up holy and reverend thoughts of God; then it is virtuous voluntary prostitution.

6. The last ground of these sad conclusions, is the silence, and seeming denial of our long depending suits. O if God had any regard to my soul, he would have heard me before now! But I have no answer from him, therefore in him. But stay, doubting soul.

Query 1. Have not many saints stumbled upon this tree? Psal. xxxi. 22. “I said in my haste, I am cut off of thine eyes: nevertheless thou hearest the voice of my supplication.” So the church, Lam. iii. 44. “Thou coverest a cloud, that our prayers should not pass through.” Then said I, I am cast out of thy sight.” And may we not be mistaken in this matter, as well as they?

Query 2. Though God’s abhorring, and final rejection, be an argument of his abhorring the person that prays, we conclude so from a mere suspension of the answer long, that cry unto him day and night. xxviii. 7.

Query 3. Can you deny that there are some signs in your souls, even whilst God suspends his answer, that prayers are not rejected by him? As, (1.) Though no answer yet you are still resolved to wait: You dare not say as the wretch did, 2 Kings vi. 33. “This evil is of the Lord, ‘I wait for him any longer?” (2.) You can clear and
"prayer:" And how doth this work? You may see, ver. 40. Let us search and try our ways." Well, then, neither from hence may you conclude that God hath no love for your souls.

And thus I have shewn you how to keep your hearts, in a dark and doubting season, from those desperate conclusions of unbelieving God forbid any false heart should encourage itself from these things; it is our unhappiness that when we give Caution saints and sinners their proper portions, that each of them are so prone to take up the other's part.

Season 11. The eleventh special season calling for this diligently to keep your hearts, is, when sufferings for religion come to a height, then look to your hearts, Matth. xxiv. 8, 9, 10. "All the are the beginning of sorrows, and they shall deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake; and then shall many be offended." When sufferings for religion grow hot, then blessed is he that is not offended in Christ, troubles are then at an height. (1) When a man's nearest friends and relations forsake and leave him, Mic. vii. 5, 2 Tim. iv. 16. When a man is engaged alone. (2) When it comes to resisting to blood, Heb. xii. 4. (3) When temptations are presented to us in our sufferings, Heb. xi. 37. (4) When eminent persons for profession turn aside, and desert the cause, of Christ, 2 Tim. ii. 19. (5) When God hides his face in a suffering hour, Jer. xvii. 17. (6) When Satan falls upon us with strong temptations, to question the grounds of our sufferings, or the soul's interest in Christ: Now it is hard to keep the heart from turning back and the steps from declining God's ways." The eleventh question then, shall be this:

Case 11. How the heart may be kept from relapsing under the greatest sufferings for religion? If the bitterness of sufferings any time cause thy soul to distaste the way of God, and take up thoughts of forsaking it; stay thine heart under that temptation, by propounding these eight questions solemnly to it.

Question 1. What reproach and dishonour shall I pour upon Christ, and religion, by deserting him at such a time as this? The will proclaim to all the world, that how much soever I have boasted of the promises, yet, when it comes to the trial, I dare hazard nothing upon the credit of them: And how will this open the mouth of Christ's enemies to blaspheme? O better had I never been born than that worthy name should be blasphemed through me! Shall I furnish the triumphs of the uncircumcised? Shall I make mirth in?
shall comfort me when conscience wounds me? What comfort in life, liberty, or friends, when peace is taken away from a man? When Constantius threatened to cut off Samosata's hand, if he would not subscribe somewhat that was against the science, he held up both his hands to the messenger that was coming, he shall cut off both, rather than I will do it: Farewell joy, and comfort, from that day forward. "Had Zimri been a "slew his master?" said Jezebel. So say I here, had a republicam. Had Spira peace? And shall you have peace, if you take the steps? O consider what you do!

Quest. 3. Is not the public interest of Christ and religion more than any private interest of my own? It is a fact, that of Terentius, captain to Adrian the emperor, he presented to Adrian, that the Christians might have a temple built to worship God apart from the Arians: The emperor granted, and threw it away, bidding him to ask something else and it should be granted. But he modestly gathered up his petition again, and told him, 'If he could not be humbled, cause, he would never ask any thing for himself.' Yeas, though an heathen could say, Ne immortalitatem quae "rempublicam; he would not accept even of immortality the common-wealth. O if we had more public, we should have such cowardly spirits!

Quest. 4. Did Jesus Christ serve me so, when, for my weakness, he was despised and rejected of men, and afflied, he suffered in every member, not only in his body, but in his soul, his sufferings of his soul were the very soul of his sufferings; his bloody sweat in the garden; witness that heart-melting, rending out-cry upon the cross, "My God, my God, why hast "forsaken me?" And yet he flinched not, "he endured the "pising the shame." Alas! what are my sufferings compared to Christ's? He hath drank up all that vinegar and gall that my sufferings bitter. When one of the martyrs was asked so merry at his death? O, said he, it is because the soul of me so heavy at his death. Did Christ bear such a burden for broken patience, and constancy; and shall I shrink backward, and light afflications, for him?

Quest. 5. Is not eternal life worth the suffering of a moment? If I suffer with him, I shall reign with him. O how will the life and limb for a fading crown, swim through seas of blood.
the forerunner, who is already entered, standing, as it were, upon the walls of heaven, with the crown in his hand, saying, “He that cometh shall inherit all things.” Come on, then, my soul, come, there is eternal life laid up for them that, by patient continuance, do well-doing, seek for glory, honour, and immortality, Rom. ii. 7.

Quest. 6. Can I so easily cast off the society and company of saints, and give the right-hand of fellowship to the wicked? Have I part with such lovely companions as these have been? Have I often been benefited by their counsels? Ezra x. 3. how often have I been refreshed, warmed, and quickened by their company? Eccl. iv. 11. how often have I fasted and prayed with them? What sweet counsel have I taken with them, and gone to the house of God, company? And shall I now shake hands with them, and say, Farewell all ye saints for ever; I shall never be among you more: Can I ever drink with drunkards, swearers, blasphemers, persecutors, ye shall be my everlasting lasting companions? O rather let my body and soul be rent asunder than is ever I should say thus to the excellent of the earth, to whom is all my delight.

Quest. 7. Have I seriously considered the terrible scripture-combinations against backsliders? O my heart! darest thou turn thy back upon the very point of such threatenings as these? Jer. xvii. 5. “Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm; and whose heart departeth from the Lord, for he shall be like the heath in the desert, and shall not see salvation.” I. e. The curse of God shall wither him root and branch. And Heb. x. 26, 27. “If we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fire, which shall devour the adulterers and sinners, and of all the enemies of the Lord.” And again, ver. 38. “If any man draw back, my soul shall have no pleasure in him. As if he should say, ‘Take him, world, take him, devil, for ye own, I have no delight in him.’ O who dare draw back when God has hedged up the way with such terrible threats as these!

Quest. 8. Can I look Christ in the face at the day of judgment, I desert him now?

“He that is ashamed of me and of my words, in this adulterous and sinful generation, of him shall the Son of man be ashamed.” When he cometh in the glory of his Father, with the holy angels; Mark viii. 38. Yet a little while, and you shall see the sign of the Son of man coming in the clouds of heaven, with power and great glory; the last trump shall sound, the dead, both small and great, who are now living in the old earth, which was cursed for Adam's sin, and which in the day of the Lord shall be burned shall come forth; these are the bodies of the dead that shall rise for judgment; and all that will not repent and be converted shall be judged; and Christ shall come the second time, and shall reign in glory, and shall put the death to death, and all the consciences shall be tried in the flames of hell, and they shall be tormented there the second death. Amen.
Wouldst thou desert Christ now, to protract a poor, dying life on earth? If the word of God be true, if the saying of the sealed and faithful, this shall be the portion of the apostles: it is an easy thing to stop the mouth of conscience now, and to make it easy to stop the mouth of the Judge then. Thus keep it, that it depart not from the living God.

Season 12. The twelfth season of looking diligently to the end and keeping them with greatest care, is the time of sickness. A child of God draws nigh to eternity, when there are sands more in the upper part of his glass to run down; busily bestirs himself; of him it may be said, as of the pent, *nunquam nisi moriens productur in longum*; he rouse up itself upon a dying bed, and rejoice that the dying Lamb is now almost come; though it should have been to go to God, though the gracious soul, with Jacob, were willing to die? O said he, *illus est nolle mori, quod Christum*; let him be unwilling to die who is unwilling with Christ. But O! what shrinking from death? What depart, may sometimes (indeed too frequently) be observed among the people of God? How loth are some of them to take the cold hand? If such a liberty were indulged to us, might not the solved till we dissolve ourselves; when should we say well, "I desire to be dissolved?" Well then, the last case.

Case 12. How the people of God, in times of sickness, their hearts loose from all earthly engagements, and pass into a willingness to die.

And there are seven arguments, which I shall use, to set the people of God at such a time as this, to make them entertain the messengers of death, and die as well as well-sustained saints. And the first is this:

Argument 1. First, The harmlessness of death to the poor. Though it keep its dart, it hath lost its sting: A saint that, Isa. xi. 8.) "May play upon the hole of the asp, "hand into the cockatrice's den." Death is the cockatrice's grave is his hole or den; a saint need not fear to pass boldly into it: It hath left and lost its sting in the side of it. 1 Cor. xv. 55. "O death! where is thy sting?" We are not afraid. O saint, that this sickness should bring off a cure.
startle and shrink back from it; but when God hath put away the sins from thee, "as far as the east is from the west," Psal. ciii. 12. long as there is no other evil left in death for thee to encounter with but bodily pain; as long as the scriptures represent it to thee under such harmless and easy notions, as the putting off thy clothes, 2 Cor. v. 2. "And lying down to sleep upon thy bed." Isa. lvii. 2. Why shouldst thou be afraid? There is as much difference betwixt death to the people of God, and others, as betwixt the unicorn's horn, when it is upon the head of that fierce beast, and when it is in the apothecary's shops, where it is made salubrious and medicinal.

Arg. 2. Thy heart may be kept from shrinking back at such time as this, by considering the necessity of death, in order to full fruition of God.

Whether thou art willing to die or no, I assure thee there is no other way to obtain the full satisfaction of thy soul, and complete happiness; till the hand of death do thee the kind office to draw aside the curtain of the flesh, thy soul cannot see God: This animal stands betwixt him and thee, 2 Cor. v. 6. "Whilst we are at home in the body, we are absent from the Lord." Thy body must be refined and cast into a new mould, else that new wine of heavenly glory would break it. Paul, in his highest rapture, 2 Cor. xii. 2, when he heard things unutterable, was then but as a stander-by, looker-on, not admitted into the company as one of them; but as angels are in our assemblies, so was Paul in that glorious assembly above, and no otherwise; and yet even for this he must, as it were, taken out of the body, unclothed for a little time, to have a glimpse of that glory, and then put on his clothes again. O then! when would not be willing to die for a full sight and enjoyment of God? Methinks thy soul should look and sigh, like a prisoner, through the grate of this mortality: "O that I had wings like a dove, then would I fly away, and be at rest." Most men need patience to die, by a saint that understands what death admits him to, should rather not patience to live; methinks he should often look out, and listen on death-bed for his Lord's coming; and when he receives the new his approaching change, should say, "The voice of my beloved! hold, he cometh leaping over the mountains, skipping upon "hills," Cant. ii. 8.

Arg. 3. Another argument persuading to this willingness, is immediate succession of a more excellent and glorious life.

It is but a wink, and you shall see God: Your happiness shall be deferred till the resurrection; but as soon as the body is dead, you shall have the joyes of heaven; this I say, to all who do not.{\ldots}
sleep till the resurrection, as others have groundlessly fancied; it has been a madness for Paul to desire a dissolution for the soul. But Christ: For if this were so, he enjoyed more of Christ's soul dwelt in its fleshly tabernacle, than he should out of it.

There are but two ways of the soul's living, known viz. the life of faith, and the life of vision, 1 Cor. v. 5. divideth all time, both present and future, betwixt them. 12. If when faith fails, sight should not immediately surmount (what would become of the unbodied soul? But blessed be God's heart-establishing truth is evidently revealed in scripture.) 43. You have Christ's promise, John xiv. 3. "I will receive you to myself." O what a change will a few months upon your condition? Rouse up, dying saint; when thy soul is out a little further; when it shall stand like Abraham at Bethel, the angels of God shall soon be with it: the souls of the saints, when it were, put out to the angels to nurse, and when they die, angels carry them home again to their Father's house: when they were caused to fly swiftly to bring a saint the answer of God of Dan. ix. 22. how much more will the angels come post to receive and transfer the praying soul itself?

Arg. 4. Farther, It may much conduce to thy willing and willing mind consider, that by death, God oftentimes hides his people out of all temptations and troubles upon earth, Rev. xiv. 1. From henceforth, Blessed are the dead which die in the Lord's service. It is God's usual way, when some extraordinary calamities shall befall the children of God, upon the world, to set his people out of harm's way before them: Mic. vii. 1. "Merciful men are taken away from the evil time." Mic. vii. 2. when such an evil time comes as is there foretold. "That they all lie in wait for blood, and every man hunts "with a net." God, by an act of favour, houses his poor people in the land. Dost thou know what evil may be in the earth, while I art so loth to leave? Thy God removes thee for thy good; and I am thy servant, and thou art disbanded by death, and called off the world. Poor saints must stand to it, and endure a great fight of men.

It is observed that Methuselah died the very year before the death of Augustine, a little before the sacking of Hippo; Pareus, the taking of Heidelberg: Luther observes, that all those that died before the destruction of Jerusalem: and Luther himself before the wars broke out in Germany. It may be the case, that thy tender heart cannot endure to see the misery, or beations that are coming; and therefore will now gather in some wisdom.

...
HOW TO ENCOURAGE THE HEART AGAINST DEATH.

1. For your communion with God: the time of perfecting that now come: thy soul shall shortly stand before the face of God, have the immediate emanations and beamings forth of his glory unto it: here thy soul is remote from God, the beams of his glory stand it but obliquely and feebly, but shortly it will be under the line, there the sun shall stand still, as it did in Gibeon; there shall be cloudings, nor declinings of it. O how should this fill thy soul with desires of being unclothed!

2. As for the enjoyment of saints, here indeed we have fellowship with them of the lower form; but that fellowship is so disquieted by remaining corruptions, that there is no satisfaction in it; as that is the greatest plague that can befall an hypocrite to live in a profane church, so it is the greatest vexation to the spirit of a saint, to live in a corrupt and disordered church; but when death hath admitted you into that glorious assembly of the spirits of just men made perfect, you shall have the desire of your hearts; here you cannot fully clothe with another; yea, you cannot fully close with your own souls. What discords, jarrings, censurings are here? What perfect, blest harmony there! In heaven each saint loves another as himself, they are altogether lovely. O my soul, haste thee away from the hedges, from the mountains of Bether, from divided saints, to the mountains of myrrh, and hills of frankincense: thou art now gone unto thine own people, as the apostle's phrase imports, Cor. v.

Arg. 6. If this will not do, Consider what heavy burdens death will ease thy shoulders of.

In this tabernacle we groan, being burdened, (1.) With bodily tempers; how true do we find that of Theophrastus. The soul palls a dear rent for the tenement it now lives in? But glorified bodies clogged with no indispositions; death is the best physician; it cure thee of all diseases at once. (2.) With the indwelling of Satan this makes us groan from the very bowels, Rom. vii. 24. "But that is dead, is free from sin," Rom. vi. 7. Hath justification destroyed its damning power, and sanctification its reigning power? Glorification destroys its very being and existence. (3.) We groan under temptations here, but as soon as we are out of the body, were out of the reach of temptation: when once thou art got into heaven, thou mayest say, Now Satan, I am there where thou canst not come for as the damned in hell are malo obformati, so fixed in sin and misery, that their condition cannot be altered; so glorified saints are bonus confirmiti, so fixed in holiness and glory, that they cannot be shaken. (4.) Here we groan under various troubles, and afflictions
Objection 1. O I have many relations in the world, I know I will become of them when I am gone.

Solution. If thou art troubled about their bodies, and objection, why should not that word satisfy thee, Jer. xlix. "thy fatherless children to me, I will keep them alive," "widows trust in me." Luther, in his last will and testament, this expression, 'Lord, thou hast given me wife and children, nothing to leave them, but I commit them unto thee. 'of the fatherless, and judge of widows, Nutri, serva, do 'keep, and teach them.' Or, art thou troubled for the Thou canst not convert them, if thou shouldst live, art make thy prayers and counsels to live, and take place when thou art dead.

Objection 2. I would fain live to do God more service in

Solution. Well, but if he have no more service for thee, why shouldst thou not say with David, "If he have no do "me any farther, here am I, let him do what seemeth In this world thou hast no more to do, but he is calling higher service and employment in heaven; and what thee do for him here, he can do that by other hands.

Objection 3. I am not yet fully ready, I am not as a completely adorned for the bridegroom.

Solution. Thy justification is complete already, though justification be not so; and the way to make it so, is to die; if it will have its defects, and wants.

Objection 4. O but I want assurance; if I had that, presently.

Solution. Yea, there it sticks, indeed; but then consider the hearty willingness to leave all the world to be freed from with God, is the next way to that desired assurance; no person was ever willing to die upon this ground.

And thus I have finished those cases which so nearly people of God, in the several conditions of their life, and to how to keep their hearts in all. I shall next apply the

I. Use, of Information.

You have heard, that the keeping of the heart is the of a Christian, in which the very soul and life of religion, and without which all other duties are of no value with God.
are wrought by men, which yet are utterly rejected by God, shall never stand upon record, in order to an eternal acceptation, because they took no heed to keep their hearts with God in their duties: this is that fatal rock, upon which thousands of vain professors have split themselves eternally: they are curious about the externals of religion, but regardless of their hearts. O how many hours have some professors spent in hearing, praying, reading, offering! and yet, as to the main end of religion, as good they sat still, and done nothing; for all this signifies nothing, the great work, I mean heart work, being all the while neglected. Tell thou vain professor, when didst thou shed a tear for the dead, hardness, unbelief, or earthliness of thy heart? Thinkest thou an easy religion can save thee? If so, we may invert Christ's words and say, "Wide is the gate, and broad is the way, that leadeth to 'life, and many there be that go in thereat."" Hear me, thou deluding hypocrite, thou that hast put off God with heartless duties, thou that hast acted in religion, as if thou hadst been blessing an offering that couldst not search and discover thy heart; thou that hast offered to God but the skin of the sacrifice, not the narrow, fatal inwards of it: how wilt thou abide the coming of the Lord? wilt thou hold up thy head before him, when he shall say, O dissembling, false-hearted man! how couldst thou profess religion! With what face couldst thou so often tell me that thou lovedst God, when thou knew all the while, in thine own conscience, that thy heart was not with me? O tremble to think what a fearful judgment it is to be given over to a heedless, and careless heart; and the have religious duties, instead of a rattle, to quiet and still the conscience!

2. Hence also infer for the humiliation, even of upright hearts. That unless the people of God spend more time and pains about their hearts, than generally and ordinarily they do, they are never likely to do God much service, or be owners of much comfort in this world.

I may say of that Christian that is remiss and careless in keeping his heart, as Jacob said of Reuben, "Thou shalt not excel," grieves me to see how many Christians there are that go up and down dejected, and complaining, that live at a poor low rate, both of service and comfort; and how can they expect it should be otherwise, as long as they live at such a careless rate? O how little of the time is spent in the closet in searching, humbling, and quickening their hearts?

You say your hearts are dead, and do you wonder they are so?
channel; I fear most of us may take up the Church's Cant. i. 6. “They have made me the keeper of the vine mine own vineyard have I not kept.” Two things have the time and strength of the professors of this generation diverted them from heart-work: (1.) Fruitless controversies by Satan, I doubt not, to this very purpose, to take us off practical godliness, to make us puzzle our heads when we searching our hearts. O how little have we minded that, Heb. xiii. 9. “It is a good thing that the heart be with grace, and not with meats;” i. e. with disputes and verses about meats, “which have not profited them that occupied therein.”

O how much better is it to see men live exactly, than to dispute subtly! These unfruitful questions, how have the churches, wasted time and spirits, and called Christian their main business, from looking to their own vineyard? ye, sirs? Had it not been better if the questions agitated people of God of late days had been such as these? How may a soul observe its first declinings from God? backsliding Christian recover his first love? How may they be preserved from unseasonable thoughts in duty? How may sin be discovered, and mortified, &c. would not this be more to the credit of religion and comfort of your souls time to repent and be ashamed of this folly! When I Suarez, a Papist, said, who wrote many tomes of disputes, he prized the time he set apart for the searching and ex his heart, in reference to God, above all the time that ever in other studies: I am ashamed to find the professors of insensible of their folly. Shall the conscience of a Su relenting pang for strength and time so ill employed, and yours? This is it your ministers long since warned you spiritual nurses were afraid of the rickets, when they saw only to grow, and our hearts to whither. O when will God swords into plow-shares! I mean, our disputes and con practical godliness. (2.) Another cause of neglecting hath been earthly incumbrances; the heads and heart have been filled with such a crowd and noise of world, that they have sadly and sensibly declined and withered zeal, love, and delight in God; in their heavenly, serious, fitable way of conversing with men.

O when of this will it be restored, by a great turn of
WHY SAINTS WALK SO UNCOMFORTABLY.

it is sad to think how many precious opportunities I have lost; how many sweet motions and admonitions of the Spirit I have passed over unfruitfully, and made the Lord to speak in vain: in secret illapses of his Spirit, the Lord hath called upon me, but worldly thoughts did still lodge within me, and there was no part within my heart for such calls of God." Surely there is a way of enjoying God, even in our worldly employments: God would not have put us upon them to our loss; "Enoch walked with God," "begat sons and daughters," Gen. v. 19. He walked with God, did not retire and separate himself from the things of this life: the angels that are employed by Christ in the things of this world (for the spirit of the living creatures is in the wheels) they are first creatures, and cannot be in a twofold ubi at one time; yet they are nothing of the beatificalse vision all the time of their administration for Mat. xviii. 10. "Their angels (even whilst they are employed "for them) behold the face of their Father which is in heaven. We need not lose our visions by our employments, if the fault was not our own. Alas! that ever Christians, who stand at the door of eternity, and have more work upon their hands than this poor moment of interposing time is sufficient for, should yet be filling their heads and hearts with trifles.

3. Hence I infer for the awakening of all, That if the keeping of the heart be the great work of a Christian, then there are but few real Christians in the world.

Indeed if every one that hath learned the dialect of Christians and can talk like a saint: if every one that hath gifts and parts, by the common assisting presence of the Spirit can preach, pray, discourse like a Christian; in a word, if such as associate themselves with the people of God, and delight in ordinances, may pass for Christians, the number then is great.

But, alas! to what a small number will they shrink, if you judge them by this rule! how few are there that make conscience of keeping their hearts, watching their thoughts, judging their ends, O there be but few closet men among professors! It is far easier for men to be reconciled to any duties in religion than to these: the profane part of the world will not so much as touch with the outside of religious duties, much less with this; and for the hypocrite, though he be polite and curious about those externals, yet you can no persuade him to this inward work, this difficult work, to which there is no inducement but by human applause; this work, that would quickly discover what the hypocrite cares not to know; so that by a gen
interests be wrapt up in it, then let me call upon the poor everywhere to fall close to this work.

O study your hearts, watch your hearts, keep your heads, with fruitless controversies, and all idle questions; away with names and vain shews; away with unprofitable discourses of others; turn in upon yourselves; get into business, and now resolve to dwell there. You have been stranded work too long; you have kept others vineyards too long; you have trifled about the borders of religion too long; this world has beggared you from your great work too long; will you now return to better your hearts? Will you haste and come out of the climes of the world, and retire yourself far more than you have done? O that this day you would resolve to do this.

Reader, methinks I should prevail with thee: All this is but this, that thou wouldst step aside a little oftener from God, and thine own heart; that thou wouldst not suffer to divert thee; that thou wouldst keep a more true and sincere count of thy thoughts and affections; that thou wouldst keep demand of this thy own heart, at least every evening, O Reader, where hast thou been to-day? Whither hast thou made your day? If all that hath been said by way of inducement be not enough, I have yet more motives to offer you. And the first is

1 Motive. The studying, observing, and diligent keeping of your own hearts, will marvellously help your understanding of the mysteries of religion.

An honest well-experienced heart, is a singular help to a head; such a heart will serve you instead of a commentator. A great part of the scriptures: By this means you shall understand the things of God, than the learned rabbies and doctors (if graceless and unexperienced) ever did; you shall have a more clear, but a more sweet perception and guidance. A man may discourse orthodoxy and profoundly of the effects of faith, the troubles and comforts of conscience, and the effects of communion with God, that never felt the efficacy or impressions of these things upon his own spirit: but O how dry are these notions, compared with his upon whose heart they have been acted? When such a man reads David’s Psalms and epistles, there he finds his own objections made and answered. saith he, these holy men speak my very heart: Their own mine, their troubles mine, and their experiences mine. But Chrysostom, speaking to his people of Antioch about some
WHY SAINTS WALK UNCOMFORTABLY.

For what think you is the reason that so many professors in England have departed from the faith, giving heed to fables; that many thousands have been led away by the error of the wicked; that Jesuits and Quakers, who have sown corrupt doctrine, have had such plentiful harvests among us, but because they have met with company of empty notional professors, that never knew what belong to practical godliness, and the study of their own hearts.

If professors did but give diligence to study, search and watch their own hearts, they would have that stedfastness of their own, that Peter speaks of, 1 Pet. iii. 17. and this would last and settle them, Heb. xiii. 9. Suppose a subtle Papist should talk to such of the dignity and merit of good works; could he ever work the persuasion of it into that heart that is conscious to itself so much darkness, deadness, distraction and unbelief, attending best duties? It is a good rule, Non est disputandum de gustu: There is no disputing against taste. What a man hath felt and tasted, cannot beat him off from that by argument.

3 Motive. Your care and diligence in keeping your hearts to prove one of the best evidences of your sincerity.

I know no external act of religion that differences the sound from the unsound professor: It is wonderful to consider how far hypocrisy go in all external duties; how plausibly they can order the outward man, hiding all their indecencies from the observation of the world.

But then, they take no heed to their hearts; they are not in search of what they appear to be in public: And before this trial no hypocr is can stand. It is confessed they may in a fit, under a pang upon death-bed, cry out of the wickedness of their hearts; but alas! there is no heed to be taken to these extorted complaints. In our law, credit is to be given to the testimony of one upon the rack, because may be supposed that the extremity of the torture may make him say any thing to be eased. But if self-jealousy, care, and watchfulness be the daily workings and frames of thy heart, it strongly argues the sincerity of it: For what but the sense of a divine eye; what but the real hatred of sin as sin, could put thee upon those secret duties which lie out of the observation of all creatures?

If then it be a desirable thing in thine eyes to have a fair testimony of thine integrity, and to know of a truth, that thou fearest God, then study thine heart, watch thy heart, keep thy heart.

4 Motive. How fruitful, sweet, and comfortable would all ordinances and duties be to us, if our hearts were better kept?

O what precious communion might you have with God every time
him in that duty: They strive hard to get up their hearts now trying this argument upon them, and then that, till they affect them; and sometimes go away as bad as they came. The duty is almost ended before their hearts begin to stir. A warmth, quickening, or power from it: But all this prepared heart is at its work; this is he that ordinarily is seen in the sight of Christ in a sermon, the first seal from Christ in the first kiss from Christ in secret prayer. I tell you, but what I have felt, that prayers and sermons would be of no other manner of things than they do, did you but bring your hearts unto them; you would not go away dejected. O this hath been a lost duty to me! if you had not lost it on this occasion, it had not been so. If then the comfort of ordinances is to your hearts, keep your hearts.

5 Motive. Acquaintance with your own hearts would be a treasure of matter to you in prayer.

A man that is diligent in heart-work, and knows his own soul, will have a fountainfulness of matter to supply in all his addresses to God; his tongue shall not fail, nor pause for want of matter; Psal. xlv. 1. “My heart is in "matter:” Or, as Montanus renders the original, boiling up good matter, like a living spring, that is still fresh water; and then my tongue is as the pen of a ready writer. Others must pump their memories, rack their inventions, and labour at a loss, when they have done all: but if thou hast faithfully studied thine own heart, it will be with thee (in another case) like bottles full of new wine that want to be opened; As holy matter flows plentifully, plentifully and sweetly from such a heart. When a heartless Christian is mourning before God over some special burden, wrestling with God for the supply of some special inward need, speaks not as other men do that have learned to pray by confessions and petitions are squeezed out; his drops of pure honey from the comb: It is a happiness then to be such a Christian. I remember Bernard, having given the heart for prayer, concludes them thus, Et cum momento mei; and (saith he) When thy heart is in this case, remember me.

6 Motive. By this the decayed power of religion will again among professors, which is the most desirable state of all.
those that come nigh them, so that men shall say, God is in their hearts. And
men of a truth.

Well, such a time may again be expected, according to that promise, Isa. lx. 21. “The people shall be all righteous.” But till we pursue closer to this great work of keeping our hearts, I am out of hopes to see those blessed days; I cannot expect better times till God gives better hearts. Doth it not grieve you to see what a scorn religion is made in the world? what objects of contempt and scorn the professors of it are made in the world?

Professors, would you recover your credit? Would you again obtain an honourable testimony in the consciences of your very enemies? Then keep your hearts, watch your hearts: it is the looseness of frothiness, and earthliness of your hearts that have made you like to frothiness, and earthliness of your hearts that have made you like to us, and these have brought you under the contempt of the world; you first lost your sights of God, and communion with him, then you were heavenly and serious deportment among men, and by that your interest in their consciences: O then, for the credit of religion, for the honour of your profession keep your hearts!

1 Motive. By diligence in keeping your hearts, we should prevent, and remove the fatal scandals and stumbling-blocks out of the way of the world.

“Woe to the world (saith Christ) because of offences!” Matt. xviii. 7. Doth not shame cover your faces? Do not your hearts bleed within you, to hear of the scandalous miscarriages of many loth professors? Could you not, like Shem and Japhet, go backward with a garment to cover the shame of many professors? How is that worthy name blasphemed! Jam. ii. 7. 2 Sam. xii. 13, 14. the hearts of the righteous saddened, Psal. xxv. 3. Ezek. xxxvi. 20. by this world is fearfully prejudiced against Christ and religion, the bonds of death made fast upon their souls; those that have a general love and liking to the ways of God, startled and quite driven back, and thus soul-blood is shed: woe to the world!

Yea, how are the consciences of fallen professors plunged, and ever overwhelmed in the deeps of trouble? God inwardly excommunicating their souls from all comfortable fellowship with himself, and the joys of his salvation: infinite are the mischiefs that come by scandalous lives of professors.

And what is the true cause and reason of all this, but the negligence of their hearts? Were our hearts better kept, all this would be prevented. Had David kept his heart, he had not broken his bone; a negligent and careless heart must of necessity produce a disorder
religion sweet; if ever you hope to recover the credit of the world, keep your hearts; either keep your hearts, or lose your comforts; keep your hearts, or lose your soul-blood. What words can express the wonderful consequences of this work! Every man a necessity, a solemnity, a beauty upon it.

8 Motive. An heart well kept will fit you for any service he hath to use you in.

He that hath learnt how to keep his heart lowly, is in every company and every company; and he that knows how to use and apply it to every service and necessity, is fit to pass through any adversity, and deny the pride and selfishness of his heart is fit to be used for any service for God. Such a man was Paul, he did not let his time in preaching to others, in keeping others vineyards looked to himself, kept his own vineyard; 1 Cor. 3, 8

"when I have preached to others, myself should be least of all. And what an eminent instrument was he for God? He kept his hand to any work: he could dexterously manage both the condition and prosperous condition: "I know how to abound, and how to labour (saith he, 2 Tim. ii. 21.) he shall prepare unto every good work."

First the heart must be purged, and then it is preparatory to the service of God. When the heart of Isaiah was purified, then it was fit for God’s work: "When thou wast purified, thou wast not an instrument for thee upon any service for God, and if it be attended with suffering and adversity, he shall swell up and over-top his spirit; if with suffering andanimated and sink him.

Jesus Christ had an instrumental fitness for his Father’s service: all the servants that ever God employed: he was zealous for work for God; so zealous, that sometimes he forgot himself; nay, that his friends thought he had been besides him, when he was with him: he so carried on his public work, as not to forget his communion with God: and therefore you read, Mat. 4, 2. when he had been labouring all day, yet, after that he had rested, he went up into the mountain apart to pray, and was there alone. O let the vineyards look to their own vineyard: We shall never make the vineyards for God, if we do not wait upon God, and be prepared to be used for God’s service; without such humility and self-denial, we cannot hope to be instruments of grace for God. Let the vineyards look to their own vineyard.
Men would say, we will go with you; for we have heard that God is among you." It is the fellowship your souls have with the Father, and with the Son, that draws out the desires of others and makes fellowship with you, 1 John i. 3. I tell you, if saints would be persuaded to take more pains, and spend more time about their hearts, there would quickly be such a divine lustre upon the face of the conversations, that men would account it no small privilege to be with or near them.

It is the pride, passion, and earthliness of our hearts that has spoiled Christian fellowship. Whence is it, that when Christians meet, they are often jarring and contending? but only from the unmortified passions: whence are their uncharitable censures of the brethren: but only from self-ignorance: Why are they so rigid and unmerciful towards those that are fallen? but because they consider not themselves as the apostle speaks, Gal. vi. 1. Why is their course so frothy and unprofitable when they meet? is not this from the earthiness and vanity of their hearts?

My brethren, these be the things that have spoiled Christian fellowship, and made it become a dry and sapless thing; so that many Christians are even weary of it, and are ready to say with the prophet Jer. ix. 2. "O that I had a cottage in the wilderness, &c. that might leave my people, and go from them!" And with David Psal. cxx. 6. "My soul hath long dwelt with them that hate peace. This hath made them long for the grave that they might go from them that are not their own people, to them that are their own people, as the original of that text imports, 2 Cor. v. 8.

But now if professors would study their own hearts more, watch and keep them better, all this would be prevented; and the beauty and glory of communion again restored: they would divide no more, contend no more, censure rashly no more; when their hearts are at ease, their tongues will not jar; how charitable, pitiful, and tender will they be of one another, when every one is daily humbled under the evils of his own heart. Lord, hasten those much-desired days and bless these counsels in order to them!

10 Motive. Lastly, By this the comforts of the Spirit, and the influence of all ordinances would be fixed, and much longer preserved in your souls than now they are.

Ah! what would I give, that my soul might be preserved in the frame I sometimes find it in after an ordinance? Aliquando intromitur me, Domine, in affectum multum inusitatum, introrsus ad quod nescio dulcedinem. &c. Sometimes, O Lord, (saith one of the Fathers) I am taken up in that manner which is not good, and in comparison of it, I am taken up in that wherein I do not find delight...

A GOOD HEART THE BEST MARK OF SINCERITY.
would you be? what lives would you live? and how is things remain no longer with us? Doubtless it is because our hearts to take cold again; we should be as careful of the chance or duty to prevent this, as one that comes out of or great sweat, is of going out into the chill air. We and cold fits by turns: and what is the reason but our and carelessness in keeping the heart?

It is a thousand pities, that the ordinances of God quickening and comforting effects, should be like the ordinances the apostle speaks of, that perish in the use. Let me say to you, as Job xv. 11. “Do the consolations seem small to you?” Look over these ten special benefits, and what is the reason but our and carelessness in keeping the heart? It is a thousand pities, that the ordinances of God quickening and comforting effects, should be like the ordinances the apostle speaks of, that perish in the usages. Let me say to you, as Job xv. 11. “Do the consolations seem small to you?” Look over these ten special benefits, and what is the reason but our and carelessness in keeping the heart? It is a thousand pities, that the ordinances of God quickening and comforting effects, should be like the ordinances the apostle speaks of, that perish in the usages.

The III. Use, for Direction.

The next use shall be for direction to some special means for keeping of the heart. And here, besides what hath been the explication of the duty at the beginning of this treatise which I refer the reader, and all those directions through the whole, appropriated to particular cases and seasons; I add several other general means of excellent use to this purpose. The first is this:

1 Mean. Would you thus keep your hearts as hath been then furnish your hearts richly with the word of God, your best preservation against sin.

Keep the word, and the word will keep you: as the hearing of the word regenerated your hearts, so the keeping within you will preserve your hearts: Col. iii. 16. “Let Christ dwell richly in you.” Let it dwell, not for a night, and let it dwell richly or plentifully; in all its commands, promises, threats; in all that is in understanding, memories, consciences, affections, and preserve your hearts; Psalm cxix. 11. “Thy word is a lamp to my feet.”
the straying heart again; Mat. xxvi. 57. "Then Peter remembered and said, "Bereft the word of Jesus, and wept bitterly." We never lose our hearts, till they have first lost the efficacious and powerful impress of the word.

2 Mean. Call your hearts frequently to an account, if ever you mean to keep them with God.

Those that put a stock into the hands of unfaithful or suspicious servants, will be sure to make short reckonings with them: "The heart is deceitful, above all things, and desperately wicked," Jer. xvii. 9. O it is as necessary as sweet, that we and our reins, that our and our secret thoughts, should confer together every night and say, O my heart! Where hast thou been to-day? Where hath thy thoughts been wandering to-day? What an account canst thou give of them? O naughty heart! vain heart! couldst thou not abide by the fountain of delights? Is there better entertainment with a creature than with God? The oftener the heart meets with rebukes and checks for wandering, the less it will wander: If every wandering thought were retracted with a sigh, every excursion of the heart from God with a severe check, it would not dare so boldly and frequently to digress and step aside: those actions which are committed with reluctance, are not committed with frequency.

3 Mean. He that will keep his heart, must take heed of plunging himself into such a multiplicity of earthly business, as he cannot manage without neglecting his main business.

It cannot be imagined he should keep his heart with God that hath lost himself in a wood of earthly business: Take heed you not pinch your souls, by gratifying the immoderate desires of your flesh. I wish many Christians could truly say what an *heathen once did! "I do not give, but only lend myself to business." It said Germanicus reigned in the hearts of the Romans; Tiberius only in their provinces. Though the world be in your hands, let not just Christ out of your hearts.

Take heed, Christian, lest thy shop steal away thy heart from thy closet; God never intended earthly employments for a stop, but rather for a step to heavenly ones. O let not Aristippus the heathen arise in judgment against thee, who said, "He would rather neglect his means, than his mind; his farm, than his soul." If thy ship be overloaden, thou must cast some overboard: More business than thou canst well manage, is like more meat than thou canst well digest, which will quickly make a sickly soul.
a vain thought be long neglected; the serpent of heart-appeasement, killed in the egg of a small remission of care. Oh! if many a decayed Christian had looked to their hearts in time, they would not come to that sad pass they now are in? We may say of him as the apostle doth of vain babblings; that they increase the more ungodliness. *Nemo repente fit turpissimus*; little by little, will quickly become great and masterless: The greatest oak once lay in an egg; the greatest oak was once but a little acorn. The firing of a small train of powder may blow up all to a greater quantity. Men little think what a proud, vain or worldly thought may grow to: Behold how great a little fire kindles!

5 Mean. *Take heed of losing the liveliness and sweet communion with God, lest thereby your hearts be loosened and enthralled*.

The heart is an hungry and restless thing; it will have to feed upon; if it enjoy nothing from God, it will hunger thing among the creatures, and there it often loses itself and its end. There is nothing more engages the heart to and evenness in walking with God, than the sweet tastes therein: As the Gauls, when once they tasted the soil of Italy, could never be satisfied till they conquered where it grew.

It is true, conscience of duty may keep the heart from it; but when there is no higher motive, it drives on distractedly, as is evident in the motions of the heart to earthly things among the creatures, and there it often loses itself and its end. There is nothing more engages the heart to and evenness in walking with God, than the sweet tastes therein: As the Gauls, when once they tasted the soil of Italy, could never be satisfied till they conquered where it grew.

6 Mean. *Habituate thy heart to spiritual meditation, wouldst have it free from those burdensome diversions.*

By this mean you will get a facility and dexterity in it: It is pity those smaller portions of our time betwixt sleep and waking should lie upon our hands, and be rendered useless to use, serve them; for though they do not properly despise them, they neglect, or lose them, for want of knowing how to serve them: for though they do not properly despise them, they neglect, or lose them, for want of knowing how to serve them. But, although no
CHOICE MEANS TO KEEP THE HEART.

represented (as in looking-glasses) and discern celestial objects with the telescopes) and with the sun beams kindle disposed matter (as with burning glasses:) So when these little fragments of parcels of time, which if not carefully looked to, would be sipated and lost, come to be managed by a skilful contemplator, are to be improved by the celestial fire of devotion, they may be ordered as to afford us both looking-glasses to dress our souls and prospectives to discover heavenly wonders and incentives to flame our hearts with zeal; Thus far he.

Something of that nature I have under hand, for a public benefit, if God give life to finish, and opportunity to produce it: Certainly this is a great advantage for the keeping of the heart with God.

IV. Use of Consolation.

I shall now close the whole with a word or two of consolation to all diligent and serious Christians, that faithfully and closely heart-work; that are groaning and weeping in secret over the hainess, pride, earthliness, and vanity of their hearts; that are fear and trembling over the experienced deceitfulness and falseness of the whilst other vain professors eyes are abroad, their time and strength eaten up by fruitless disputes and earthly employments, or, at best by a cold and formal performance of some heartless and empty duties. Poor Christian! I have three things to offer thee, in order to support and comfort; and, doubtless, either of them alone, meted with faith, is sufficient to comfort thee over all the trouble thou hast with thine own heart.

1. Comfort. This argues thy heart to be upright and honest, whatever thy gifts and abilities are.

It is uprightness of heart will comfort thee upon a death-bed. Kings xx. 2, 3. " Then he turned his face to the wall, and pray " to the Lord, saying, remembrance now, O Lord, how I have wall " before thee in truth, and with a perfect heart," &c.

I am really of his mind, who said, si mihi daretur optio, eligi Christiani rustici sordidissimum & maximæ agreste opus præ omibus victoriis & triumphis Alexandri aut Cæsaris: might I have wish, I would prefer the most despicable and sordid work of a rust Christian, before all the victories and triumphs of Alexander or Cæsar; yea, let me add, before all the elaborated duties and excellent gifts of vain professors; before the tongues of men and angels. It will signify more to my comfort, to spend one solitary hour mourning before the Lord over heart-corruption, than many hours in a seeming zealous, but really dead performance of common duties with the care to do them perfectly, and diligently perform them in.
then for the want of those things that a man may have a
nally damned; but rather bless God for that which not
favourites and darlings of heaven have. Many a one is
that had a better head than mine; and many a one now
that complained of as bad a heart as thine.

2 Comfort. Know further for thy comfort, that God will
leave thee under so many heart-troubles and burdens if
not thy real benefit thereby.

Thou art often crying out, Lord! why is it thus?
mourning all the day, having sorrow in my heart? Thou
I been exercised with hardness of heart, and to this day I
maintained a broken heart. Many years have I been praying
against vain thoughts, yet am still infested and perturbed
them. O when shall I get a better heart! I have been
and brought forth but wind; I have obtained no deliverance
ther have the corruptions of my heart fallen. I have had
heart many times to prayers, sermons and sacraments, ex
hoping for a cure from them, and still my sore runneth, and

Pensive soul! Let this comfort thee; thy God designeth
fit, even by these occasions of thy sad complaints. For
he would let thee see what thy heart by nature is and what
in take notice how much thou art beholden to free grace.
thee under these exercises of spirit, that thou mayest lie,
face upon the ground, admiring that ever the Lord of grace
take so vile a creature into his bosom. Thy base heart,
for nothing else, yet serves to commend and set off the
riches of free grace. (2.) This serves to beat thee off
from resting, yea, or but glancing upon thine own right
e Excellency. The corruption of thy heart, working in all
makes thee sensible to feel that the bed is too short, and
ing too narrow. Were it not for those reflections thou
mightest, upon the dulness and distractions of thine heart,
how apt wouldst thou be to fall in love with, and admire
performances and enlargements? For if notwithstanding
hast much to do with the pride of thy heart, how much
such humbling and self-abasing considerations were want
lastly, this tends to make thee the more compassionate
towards others: Perhaps thou wouldst have little pity
bresses and soul-troubles of others, if thou hadst less of
thine own.

3 Comfort. To conclude; God will shortly put a bless
these troubles, cares and watchings.
ly out of thy thoughts, and they be everlastingly, ravishingly, delightfully entertained and exercised upon that supreme goodne
d and infinite excellency of God, from whom they shall never start an
more like a broken bow. And as for thy pride, passion, earthline
and all other the matters of thy complaint and trouble, it shall be
said of them, as of the Egyptians to Israel, “Stand still, and see the
“salvation of God.” These corruptions thou seest to day, henceforth thou shalt see them no more for ever! when thou shalt lay down thy weapons of prayers, tears, and groans, and put on
armour of light, not to fight, but triumph in.

Lord! when shall this blessed day come? How long! how long!
 holy and true? My soul waiteth for thee! Come, my Beloved! a
be thou like a roe, or a young hart upon the mountains of Beth
Amen.

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THE TOUCHSTONE OF SINCEREY:
OR,
THE SIGNS OF GRACE, AND SYMPTOMS OF HYPOCRIST

Opened in a practical Treatise upon Revelation iii. 17, 18.

The Epistle to the Reader.

Reader,

A MONG the difficulties and severities of true religion, the fa
ful searching, and diligent keeping of our hearts are found in
first and highest rank of difficulties: These two take up the m
work of a Christian betwixt them, Hic labor, hoc opus est. I h
hopes that these essays for the searching of the heart, might m
sooner have followed my former for keeping the heart.* But pr
dence hath reserved it for the fittest season.

It comes to thy hand, Reader, in a day of straits and fears, a d
and gloomy season: when the nations about us are made drunk w
ing from that scripture, Rev. xiii. 3. “The de
viz. That given the beast by the reformation) was
concluded, that popery will once more over-run the

telling this furious, but short storm, comforts the people with this, That it is like to fall heaviest upon the worse outward court, namely the formal professors of the time.

O how much is every man now concerned to have his life and condition well cleared, and to give all diligence to calling and election sure!

It should both amaze and grieve a pious mind, to see ingenious persons can sit with unwearied patience and patience upon some dry school problem, or some mathematical point; whilst no reasons or persuasions can prevail to spend one serious hour in the search and study of their studies!

It was the saying of the great Cicero, Libenter omnibus concesserim, ut mihi liceat, vi nulla interpellante, isto me vere: I would give all the wealth in the world that I might in my studies, and have nothing to hinder me. What had that been, if heaven, and the clearing of a title to the subject-matter of those studies! Crede mihi, extinguendo mathematicarum artium studio, saith another; i.e. Believe, a sweet death to die in the study of the mathematical arts should be apt to believe it too, did I not know that eternity immediately follows death; and that they who stand at eternity higher matters to mind than mathematical discern the harmonies and proportions in nature is pleasant to discern the harmony and proportion of the signs of grace in the word, with the works of grace wrought in our souls; more pleasant and necessary employment: and, to be done in such a work as this, were a lovely death indeed: “Blessed servant, whom his Lord, when he cometh, shall find us;”

My friends, a day of trouble is near, a dying hour is near; and when our eye-strings and heart-strings are broken, we are taking the last grasp of Christ, and the promises then know to what purpose those hours spent in such eras were. Search yourselves, yea, search yourselves before ye bring forth, as that text may be read, Zeph. ii. 1, 2. “‘Thy chamber and shut thy door;’ sit close to this end of thou art here directed to; and however times shall govern, it be fair or foul weather abroad, thou shalt never rep
frolics, never once grudging them in their short and dear-bought pleasures. Assurance, That sin is pardoned, and Christ is offered with the unspeakable joys that are inseparably connected therewith; is that “white stone, and new name, which none knows but he that receives it;” for no words can possibly signify to another what that soul tastes and feels in such an hour as that is.

And be not discouraged at the difficulty of obtaining it: The white stone is no philosopher's stone, which no man could ever have had in his own hand; for many a Christian hath really found him waiting upon the Lord by prayer, and diligently searching his scriptures and his own heart.

Reader, the time will come when they that scoff at the serious elevation of the saints, and break many a pleasant jest upon the most solemn and awful things in religion, will tremble when they shall hear the midnight cry, “Behold the bridegroom cometh!” and see the lamps of all vain and formal professors expire, and none admit them into the marriage but such whose lamps are furnished with oil; such whose professions and duties are enlivened and maintained by vital springs and principles of real grace within them.

It is a very remarkable story that Melchior Adams records in the life of Gobelinus; that a little before his time there was a playforth at Isernach in Germany, of the wise and foolish virgins, where the Virgin Mary was one of the five saints that represented the wise virgins, was brought in with the rest, telling the foolish virgins to cry for her oil, that it was too late: and then others representing the foolish virgins, fell a weeping, and making most bitter lamentations.

Hereat prince Frederic (who was one of the spectators) grew amazed, cried out, Quid est fides nostra Christiana, si neque Mai neque alia Sancta exorari potest! &c. What is our faith works, and to what purpose are all our good works, if neither Mary nor any other saint can help us! And such was his consternation, that it threw him into a sore and violent disease which ended in an apoplexy, whereof he died about four days after.

If the representation of these things in a play ended the life of a great a man so tragically; O think with thyself, Reader, what will the effects of the Lord’s real appearance in the clouds of heaven and the mourning and wailing of the tribes of the earth in that day Think I say, and think again and again, what the dismal effects such a sight and sound will be upon all that neglect serious preparation themselves, and scoff at them that do prepare to meet the Lord.
so busy and the canon of scripture not completed) which calls the gift of discerning spirits; 1 Cor. xii. 10. All of opinion, that by virtue of this gift, Peter discerned the crisis of Ananias and Sapphira, but whatever that gift utterly ceased now; no man can pretend to it: But the aids and assistances of the Spirit are with us still, and oracles are among us still; to them we may freely go for all doubts and decision of perplexed cases. And we discern our own spirits, though we want the extraordinary discerning other men’s spirits.

I have little to say of this Treatise in thy hands, more it is well aimed and designed, however it be manage- tries words, as the mouth tasteth meat; these things according to the palates it meets with.

It is not the pleasing, but profiting of men, that I hounoured for. I know nothing in it that is like to work right, or slightly heal the hypocrite, by crying peace, there is no peace. Scripture light hath been my Cy with that thread in my hand I have followed the search through the labyrinths of the heart. Some assistance I had also from experience; for scripture and experience latives, and the tie betwixt them so discernible, as noth can be more so. What we feel in our hearts, we might in the scriptures before ever we felt it.

That the blessing of God may go forth with it, and to thy soul, reader, is the heart’s desire and prayer of,

Thine and the Church’s

Servant in CHRIST,

JOHN
The Touchstone of Sincerity:

or,

The Signs of Grace, and Symptoms of Hypocrisy

Opened in a Treatise upon Revelation iii. 17, 18.

Because thou sayest I am rich, and increased with goods, and hast need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to open in me gold tried in the fire, that thou mayest be rich, &c.

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Chapter I.

Wherein the text is opened, and the doctrines are propounded.

Although the Revelation be a compendium of intricate visions, and obscure prophecies, containing almost as many mysteries of words *, yet that cloud overshadows the prophetical part of it which begins where this chapter (with the doctrinal part) ends: here the waters are found no deeper than in other places of the scripture; but if we go a little farther, they become an overflowing flood. Hitherto we touch ground, but a step further delivers us into deeps, which are above the heads of the tallest Christians. Here the spirit speaks doctrinally, and perspicuously; but in the following chapters mystically, and in great obscurity.

Seven epistles are found in this doctrinal part, immediately dictated from heaven, and sent by John to the seven churches of Asia, to instruct, correct, encourage, and confirm them, as their several cases required.

My text falls in the last epistle, sent to the church of Laodicea, the worst and most degenerate of all the rest. The best had their defects and infirmities, but this laboured under the most dangerous disease of all. The fairest face of the seven had some spots, but the dangerous disease seems to have invaded the very heart of this.

Not that all were equally guilty, but the greatest part (from what the whole is denominated) were lukewarm professors; who have no steady residence, and who change in various ways.

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of them, and loathed their indifference; "I wish (saith)
"thou wert either cold or hot." An expression of the
with that in 1 Kings xviii. 21. "How long halt you
"opinions?" and is manifestly translated from the quality
which is either cold or hot; or lukewarm, a middle temper
both, and more nauseous to the stomach than either of
Cold is the complexion and natural temper of those that
alienated and estranged from Christ and religion: He
cious temper of those that know and love Jesus Christ
ling degree! lukewarm, or tepid, is the temper of the
too much religion to be esteemed carnal, and too little
'spiritual;' a generation that is too politic to venture
yet so foolish as to lose all; they are loth to forsake
and more loth to follow it too closely: the form of reli
fect as an honour, the power of it they judge a burden.
This is that temper which the Lord hates, and this
of Laodicea, which Christ, the great and only heart-a
soul-physician, discovers in ver. 17. and prescribes a cure
ver. 18. So that the words resolve themselves into two

First, A faithful discovery of the disease of Laodicia.
Secondly, A proper remedy
1. First, Their disease is faithfully discovered to the
its symptoms, cause, and aggravations.
First, Its symptoms, an unconcerned, indifferent, re
rit in matters of religion, neither hot nor cold; the true
formal-professors, who never engaged themselves thor
heartily in the ways of God, but can take or leave as th
and worldly interest comes to be concerned.
Secondly, Its cause and root, which is the defect and
truth, and power of inward grace, noted in these expres
"art wretched, and miserable, poor, blind, and naked;
at destitute of a real principle, a solid work of grace. Th
thets do all point at one and the same thing; namely, the
and rottenness of their foundation. The two first, e
epsilon, wretched and miserable, are more general, concl
a sad condition, a very sinful and lamentable estate; th
epsilon, epsilon, chi, gamma, viz. poor, blind, and naked, an
icular, pointing at those grand defects and flaws in the
which made their condition so wretched and miserable.
First, Poor, that is, † void of righteousness and true
fore God: These are the true riches of Christians: an
Secondly, Blind; * i.e. without spiritual illumination, and, neither knowing their disease, nor their remedy; the evil of sin, and the necessity of Christ.

Thirdly, Naked; † without Christ and his righteousness. Since the soul's shame and nakedness; Christ's pure and perfect righteousness is its covering or garment; this they wanted, how rich soever their bodies were adorned. These were Laodiceans; i.e. a just righteous people (according to the notation of that word) whose garments with which they covered themselves, were made of the homely spun thread of their own righteousness.

Thirdly, The disease of Laodicea is here opened to them in aggravations; "Thou saidst I am rich, and increased with goods, and have need of nothing; but knowest not," &c.

To be really graceless and Christless, is a miserable condition but to be so, and yet confidently persuaded of the contrary, is more miserable: to have the very symptoms of death upon us, and yet tell those that pity us we are as well as they, is lamentable indeed.

O the efficacy of a spiritual delusion! this was their disease, gracelessness; and the aggravation of it, was their senselessness.

Secondly, We have a proper remedy prescribed, ver. 18. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, &c. In which we have to consider, First, what is prescribed for the cure. Secondly, Where it is to be had. Thirdly, How to be obtained.

First, What are the remedies prescribed; and they are three: gold, white raiment, and eye-salve. First, gold, the cure of poverty, yea, gold tried in the fire; i.e. grace that hath been variously proved already; and the more it is proved, the more its truth will be conspicuous. The next is white raiment, the remedy against nakedness. And, lastly, eye-salve, the effectual cure of blindness. Under all these choice metaphors, more choice and excellent things are shadowed, even spiritual graces, real holiness, more precious than gold. Christ's imputed righteousness, the richest garment in all the wardrobe of heaven; and spiritual illumination, the most excellent collyrium or eye-salve that ever was, or can be applied to the mental eye or understanding of man in this world.

Secondly, Where these precious remedies may be had; and you find Christ hath the monopoly of them all; Buy of me, saith Christ in the text; he is the repository of all graces. Angels, ministers, ordinances cannot furnish you with them without Christ.

Thirdly, How they may be obtained from him; Buy of me. O
THE DOCTRINES PROPOUNDED AND OPENED

this place Estius, and others, build their doctrine of methods of building a superstructure of hay and stubble upon a foundation of gold. The exigence of the very text itself destroys the idea for what have they that are poor, wretched, miserable, of these treasures of grace? Buying therefore in this place can tend no more than the acquisition, compassing, or obtaining things from Jesus Christ, in the use of such means and methods hath appointed; and in the use of them we merit grace from the patient merits of his physician by coming to him, and following his prescriptions in the use of such medicines as he gives him: And that place Isa. lv. 1. (from which this to be borrowed) fully clears it; "He that hath no money, " come and buy wine and milk without money, and without price.

From all which, these three observations fairly offer to us.

Doct. 1. That many professors of religion are unwise and dangerous mistakes in their profession.

Doct. 2. That true grace is exceeding precious, and enriches the soul that possesseth it.

Doct. 3. That only is to be accounted true grace which endure all those trials appointed, or permitted for it.

The first doctrine naturally arises out of the scope of the text which is to awaken and convince unsound professors.

The second, from the use the Holy Ghost makes of the choicest things in nature, to shadow forth the inestimable preciousness of grace.

And the third, from that particular and most significant of gold tried in the fire; by which I here understand a work of grace, evidencing itself to be so in all the precious things that are made of it; for whatsoever is probational of grace, its soundness and sincerity to the test, is that to it we classify gold: In this sense it is used in scripture, Psal. lxvii. 8, "hast tried us as silver is tried." And Zech. xiii. 9. "the third part through the fire, and will refine the "refined, and try them as gold is tried." So that which examines and tries grace whether it be sound, and that is the fire Christ here speaks of; and such grace and trials, is the gold here intended.
THE GREAT AND DANGEROUS MISTAKE OF SOME PROFESSORS.

CHAP. II.

Wherein the first Doctrine is opened and proved briefly, as a preliminary Discourse to the principal Subject herein designed.

DOCT. I.

That many professors of religion are under very great and dangerous mistakes in their professions.

SECT. I.

All flattery is dangerous; self-flattery is more dangerous; self-flattery in the business of salvation, is the most dangerous of all. To pretend to the good we know we have not, is gross hypocrisy; to persuade ourselves of the good we have not, though we think we have it, is formal hypocrisy; and this was the case of those self-deceivers in the text.

My design in this discourse is not to shake the well-built hopes of any man, or beget groundless jealousies, but to discover the real dangerous flaws in the foundation of many men's hopes for heaven. Every thing is as its foundation is, and debile fundamentum fecit opus; that failing, all fails.

There is a twofold self-suspicion or fear in God's own people. The one is a fear of caution, awakening the soul to the use of all preventive means for avoiding danger; this is laudable: The other is a groundless suspicion of reigning hypocrisy, tending only to despondency: this is culpable: By the former the soul is guarded against danger; by the latter it is betrayed into needless trouble, and deprived from peace.

Good men have sometimes more fear than they ought, and wicked men have less than they ought: The former do sometimes shut their eyes against the fair evidences of their own graces; the latter shut their eyes against the sad evidences of their sin and misery. This is an evil in both, but not equally dangerous; for he that shuts his eyes against his own graces and privileges, loseth but his peace for a time; but he that shuts his eyes against the evidences of his sin and misery, loseth his precious soul to all eternity. Of the latter sort of self-deceivers the world is full, and these are the men I am concerned with in this point.

Oh! that some men had less trouble! and oh! that some had more! If the foolish virgins had been less confident, they had certainly been more ready for Matrimony. If the unfaithful servant in 197

OH! that some men had less trouble! and oh! that some had more! If the foolish virgins had been less confident, they had certainly been more ready for Matrimony. If the unfaithful servant in 197
point. It is said, Prov. xxx. 12. "There is a generation in their own eyes, and yet is not washed from their bones. Through what false spectacles do the men of that generation view upon their own souls; the men of that generation are blind this generation: Never was any age over-run with a greater vain, self-cozening, formal professors, as this generation is.

Three things I shall here endeavour to do:

1. To give evidence beyond contradiction to this sad fact, among professors are found many self-deceivers.

(2.) To assign the true causes and reasons why it is.

(3.) Improve it in those practical inferences the point of view.

THAT there are multitudes of such self-deceivers among professors, will appear,

1. First, By this, that there are everywhere to be found professors than converts; unregenerate professors, while the effect of education. Christianity, by the favour providence, was the first comer, it first bespoke them for they are Christians of an human creation, rather born than believers. Now all these are self-deceived, and hasting to meet under the efficacy of a strong delusion; "for if a man "is to be something when he is nothing, he deceiveth himself and the apostle, Gal. vi. 3. Surely our birth-privilege, with the birth, is nothing, yea, worse than nothing, as to our last account: That which stands for a great sum in our account nothing, it is but a cypher you see in God's. "Except a "man be changed again (saith the lips of truth) he cannot see the king John iii. 3.

Poor self-deceivers, ponder those words of Christ: hitherto thought your civil education, your dead and heathen enough to denominate you Christians before God; but learn what the scripture meaneth; and be assured you are another manner of conversion, or else it is impossible to escape eternal damnation.

2. Secondly, It is too manifest by this, that many professors acquainted with the externals of religion; and all their more but a compliance of the outward man with the God: This is the superficial religion which deceives multitudes into eternal misery. True religion seats itself upon the inward man, and acts effectually upon the vital powers, the heart, and purging its designs and delights from all inconsideration.
that which only lives in the souls of good men? Thus was Jehu received; he did many acts of external obedience to God’s command.

"but Jehu took no heed to walk in the ways of the Lord God. "Israel with all his heart," 2 Kings x. 31. And this was his own

This also was the ruin of those formalists, Ezek. xxxiii. 31. they came and sat before the Lord as his people: The word was to them as a lovely song; mightily charmed with the modulation of the prophet’s voice, and his lively gestures; but all the while their heart went after their covetousness. And what abundance of such pharisical, superficial religion is every where to be found?

3. Thirdly, It appears by this, that every trial made by sufferings upon professors blows away multitudes, like dry leaves in autumn by a stormy wind; many fall from their own stedfastness in shallower times; prosperity multiplies vain professors, and adversity punishes the church of them; “Then shall many be offended,” Matth. xxiv. 21.

This is the scripture everywhere marks as a symptom of hypocrite Psal. lxxviii. 8. “A generation that set not their hearts aright, whose spirit was not stedfast with God.” 1 John ii. 19. “As they went out, that they might be made manifest, that they were not of us.” Matth. xiii. 21. “For when tribulation or persecution shall one have told them in the days of their first profession, all their zeal and labour in religion would have ended in this, like they would have replied as Hazael to the man of God, 2 Kings viii. 13. “But what is thy servant a dog, that he should do a great thing?” Quantum mutatus ab illo?

O how unlike is their dark and dirty evening to their glorious hopeful morning! These professors have more of the moon than the sun, little light, less heat, but many changes: They deceived many, yea, they deceive themselves, but cannot deceive God. During the calm what a flourish do they make? And with what gallant do they sail? By and by you may hear horrendas tempestates, and soon after you may see fienda naufragia, dreadful shipwrecks after a furious storm; and no wonder, for they wanted that idon exergiavon, that ballast and establishment in themselves that would have kept them tight and stable.

4. Fourthly, It is too apparent by this, that many professors secretly indulge and shelter beloved lusts under the wings of their profession. This, like a worm at the root, will wither and kill them at last, how fragrant soever they may seem to be for a season. Gideon had seventy sons, and one he touched, but that one he
for his integrity, surely such professors will never clear the hypocrisy. “I was also upright before him, and kept ‘mine iniquity,’” saith he, Psalm xvi. 23. This is the hand and right hand which every sincere Christian must pluck cut off; Matt. v. 29, 30.

Which is a metaphor from chirurgeons, whose manhood the whole is in danger by any part; to cut it off, ne ... trahatur; lest all perish.

Their suppressing some lust raiseth their confidence; anding of one raiseth the foundation of their hopes; and they receive themselves.

5. Fifthly, This also manifests the self-deceits of many that the secret duties of religion, or at least the secret in the soul with God in them, is a secret hid from the know experience of many professors.

To attend the ordinances of God in the seasons of know; to pray in their families at the stated hours they know; but to retire from all the world into their closet to pour out their hearts before the Lord, they know not.

To feel somewhat within, paining them like an empty, such, until they have eaten that hidden manna, that breath I mean refreshed their souls with real communion with God there; this is a mystery locked up from the acquaintance that call themselves Christians; and yet this is made a tical note of a sincere Christian by Christ himself, in Matt. 6.

O reader! if thy heart were right with God, and thou not cheat thyself with a vain profession, thou wouldst have friendliness with God, which thou wouldst be loth thy dearest the wife of thy bosom should be privy to: Non est religion patent; religion doth not lay all open to the eyes of men duties maintain our credit, but secret duties maintain our was the saying of an heathen about his secret correspondence his friends, what need the world be acquainted with it? I are theatre enough to each other.” There are inclos in religion which none but renewed souls do feelingly u.

6 Lastly, How many more profess religion in these ever made religion their business! Philosophy tells us to $\tau\varepsilon\gamma\nu\nu$ and a $\tau\sigma\tau\varepsilon\gamma\nu\nu$, a main business; and a by-by same is found in religion also.

There are “that give themselves to the Lord,” 2 whose conversation, or trade, is in heaven, Phil. iii. 18 scope of whose life is Christ, Heb. xiii. 7, 8, who give
CAUSES OF SELF-DECEIT.

they have nothing else to do; and when their outward manner is engaged in the duties of it, yet their heart is not in it; they hear they pray, ὑφεὶς Ἰωτῆς ἡ μνή, as Chrysostom speaks, but their souls, thoughts and minds are abroad. It is not their business to have fellowship with God in duties, to get their lusts mortified, their hearts tried, their souls conformed to the image of God in holiness.

They pray as if they prayed not, and hear as if they heard not, and if they feel no power in ordinances, no quickening in duties is no disappointment at all to them; for these were not their design in drawing nigh to God in these appointments.

And thus you see what numbers of professors deceive themselves.

SECT. III.

AND if we seriously enquire into the grounds and causes of the self-deceit among professors, we shall find these four things aspiring to delude and cheat them in the great concern of their salvation.

1. First, The natural deceitfulness of the heart, than which no thing is more treacherous, and false, Jer. xvii. 9. “The heart is deceitful above all things, and desperately wicked;” + δεσμήν ἡ μνή Supplantatium cor, prae omnibus; the heart is the greatest supplanter, the most crafty and subtle cheat of all, that deceives as Jacob did his brother (to whose name this text alludes.) It feats us of our heavenly heritage, as Jacob supplanted him in earthly one, while we are gone a hunting after earthly trifles. And wherein its deceitfulness principally appears, you may see by a solemn caveat of the apostle, James i. 22, wherein he warns us to beware, that in hearing the word we deceive not ourselves by false reasonings; for so παραλογιζομενοι εαυτης imports, and may be strictly rendered, false reasoning themselves, namely, by making false surmisings; whereby they misconclude about their spiritual and eternal estate and condition, and befool themselves.

The time will come when a man’s own heart will be found to be the chief hand in his ruin; and what Apollodorus did but fancy heart said to him, some men’s hearts will tell them in earnest, when they come to the place of misery and torment; τῇον με τον μικτόν ανθρώπου I have betrayed thee into all these tempaments; it was my laziness, my credulity, my averseness to the way of strict godliness, mortification and self-denial which have foredone thee; when thou satest under the convincing truths of the gospel, it was I that whispered those atheistical surmises into the
ed, it was I that whispered what the tongue of another had cut out, Tune credam, cum illuc venero: I will believe it to the thither.

Surely this is a great truth which was observed by the wise men, "He that trusteth in his own heart, is a fool," 2 Tim. ii. 26. And thousands of such fools are to be found among men.

2. Secondly, Satan is a chief conspirator in this treacherous art. We are not ignorant (saith the apostle) of his devices; very skilful in sophistry and slights, 2 Cor. ii. 11. his ἀδιάφορος, trains up men of temptation, which are thoroughly studied and artificed and ordered; even such systems as tutors and professed and sciences have, and read over to their auditors; assiduously observes, to be the import of that text, Eph. vi. 11, to wonder at, considering his vast knowledge, and long experience in this art of cheating, together with the corruption and proneness of the hearts of men to close with such devices, and believe his impostures, that so vast a number is taken "captive by him at his will," 2 Tim. ii. 26.

It is the god of this world that blinds the minds of men to believe not, 2 Cor. iv. 3, 4. "The god of this world," (saith Mimesis) who leads a world of poor deluded wretches to believe, having first blinded their minds, that is, deluded, and with art practised upon their understanding, that τὸ ἀναγεννησίαν, directive faculty, which is to the soul what eyes are to the body.

I remember Basil brings in Satan thus insulting Christ, for them! I have them! for all thy blood and miracles, and beseechings, thy knockings and strivings, I have taken of them at the very gates of heaven: for all their illumination and tasting of the powers of the world to come, I have shipwrecked in the very mouth of the haven.

3. Thirdly, The common works found in unregenerate receive many, who cannot distinguish them from the specious Spirit in God's elect; see that startling scripture, where you find, among the common operations of the apostates, that illumination which gives perspicuity to the discerning spiritual truths, and that frequently with more and depth of judgment than some gracious souls attain unto: it is the matter out of which many rare and excellent graced in admirable variety, which are singularly useful to others are exercised in expounding the scriptures, defending Christ by solid arguments, preaching, praying, &c. a subject of them renowned and honoured in the church.
seem to abound not only in knowledge, but in sense also; i.e. some kind of experience of what they know: for experience is bringing of things to the test of spiritual sense. They do taste experience the good that comes by the promises of the word, and discoveries of heaven and glory, though they feel not experimentally the transforming efficacy of these things upon their own souls.

Now, that illumination furnishing them with excellent gifts (as before was noted), enabling them to assent to gospel-truths, which scripture calls faith, Acts viii. 12. and working in them conviction of sin, 1 Sam. xv. 24. reformation of life, 2 Pet. ii. 20. and touching their affections also with transient joy in the discovery of those truths.

And this taste, which comes so near to the experience, which a sanctified soul enjoys, seems to put their condition beyond all controversy, and lay a foundation for their ill-built confidence: nothing more apt to beget and nourish such a confidence than the melting and workings of our affections about spiritual things; for as a * great divine hath well observed, such a man seems to have all that is required of a Christian, and to have attained the very end of all knowledge, which is operation and influence upon the affections. When they shall find heat in their affections, as well as light in their minds, how apt are they to say (as these self-deceivers in the text did) that "are rich, and have need of nothing." Now of all the false sorts of grace by which men cozen themselves, none are so dangerous and destructive to souls as those that come nearest true ones: never did Satan more effectually and securely manage his cheats than when he is transformed into an angel of light.

Among this sort of self-deceivers, how many gifted men, among that sort, some employed in the office of the ministry will find, whose daily employment being about spiritual things, studying, preaching, praying, &c. do conclude themselves sanctified persons, because they are conversant about sacred employments, as the subject must be, because the object is sacred. O! that some would seriously ponder these two scriptures, Matth. vii. 22. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful things?" And 1 Cor. ix. 27. "that by any means, when I have preached unto others, I myself should be a cast-away."

4. Lastly, To add no more, this strengthens self-deceit exceedingly in many, viz. Their observations of, and comparing themselves with others. Thus the Pharisees (those gross self-deceivers) "tried to take hold upon the name of Jesus: and the chief priests..."
Regnat luscus inter caecos; he that hath but one eye is as the blind.

Thus the false apostles cheated and befooled themselves. 

x. 12. “But they measuring themselves by themselves, 

‘paring themselves among themselves, are not wise.’ 

made one man a measure or standard to another man, 

is the common beam or scale to try all men.

These men are as sharp-sighted to note other men’s 

own excellencies; to eye the miscarriages of others with 

their own performances with admiration.

They bless themselves when they behold the profane 

‘pieties, Luke xviii. 11. “God, I thank thee that I am 

men are, extortioners, unjust, adulterers, or even as the 

q. d. O what a saint am I in comparison of these mis 

Pharisee’s religion you see runs all upon notes: a neglect 
is enough to him: and the measure he takes of it is by o 
himself with others more externally vile than himself. 

may say with praise and humility, “I am not as some 

though he knows nothing by himself, yet is he not too 

fied,” 1 Cor. iv. 4. He neither rakes together the or 

t the vilest, nor the infirmities of the holiest, to justify 
himself as these self-deceivers do. And these are the 

occasions of that general deception, under which so 

the professing world bow down and perish.

SECT. IV.

3. In the last place I shall improve this point various 
to the importance and usefulness of it, with as much 
closeness of application as I can. And,

Use 1. Shall be for caution to professors. Before I 

use you should make of it, I must tell you what use 

make of it.

First, Do not make this use of it; to conclude from 

been said, that all professors are but a pack of hypocri 

there is no truth nor integrity in any man: this is both 
arrogance to ascend the throne of God; and unpar 
ablleness, to judge the hearts of all men.

Some men are as apt to conclude others to be hypocr 
suring their hearts by their own, as others are to con 

selves saints, by comparing their own excellencies with 
corruptions: but, blessed be God! there is some gra 

been of difference to admire, however the count
That assurance is one of the great difficulties in religion, is a great truth; but that it is therefore unattainable in this world, is very false. Popish doctrine indeed makes it impossible; but that doctrine is practically confuted in the comfortable experience of many souls: all are commanded to strive for it, 2 Pet. i. 10. “Give diligence to make your calling and election sure:” and some have the happiness to obtain it, 2 Tim. i. 12. “For I know whom I have believed: and I am persuaded that he is able to keep that which I have committed unto him against that day.

Let the similar works upon hypocrites resemble as much as they will the saving works of the Spirit upon believers; yet God doth always, and the saints do sometimes plainly discern the difference.

Thirdly, Do not make this use of it, to conceal or hide the truth or graces of God, or to refuse to profess, or confess them before men, because many professors deceive themselves and others also, by vain profession: Because another profession what he hath not, must you therefore hide or deny what you have? It is true, the possession of grace and truth in your own souls, is that which saves you, but the profession or confession of it, is that which honours God and edifies; yea, sometimes is the instrument to save others; it is your comfort that you feel it, it is others comfort to know that you do so. Ostentation is your sin, but a serious and humble profession is your duty, Rom. x. 9.

SECT. V.

Use 2. HAVING shewed you in the former section what use you ought not to make of this doctrine, I will next shew you what use you ought to make of it; and surely you cannot improve this point to a better purpose than from it to take warning, and look to yourselves, that you be not of that number who deceive themselves in their profession. If this be so, suffer me closely to press that great apostolical caution, 1 Cor. x. 12. “Let him that thinks he standeth take heed lest he fall.” O professors! look carefully to your foundation; be not high-minded, but fear. You have, it may be, done and suffered many things in and for religion; you have excellent gifts and sweet comforts: a warm zeal for God, and high confidence in your integrity: All this may be right, (for ought I, or, it may be you know:) but yet it is possible it may be false also: You have sometimes judged yourselves, and pronounced yourselves upright, but remember your final sentence is not yet pronounced by your Judge. And what if God takes you up and finds it so?
Thy heart may be false, and thou not know it; yet false, and thou strongly confident of its integrity.

The saints may approve thee, and God condemn thee. "Thou hast a name that thou livest, but thou art false; May say, there is a true Nathaniel; and God may save self-cozening Pharisee.

Reader, thou hast heard of Judas and Demas; of Sapphira; of Hymeneus and Philetus; once renowned professors, and thou hast heard what they proved at last.

Take heed their case be not thine own; do they not with one mouth cry to thee, O professor! if thou where we are, do not cozen thyself as we did; if thou a better place and lot, be sure thou get a sincere heart: more self-suspicious, we had been more safe.

I would not scare you with needless jealousies, but prevent fatal mistakes. Do not you find your hearts many things? Do not you shuffle over secret duties? censure the same evils in others, which you scarce repress? Are there not many by-ends in duties? Do you are far less affected with a great deal of service done to God by others, than with a little by yourselves.

Is it not hard to look upon other men's excellencies or upon your own without pride?

And are you not troubled with a busy devil, as well heart? Hath not he that circuits the whole world, obnaked. Hath he not studied your constitution sins, and found which most easily besets you? Hath he less malice again than others? Surely you are in the very thicket of thousands of snares are round about you. O how difficult righteous saved! How hard to be upright! How few professing world win heaven at last!

O therefore search your hearts, professors, and let the down to your very reins; "Let him that thinks he " heed lest he fall."

Away with rash uncharitable censures of others, and severe in censuring yourselves. Away with dry and severe in controversing, and spend your thoughts upon this great I sound, or am I rotten at heart? Am I a new creature, still in a new creature's dress and habit? Beg thee, you be not deceived in that great point (your integri you may be mistaken in. Pray that you be not give heedless, careless, and vain spirit, and then have religious and spiritual gifts.
after the dust of the earth, and saying, Who will shew us any good? be thou panting after the assurance of the love of God, and crying Who will shew me how to make my calling and election sure?

O deceive not yourselves with names and notions? Think not, because you are for a stricter way of worship, or because you associate with, and are accordingly denominated, one of the more reformers professors, that therefore you are safe enough: Alas! how small interest have titles, modes, and denominations in religion? Suppose a curious artist take a lump of lead and refine it, and cast it into a mould, whence it comes forth shining, and bearing some noble figure; suppose of an eagle; yet it is but a leaden eagle. Suppose the figure of a man, and that in the most exact lineaments and proportions; still it is but a leaden man: Nay, let it bear the figure of an angel; it is but a leaden angel: For the base and ignoble matter is the same it was, though the figure be not. Even so, take an unregenerate carnal man, let his life be reformed, and his tongue refined, and call him a zealous Conformist, or a strict Non-conformist; call him Presbyterian, an Independent, or what you will; he is all the while but a carnal Conformist, or Non-conformist; an unregenerate Presbyterian, a carnal Independent; for the nature is still the same, though the stamp and figure his profession gives him be not the same.

O my friends! believe it, fine names and brave words are of little value with God: God will no more spare you for these, than Samson did Agag for his delicate ornaments, and spruce appearance: Either make sure the root of the matter, or the leaves of a vain profession will not long cover you.

To be deceived by another is bad enough; but to deceive ourselves is a thousand times worse.

To deceive ourselves in truths of the superstructure, is bad; and they that do so shall suffer loss, 1 Cor. iii. 12. But to deceive ourselves in the foundation, is a desperate deceit, and shipwrecks all other hopes and happiness at once.

If any one lose his money by a cheat, it troubles him; but to lose his soul by a cheat, will confound him. If a man lose an eye, ear, a hand, a foot, yet omnia Deus dedit duplicia, as Chrysostom speaks; God hath given these members double, so that there is another left; animam vero unam: But the soul is one, and of one; and if that be damned, you have not another to he saved.

O therefore be restless till it be, and till you know it be, out of eternal danger!

SECT. VI.
with tears, and would part with all the pleasant things the world to enjoy it.

This is that mercy that gives souls the highest pleasure is acquainted with, or the state of this mortality can bear a well-assured soul but consider what it is assured of, Christ's purchases of his blood. O what is this! "I am my beloved's, and my beloved is mine," Cant. ii. 16. What a vital, raw-powering efficacy is in that voice of faith! let it but look on years, and compare what it was with what it is now; in it is now made nigh, Eph. ii. 12, 13. It was not before, now beloved, Rom. ix. 25, 26. It had not obtained mercy, 1 Pet. ii. 10. Or let the assured soul forward, and compare what it now is, and hath, with what it shall be made, and put in possession of: "Beloved, (saith) now are we the sons of God; but it doth not yet appear" we shall be: But we know that when he shall appear, "like him, for we shall see him as he is," 1 John iii. 2.

I say, let the assured soul but steep its thoughts, by in these subjects, and it will be impossible to keep him from agreeable transports of joy and delight.

O what a life have you in comparison of other men? two hells, one present, another coming; you have two hells in hand, the other in hope. Some of your own brethren that have been, it may be, many years panting after as still denied it; but God hath indulged so peculiar a favor. Bless ye the Lord, and make his praise glorious.

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CHAP. III.

Containing the use and improvement of

DOCT. II.

That true grace is exceeding precious, and greatly a soul that hath it: It is Christ's gold.

SECT. I.

The Lord Jesus here chuseth the most pure, precedent, durable, and valuable thing, in all the treasures and of treasures, the soul of a sinner, to which it is f
precious than all the gold of Ophir: "It cannot be gotten for gold; neither shall silver be weighed for a price thereof," Job xxviii. 11. Surely gold and silver, sapphires, diamonds, and rubies, are not worth the mentioning, when saving grace is once mentioned. Therefore consider it,

1. First, In its cause and fountain from whence it flows, and you shall find it to be the fruit of the Spirit, Gal. v. 22, who, upon this account, is called the Spirit of Grace, Heb. x. 29. It derives its original from the Most High; it is spirit born of Spirit, John iii. 34. All the rules of morality, all human diligence and industry can never produce one gracious habit or act alone; 2 Cor. iii. 5. "Not that we are sufficient of ourselves," &c. Nay, we speak not becoming the incomparable worth of grace, when we say, it is the fruit and birth of the Spirit; for so are common gifts also. There are several emanations from this sun, diverse streams from this fountain; but of all his operations and productions, this of saving grace is the most noble and excellent. Gifts are from the Spirit as well as grace, but grace is more excellent than the best gifts, 1 Cor. xii. 31. "Covet earnestly the best gifts, and yet shew I unto you a more excellent way." Hence you read, Phil. i. 10. "Of things that are excellent," or as the original, τα διάφανα, might be rendered, things that differ, namely, in respect of excellency, not as good and evil, but as less good and more good differ. Gifts have their value and preciousness, but the best gifts differ as much from grace, as brass from gold, though both are generated by the influence of the same sun. Gifts (as one saith) are dead graces, but graces are living gifts; it is the most excellent production of the highest and most excellent cause.

2. Secondly, Consider it in its nature, and you will find it divided, 2 Pet. i. 4. "Partakers of the Divine nature," viz. in our sanctification; not that it gives us the properties of the Divine nature; for they are incommunicable; but the similitude and resemblance of it is stamped upon our souls in the work of grace.

"The new man is renewed in knowledge, after the image of him" that created him," Col. iii. 10. The schoolmen, and some of the fathers, place this image or resemblance of God, in the natural faculties of the soul, viz. the understanding, memory, and will: which is an umbrage of a trinity in unity; but it rather consists in the renovation of the faculties by grace; for in this we bear the Divine image upon our souls, and that image or resemblance of God's holiness is the beauty and honour of our souls.

It is their doctrine, "He of old breathed upon the world. Other
fountain of honour and glory; and this makes the right excellent than his neighbour; let his neighbour be though the blood of nobles run in his veins, the right excellent than he, except saving grace be also diffused.

3. Thirdly, Consider it in its recipient subject, and its value still to increase; for the precious oil of saving-grace poured into any other than an elect vessel.

Hence faith, one branch of sanctification is, with recipient subject, stiled The faith of God's elect, Tit. i. 1. What true grace in his soul, may (during the evidence then strongly conclude his election, looking backward, and having also looking forward, Rom. viii. 30. It marks and seals in whom it is, for glory, “God hath set apart him that is himself,” Psal. iv. 3.

4. Fourthly, View the precious worth of grace in effects and influences upon the soul in which it inheres.

(1.) It adorns with incomparable ornaments, which price in the sight of God, 1 Pet. iii. 4. Yea, it reflects of glory in the soul where its seat is, that Christ himself is also the admirer of it; Cant. iv. 9. “Thou hast ravished “my sister, my spouse! thou hast ravished my heart “thine eyes, with one of the chains of thy neck!” and come with its excelling beauty, he saith, “Turn away “from me, for they have overcome me,” Cant. vi. 5.

(2.) It elevates and ennobles a man's spirit beyond principles in man; it sets the heart and affections upon heaven, them up with the glory of the invisible world, Phil. iii. *“our conversation is in heaven, from whence we look the “viour.” Whilst others are trading for corn and wine and oxen, for feathers and trifles, the gracious soul is to God for pardon and peace, for righteousness and life, for immortality: “Truly our fellowship is with the Father “his Son Jesus Christ,” John i. 3.

(3.) It doth not only raise the spirit by conversing with things above, but transforms the soul, by that converse ness of those heavenly objects it converses with: “It cl “into the same image,” 2 Cor. iii. 18. So that though man still remains the who he was, yet not the before; the very temper of his Spirit is altered.

(4.) It doth not only transform the soul in which it serves the subject in which it is: it is a singular presencing, so that the body also in the spirit endures in the
other principles within a man. "It is a good thing that the heart be established with grace," Heb. xiii. 9. This is that which the apostle calls our own stedfastness, or that ballast we have within ourselves; which keeps us right and stable. O the excellency of grace!

(6.) To conclude; it is the root of all that precious fruit which we bring forth to God in this world: it is the root of every gracious word in our lips, and of every gracious work in our hands; be it matter of our gracious thoughts never so excellent, the matter of heavenly discourses and prayers never so sweet, still grace is the root of the matter, Job xix. 28. O then, what a precious thing is grace!

5. Fifthly, View it in its properties, and you will soon discover transcendental excellencies: the richest epithets are no hyperboles here; we seek not beyond the value of it, when we call it supernatural grace, for so it is: it comes down from above, from the Father of lights, Jam. i. 7. Nature can never be improved to that height how much soever its admirers boast of it; nor do we strain too high when we call it immortal grace; for so hath God made it. This is that water which springs up in the sanctified soul unto eternal life, John iv. 14. It will not die when thou diest, but ascend with the soul from which it is inseparable, and be received up with it into glory, Rom. viii. 10. You may outlive your friends; you may outlive your gifts; but you cannot outlive your graces.

Shall I say it is the most sweet and comfortable thing that ever the soul was acquainted with in this world, next Jesus Christ, the author and fountain of it. Sure, if so I speak, I have as many witnesses to attest it, as there be gracious souls in the world: nothing is more comfortable than grace, except Christ; and yet with grace no soul can feel the comforts of Christ in the troubles of life or in the straits of death. This is a spring of comfort!

6. Sixthly, Consider it in its design and scope; and you will discern more and more of its precious excellency: for what is the aim and end of God in the infusions and improvements of grace, but to atten- sper and mould our spirits by it into a meetness and fitness for the enjoyment of himself in the world to come? Col. i. 12. "Giv- thanks to the Father, who has made us meet to be partak- of the inheritance of the saints in light." Compare this with 2 Cor. v. 5. "Now he that hath wrought us for the self-same thing " is God."

O blessed design! how precious must that work be, which wrought for so high and glorious a purpose as this is? No work more excellent, no end more noble.
base and worthless metal with golden mattocks. The blood was shed to procure it, Heb. xiii. 12.

The Spirit of God is sent forth to form and create it in its own workmanship, Eph. ii. 10. his fruit, Gal. v. 22.

The ordinances and officers of the gospel were at first, and ever since continued in the church, for this work's xvii. 17. and Eph. iv. 12. It is the fruit of Christ's blood, it hath cost the sweat and blood of the dispensers of the new thing, Rom. viii. 28. What is the errand of all God's servants, to make us partakers of his holiness? Heb. xii. 10.

8. Eighthly, The high value that the most high God attaches to grace, shews it to be an excellent thing indeed: "It is of the highest value in his sight," 1 Pet. iii. 4. no service finds acceptance but what is performed by grace: None but sanctified vessels are fit for the master's use, "The end of the commandment is life of a pure heart," 1 Tim. i. 5.

The weakest performances of grace find acceptance, though clogged with many sinful weaknesses and infirmities. xi. 31, 32. If God so prize it, well may we: He that best understands the value of it.

9. Ninthly, The hypocritical pretences made to it all professedly respectable persons, shew what a most precious and desirable thing it is. If there were not some singular glory in it, why doth even the devil himself bait his hooks of temptation with a show of grace; for he knows there is no native beauty of its own to entice, and therefore he paints and pretends holiness to cover it: but oh! what will the hypocrite be posed with at last? And how can the end when God shall demand,

If grace were evil, why didst thou affect the name and shadow of it? And if it were good, why didst thou satisfy thyself with the empty name and shadow of it only?

10. Tenthly, To conclude: the incomparable esteem in which men have for it, shews it to be a thing of inestimable price. Grace is the sum of all their prayers, the scope of all their labours, the matter of their chief joy, the reward of their toils and sufferings; their chief joys and sorrows, hopes and fears, world, are taken up about it. By all which it appears, grace is above rubies; and all the gold and silver in the world and dross in comparison with it.
PRACTICAL INFERENCES FROM THE PRECIOUSNESS OF GRACE.

owner of much of this gold, and not be lifted up with it. To bow down thy heart, and preserve thine eyes from being dazzled by these thy gracious excellencies, it will be needful for thee, Christ, sometimes to consider,

That although grace be one of the most excellent things that God created, yet it is but a creature, a dependent thing, 1 Tim. iv. 17.

Yea, it is not only a creature, but a very imperfect creature yea, thy soul, labouring under many weaknesses, Phil. iii. 12 and sometimes ready to die, Rev. iii. 2.

Though it can do many things for you, yet it cannot justify before God: You cannot make a garment of it to cover your guilt, nor plead the dignity of it at God's bar for your discharge: it is not your inherent, but Christ's imputed righteousness must do it for you, though in other respects it be very necessary.

Nay, remember how excellent soever it be, it is not the natural growth and product of your hearts; all the grace you have is foreign to your natures; and what you have is received, 1 Cor. iv. 7.

And lastly, remember he that is most proud and conceited of his own graces will be found to be the owner of least grace, and most cause to question whether he hath any or none. It is the matter of grace to humble, abase, and empty the soul; and it is the strength of our corruptions which thus puffs us up with vain conceits.

Infer. 2. Is saving grace more excellent than gold? What of then have the poorest Christians to be well satisfied with their To others God hath given Ishmael's portion, the fatness of the earth to you, Isaac's, the graces of the covenant: Their portion is part brass, yours in gold. Many of you are poor in the world, "rich in faith, and heirs of the kingdom which God hath promised. Jam. ii. 5. What is the dust of the earth to the fruits of the Spirit? You are troubled that you have no more of the world: It may be, if you had more gold, you would have less grace. You consider how many are poor and wretched in both worlds, moneyless and Christless too: You do not consider you are near come to that time in which all your wants will be fully supplied; where you shall need the treasures of the earth, and have your desires satisfied of the treasures of grace and glory.

Infer. 3. Is saving grace gold? yea, infinitely more precious gold? Then surely declining Christians are great losers, and cause to be great mourners. The remission of the least degree of grace is more to be lamented than the loss of the greatest sum of earthly riches.
Well therefore may declining Christians challenge the challenge among all the mourners in this world.

Inf. 4. Is grace so invaluably precious? How precious the ordinances of God be to our souls, by which grace is communicated, and afterwards improved in our souls! "Thy mouth is better unto me, than thousands of gold!" Psal. cxix. 72. and good reason, whilst it imparts and im- to which gold and silver are but dross and dung.

None but those that value not grace will ever slight or despise and injure the instruments thereof. It is a graceless world when these precious things fall under con- sights.

Inf. 5. If grace be so precious, how watchful should persons be in the days of temptation! The design of tempta- rob you of your treasure: When cut-purses get into the use to say, Friends, look to your purses. How many Christians have we read and heard of, that have rather chosen their lives than with their graces, who have "resisted "striving against sin?" Heb. xii. 4.

O Christians! you live in a cheating age; many seem to have lost all, and many real Christians have lost much; so they are like to see but little comfort in this world; whilst they go mourning to the grave with that lamentation, Job O that it were with me as in times past!" 

Inf. 6. To conclude: Is there such precious worth of grace? Then bless God for, and diligently use all means and improve it in your souls. It is gold for precious usefulness, and must not be laid up in a napkin: That is damned by the very scope of that parable, Mat. xxv. 22.

All Christians indeed have not the same advantages; but all must improve it according to the advantages in order to an account. Reserved Christians, who live from the society and communion of others, and dis- streams abroad to the benefit of others, nor improve others for their own benefit, are wanting both to their own comfort. See you a man rich in grace, O trade with him to improve yourselves by him; and the rather, because not how soon death may snatch him from you, and with stock of grace is gone from you too, except what you may whilst you conversed with him: But alas! instead of ho- soul-improving communion, some are sullenly reserved, sulking, and incommunical in their own graces.
are too seldom in our closets, too little upon our knees; and we are there, we gain but little; we come not off such gain as we might. O Christians! think when you are hearing praying, I am now trading with heaven for that which is infinitely better than gold. God is rich to all that call upon him: Where treasure may I get this hour, if the fault be not in mine own heart? And thus of the second observation.

CHAP. IV.

Wherein the third doctrine, being the main subject of this treatise, is opened, and the method of the whole discourse stated.

DOCT. III.

That only is to be accounted true grace, which is able to endure those trials appointed or permitted for the discovery of it.

SECT. I.

The most wise God hath seen it fit to set all his people in a school of trial in this world. First, he tries, and then he crowns them. James i. 12. "Blessed is the man that endureth temptation, and taketh it for a garment," i.e. [probation or trial;] for when he is tried, he shall receive "the crown of life," &c.

No man can say what he is; whether his graces be true or false, till they be tried and examined by those things which are to the fire is to gold. These self-deceivers in the text, thought they were grace; yea, they thought they had been rich in grace; but it proved no better than dross: And therefore Christ here counsels them to buy of him gold tried in the fire; i.e. true grace indeed, which appears to be so upon the various proofs and examinations of its sincerity, which are to be made in this world, as well as in the great solemn trial it must come to in the world to come.

The scripture speaks of a twofold trial, viz.

A trial of men's

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\begin{align*}
\text{Opinions,} \\
\text{and} \\
\text{Graces.}
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1. First, The opinions and judgments of men are tried as by fire in which sense we are to understand that place, 1 Cor. iii. 12, "Now if any man build upon this foundation, gold, silver, "he is not to be ashamed hereafter.

2. Second, A trial of men's graces, in which sense the text is used, for the gaining of heaven, and for the making their gold tried in the fire. This is the true work of faith.
endure the fire.* Such a person hereby brings himself to be saved, and though the apostle will not deny the possibility, yet he is far from ascribing difficulty of his salvation; "He shall be saved, yet so as not to be saved i.e. as a man is saved by leaping out of his house at midnight, so is it all on fire about his ears; for so that phrase importeth fire."

11. and Jude 23. Glad to escape naked, and with the goods; blessing God he hath his life for a prey: As it is with such as have to their erroneous notions and unscriptural notions and unscriptural notions and unscriptural notions.

2. Secondly, The graces of men are brought to the test of their opinions. Trial will be made of their hearts, as well as of their heads; and upon this trial the everlasting safety and happiness of a person depends. If a man's opinions be some of them false, yet so long as he holds the head, and is right in his thinking, he may be saved; but if a man's supposed graces be all the world cannot save him: There is no way of escape finally deceive himself herein. And of this trial of grace speaks: Sincere grace is gold tried by fire.

There is a twofold trial of grace; active and passive.

First, An active trial of it, in which we try it ourselves. 5. "Examine yourselves; prove yourselves;" i.e. make a searching trial of your own hearts, duties and graces, by the rule of the word: see verse 6, answer to that rule: Bring your hearts and the word to a solemn self-examination; confer with your reins, and consider your own hearts.

Secondly, A passive trial of it: whether we try it or not, he will bring our gold to the touchstone, and try it. "Thou, O Lord, knowest me; thou hast seen me, and knowest my heart towards thee," saith the prophet, Jer. xii. 3.

Sometimes he tries the strength and ability of his servant and thus he tried Abraham, Heb. xi. 17. And sometimes the soundness and sincerity of our graces; so the Ephesians tried, and found dross, Rev. ii. 2. And so Job was tried of true gold, Job xxiii. 10. These trials are not made by our own information; for he knows what is in man; his eyes are upon the heart and reins; but for our information, which is the text, Deut. viii. 2. "Thou shalt remember all the way wherein thy God led thee these forty years in the wilderness; thee, and to prove thee, to know what was in thy heart, and to make thee know it, by giving thee such experiments and trials as those wilderness straits and difficulties.
made by God upon us, are designed to put us upon the trial of ourselves: When God tries, we should try too.

Now the method into which I shall cast this discourse, shall be shew you,
1. First, What those things are which try the sincerity of graces, as fire tries gold.
2. Secondly, For what ends doth God put the graces of his people upon such trials in this world.
3. Thirdly, That such grace only is sincere as can endure the trials.
4. Fourthly, and lastly, To apply the whole in the main uses of

SECT. II.

1. First, WHAT those things are which try the sincerity of graces, as fire tries gold.

Before I enter into particulars, it will be needful to acquaint you that the subject before me is full of difficulties. There is need one speaks, of much cautious respect to the various sizes and degrees of growth among Christians, and the vicissitudes of their inward cases; else we may darken and perplex the way, instead of clearing.

The portraiture of a Christian is such as none can draw to a model, but with respect to the infancy of some, as well as the age strength of others.

Great heed ought also to be had in the application of marks and signs; we should first try them; before we try ourselves or other them. Marks and signs are by some distinguished into exclusive, and positive: Exclusive marks serve to shut out bold tenders, by shewing them how far they come short of a saving work of grace; and they are commonly taken from some necessary conn duty, as hearing, praying, &c. He that hath not these things, or not have any work of grace in him; and yet if he do them, he do not from thence conclude his estate to be gracious: He that so eludes, he deceives himself.

Inclusive marks rather discover the degrees than the truth of grace, and are rather intended for comfort than for conviction: If we try them in ourselves, we do not only find sincerity, but eminency of grace; They being taken from some raised degree and eminent of grace in confirmed and grown Christians.

Betwixt the two former there is a middle sort of marks, which are called positive marks, and they are such as are always, and only found in confirmed persons. The things whereby they are such,
These things being premised, and a due care carried us through this discourse, I shall next come to the parts shew you what those things are which discover the state of our souls. And though it be true, that there is no one are in, no providence that befalls us, but it takes some makes some discovery of our hearts; yet, to limit this dis fall into particulars as soon as we can, I shall shew what of our graces in this world, by our prosperity, an sity; by our corruptions, and our duties, and, lastly, bringings upon the score and account of religion.

**SECT. I.**

**FIRST, prosperity, success, and the increase of out moments, are to grace what fire is to gold. Riches and he trial what we are; and by these things many a false head detected, as well as the sincerity and eminency of others covered. We may fancy the fire of prosperity to be rather fort than trial? to refresh us rather than to prove us; find prosperity to be a great discovery, and that scar proves the truth and strength of men's graces and corres than that doth: *Rara virtus est humilitas honorata,* saith find humility with honour, is to find a Phœnix. Let an person be lifted up to honour, and how steady and well com he was before, it is a thousand to one but his eyes will his head run round when he is upon the lofty pinnacle of honour *; Prov. xxvii. 21. “As the fining-pot for sil furnace for gold, so is a man to his praise.” Put the be the fining-pot of praise, and it is a great wonder if a do not appear, Isa. xxxix. 2. the vain-glory of good H like froth or scum upon the pot, when heated by prosperity such a fining-pot to Herod, as discovered him to be dross xii. 23. How did that poor woman swell under that trial in of his being a god, and was justly destroyed by worms, b gat himself to be one? We think little what a strange exalted state will make upon our spirits. When the probate the vain confidence of Hæzæl, who would not belie he would be turned into such a savage beast as the prophet told; he only tells him, “The Lord hath shewed me “shalt be king over Syria.” 2 Kin. xix. 13. The me
How humble was Israel in the wilderness, tame and tractable, but bring them once unto Canaan, and the work strangely altered; then “we are lords, (say they) we will come more unto thee,” Jer. ii. 2, 7, 31. Prosperity is a crisis both of grace and corruption. Thence is that caution to Israel, Deut. x. 12. “When thou hast eaten, and art full, then beware lest you forget the Lord thy God.” Then beware, that is the crisis time; surely that man must be acknowledged rich, very rich, whose grace suffers no diminution or eclipse by his riches, and that man deserves double honour, whose pride the honour of this world cannot provoke and inflame.

It was a sad truth from the lips of a pious divine in Germany upon his death-bed; being somewhat disconsolate by reflecting upon the barrenness of his life, some friends took hence an occasion to commend him, and mind him of his painful ministry and fruitful among them; but he cried out, Auferte ignem, adhuc enim pass habeo; Withdraw the fire, for I have chaff in me; meaning, that he felt his ambition like chaff catching fire from the sparks of the praises. Like unto which was the saying of another, He that praiseth me, wounds me.

But to descend into the particular discoveries that prosperity and honour made of the want of grace in some, and of the weakness of grace in others; I will shew you what symptoms of hypocrisy appear upon some men under the trial of prosperity, and what signs of grace appear in others under the same trial.

PROSPERITY discovers many sad symptoms of a naughty heart, and, among others, these are ordinarily most conspicuous.

1. First, It casts the hearts of some men into a deep oblivion of God, and makes them lay aside all care of duty; Raro fiumant fere eibus arc; the altars of rich men seldom smoke, Deut. xxxii. 14, 15. Jeshurun sucked honey out of the rock, eat the fat of lambs and kidneys of wheat: But what was the effect of this; he kicked and forsook God who made him, and lightly esteemed the rock his salvation. Instead of lifting up their hearts in an humble thankful acknowledgment of God’s bounty, they lifted up the heel in wanton abuse of his mercy: In the fattest earth we find the most slippery footing.

He that is truly gracious may, in prosperity, remit some degree
him; but alas! it will not suffer him to pray, to meditate on time and thoughts about his eternal concerns; he lies in the lap of prosperity, and forgets that there is a God or a soul to be saved. O this is a dangerous symptom of a graceless heart!

2. Secondly, Prosperity meeting with a graceless heart wholly sensual, and entirely swallows up its thoughts and sentiments, Earthly things transform and mould their hearts into similitude and nature; the whole strength of their soul is devoted to those enjoyments. So those graceless, yet prosperous people, ascribed, Job xxi. 11, 12, 13. "They take the timbrel and rejoice at the sound of the organ: they spend their days in looking at the organ; not a word of their rejoicing in God. They take the timbrel, not the Bible. " They rejoice at the dance "forth their little ones in the dance:" That is all the care they are taught: "They spend their days in wealth:" their precious stock and talent is wholly laid out upon these enjoyments: Either the pleasure of it powerfully charms them, or it wholly engrosses their minds, that there is no time for God. They live in pleasure upon earth, as it is, Jam. v. 15. The fish lives in the water, its proper element: Take these things, and put him upon spiritual, serious, heavenly principles, and he is Piscis in arido; like a fish upon the dry land.

Now, though prosperity may too much influence and engross the minds of good men, and estrange them too much from heavenly things, yet thus to engross their hearts, and convert them into similitude and nature, so that these things should be the very substance of their hearts, the very proper element in which they live, is impossible.

An hypocrite indeed may be brought to this, because Janus like, he have two faces, yet he really hath but one, and that is wholly carnal and earthly: So that it is easy for the water to run into one channel, to gather all into one channel in which his heart shall pour out all its strength to the one end.

But a Christian indeed hath a double principle that though he have a law of sin that moves him one way, yet he also the law of grace, which thwarts and crosses that law of corruption: So that as grace cannot do what it would, because so neither can sin do what it would, because of grace, both are restrained: The heart of a Christian, in the midst of ensnaring, sensual, carnal, and earthly enjoyments, finds indeed a corrupt principle in it, which would carry it through the world; but he has another principle, which is the grace of God, that thwarts and crosses the former.
PROSPERITY A GREAT TRIAL.

ed about that interest of religion, and senseless of the calamities of God's people. Thus the prophet convinces the Jews of their hypocrisy, Amos vi. 1, 2, 3, 4, 5, 6. "They were at ease in Zion, and trusted in the mountain of Samaria." And so, having a shade of religion, and a fulness of all earthly things, they fell to feasting and sporting: "They drank wine in bowls, and anointed themselves with the chief ointments, but were not grieved for the afflictions of Joseph." They condoled not, Gnal sheber, over the breaking or tearing to pieces of Joseph: If they were out of danger once, the church shift for itself, they are secure in a warm nest: Let the birds of prey catch and devour that flock with which they sometimes associated, they are not touched with it. Moses could not do as though in the greatest security and confluence of the honours and pleasures of Egypt, Acts vii. 23. Nehemiah could not do so, though the servant and favourite of a mighty monarch, and wanted nothing to make him outwardly happy; yet the pleasures of a king's court could not cheer his heart, or scatter the clouds of sorrow from his countenance, whilst his brethren were in affliction, and the city of his God lay waste, Nehemiah ii. 1, 2, 3. Nor indeed can a gracious heart be unconcerned and senseless; for that union that all the saints have with Christ their head, and with one another, their fellow-members in Christ, will beget sympathy among them in their sufferings, 1 Cor. xii. 26.

SECT. V.

BUT as the fire of prosperity discovers this and much more that in a graceless heart, so it discovers the sincerity and grace of God's people: I say not that it discovers nothing but grace in them; that it did not! alas! many of them have had a great deal of displeasure and corruption discovered by it, as was noted before: But yet in the trial, the graciousness and uprightness of their hearts will appear these, and such like workings of it.

1. First, Under prosperity, success, and honour, the upright heart will labour to suppress pride, and keep itself lowly and humble, and still the more grace there is, the more humility there will be. God lift him up, he will lay himself low, and exalt his God high. did Jacob when God had raised and enlarged him; Gen. xxxii. 17. "I am not worthy of the least of all the mercies, and of all the truth. " which thou hast shewed unto thy servant, for with my staff I passed "over this Jordan, and now I am become two companies." For
tude of mercies about him, and among them all, not greater than himself.

I dare not say every Christian under prosperity can manifest like humility; but I am sure what pride and may rise in a gracious heart tried by prosperity, there in him which will give check to it: He dare not suffer such pride to lodge quietly in his heart: for, alas! he sees that in that in his God, that will abase him: Grace will man back to his original condition, and say, with David, “O Lord God? and what is my father’s house, that “brought me hitherto?” 2 Sam. vii. 18.

It will make him look in, and see the baseness of things are not the main grounds and motives of God; nor; they love him when he takes away, as well gives: but they are sanctified instruments to inflame God; they boil up a wicked man’s lusts, but they melt man’s soul. O in what a pang of love did David go in erence of God under the sense of his mercies! his melting when he thus poured out his whole soul in a stream of God, 2 Sam. vii. 19, 20. “Is this the manner of man “God? And what can David say more unto thee?” And that turns up the very bottom of his heart.

3. Thirdly, Prosperity and comfortable Providences do come cautious against sin, when they meet with a sa This is the natural inference of a gracious soul from then pleased me, then hath he obliged me to take more care to O let me not grieve him, that hath comforted me! So “After such a deliverance as this, should we again break “mandments! What! break his commandments who our hands! God forbid!
not how to sin, because grace hath abounded, any more than it did sin, that grace may abound.

4. Fourthly, A truly gracious soul will not be satisfied with all the prosperity and comforts in the world for his portion: Not thine, Lord, but thine, is the voice of grace. When providence had been more than ordinarily bountiful in outward things to Luther, he began to be afraid of its meaning, and earnestly protested, God should not permit him off so. "The Lord is my portion, saith my soul," Lam. iii. 9, and the soul can best tell what it hath made its choice, and where it hath bestowed its chief delights and expectations.

An unsound heart will accept these for its portion: if the world is secure to him, and his designs fail not there, he can be content to leave God, and soul, and heaven, and hell at hazard; but so cannot the upright. These things in subordination; but neither these, nor any thing under the sun, in comparison with, or opposition to God.

CHAP. V.

Shewing what probation adversity makes of the sincerity or unsoundness of our hearts.

SECT. I.

THAT adversity is a furnace to try of what metal our hearts are made none can doubt, that hath either studied the scriptures, or observed his own heart under affictions.

When the dross and rust of hypocrisy and corruption had almost eaten out the heart of religion among the Jews, then saith God, "I will melt them, and try them; for what shall I do for the daughter of my people?" Jer. ix. 7. Here affliction is the furnace, and the people are the metal cast into it, and the end of it is trial. I will melt them, and try them; what other course shall I take with them? If I let them alone, their lusts, like the rust and canker in metal, will eat them out. Prosperity multiplies professors, and adversity brings them to the test; then hirelings quickly become changelings.

The gilded potsherd glisters till it come to scouring. The deluded thought Job had been such a one, and moves that he may be tried this way; being confident he would be found but dross in the trial. Job i. 11. But though the furnace of affliction discovered so much dross in him (as it will in the best of men) yet he came forth gold.
batio innocentiæ nostræ, est iniquitas vestra; Your wicked trial of our innocency. Constantius, the father of Const., an exploratory decree, that all who would not renounce their faith, should lose their places of honour and profit. This separated the dross from the gold, which was his design; renounced Christianity, and thereupon were renounced those that held their integrity, were received into favour.

In time of prosperity, hypocrisy lies covered in the height in the green bushes; but when the winter of adversity came, them bare, everybody may see them without searching.

But to fall into close particulars; it will be necessary what effects of adversity are common to both the sound and unsound; and then what are proper to either in this our adversity.

SECT. II.

It will be expedient to the design I manage in this shew in the first place what are the common effects of both the godly and ungodly; for in some things they do as it is with the one, so also with the other: As,

1. First, Both the godly and ungodly may fear adversity comes: to be sure a wicked man cannot, and it is evident men do not come up to the height of that rule, James 1:2, "count it all joy when they fall into diverse temptations by adversity.

It is said, Isa. xxxiii. 14. "The sinners in Zion trembling surprizeth the hypocrite;" namely under the vision of approaching calamities: and it is true also, the soul may be afraid: "My flesh trembleth for fear of thee; and of thy judgments," said holy David, Psal. exix. 120. and "The thing which I greatly feared (saith that upright upon me." There is a vast difference betwixt a saint's with afflictions, and his parting with them; he entertain times with trembling; he parts with them rejoicing, smiling and blessing them in the name of the Lord. So that by right, and the false heart, are not discriminated; even future declines suffering and troubles.

2. Secondly, Both the godly and ungodly may entertain with regret and unwillingness when they come. As troubles are wormwood and gall, Lam. iii. 19. And we would fall down pleasantly with flesh and blood, Heb. xii. 11, "If we cast off Durham."
God’s vindictive wrath is not in it,) yet even they shrink from it, and loth they are to taste it.

3. Thirdly, Both the one and the other may be impatient and frequently thoughtful in adversity; it is the very nature of flesh and blood to be fretful.

"The wicked are like the troubled sea, which cannot rest, whose waves cast forth mire and dirt," Isa. lvii. 20. It is an allusion to the unstable and stormy ocean; you know there is naturally an eternity of motion and working in the sea, whether it be incensed by the wind or no; but if a violent wind blow upon the unquiet ocean, O what raging and foaming is there! what abundance of trash and filth doth it at such times cast out!

Now, though grace make a great difference betwixt one and another, yet, I dare not say, but even a gracious heart may be very unquiet and tumultuous in the day of affliction. Sanctified souls have their passions and lusts which are too little mortified; even as sweet-briar and holy-thistles have their prickles, as well as the worthless brambles. Jonah was a good man, yet his soul was sadly distempered by adversity. His providences; Jonah iv. 9. "Yea, (saith he, and that to his God,) do well to be angry, even unto death."

4. Fourthly, But the one and the other may be weary of the right ways and think the day of adversity a tedious day, wishing it were once for all over and an end. Babylon shall be weary of the evil that God will bring upon it, Jer. li. ult. And O that none of Zion’s children were weary of adversity too! How sad a moan doth Job make of his long-continued affliction, Job xvi. 6, 7. "Though I speak, my grief is not assuaged, and though I forbear, what am I eased? But now he hath made me weary."

And if you look into Psalm vi. 3, 6, you may see another strong Christian even tired in the way of affliction: "My soul (saith David, in that place) is sore vexed, but thou, O Lord, how long? I am weary with my groaning."

5. Fifthly, Both the one and the other may be driven to their knees by adversity. "Lord, in trouble have they visited thee; they laid poured out a prayer when thy chastening was upon them," Psa. xxvi. 16. Not that a godly person will pray no longer than the rod is at his back; O no; he cannot live long without prayer, how few soever he hath to that duty by the rod; but when the rod is crowned with the rod, he will be more frequently and more fervently upon his knees; indeed many gracious hearts are like children’s tops, which will go no longer than they are whipt; they cannot find their knees and their tongues till God find a rod to excite them. A dangerous thing for a child or a servant to do, to leave off their knees when their master répents of their stripes. Might ye with this as a rule, and learn to use your knees in the day of your Lord’s chastening, that ye may hear his voice and say, "Thy rod and thy staff they are comfort to my soul."
some things the holy upright soul acts too like the unsanctified; in other things how much the hypocrite may act like a saint. be externally humbled, so was Ahab; he may pray unto the Lord, Mal. ii. 13. yea, and request others to pray for him, so Acts viii. 24.

SECT. III.

But though the sound and unsound heart differ in their external carriages under the rod, yet there are effects of adversity, which are proper to either, and will discriminate them. Let us first see what effects adversity is usually followed with, and the unsound carnal hearts: and we shall find among them five symptoms of a naughty heart appearing under cre- dential afflictions.

1. First, A graceless heart is not quickly and easily brought to a hand of God in those troubles that befall it, and to be changed with it; Isa. xxvi. 11. “Lord, when thy hand is lifted up, do not see:” when it has smitten, or is lifted up to smite their eyes; it is the malice of this man, or the negligence of the unfaithfulness of another, that hath brought all this upon me. Thus the creature is the horizon that terminates and beyond that they usually see nothing. Sometimes the hand of God is so immediately manifested, and convincing ed in afflictions, that they cannot avoid the sight of it; and may, in their way, pour out a prayer before him; but often impute all to second causes, and overlook the first causes and troubles.

2. Secondly, Nor is it usual with these men under their ture into their closets, and search their hearts there, to find particular cause and provocation of their affliction: “No, no, him of his wickedness, saying, What have I done?” What cursed thing is there with me, that hath thus brought anger of God against me! God visits their iniquities with light, but they visit not their own hearts by self-examinations. them, but they judge not themselves: He shews their image clear glass, but none saith, What have I done? This question, What have I done? is the voice of one that recollects himself and his action; or the voice of a man astonished at the discovery of his sins; but no such voice as this is ordinarily heard carnal men.

3. Thirdly, An unsound professor, if left to his choice,
I do not say that an upright man cannot commit a moral evil, or escape a penal evil. O that daily observation did not too plentifully furnish us with sad instances of that kind! But upright ones do not dare not, upon a serious deliberate discussion and debate, choose rather than affliction; what they may do upon surprisals and in the violence of temptation, is of another nature.

But a false and unsound heart discovers itself in the choice it makes upon deliberation, and that frequently when sin and trouble come in competition. Put the case, saith Augustine, a ruffian should with one hand set the cup of drunkenness to thy mouth, and with the other a dagger to thy breast, and say, drink or die; thou shouldest rather choose to die sober, than to live a drunkard: And many Christian have resisted unto blood, striving against sin, and, with renowned Muses, chosen affliction, the worst of afflictions, yea, death itself in the most formidable appearance, rather than sin; and it is the habitual temper and resolution of every gracious heart so to do, though those high resolutions are sometimes overborne by violence of temptation.

But the hypocrite dreads less the defilement of his soul, than the loss of his estate, liberty, or life. If you ask upon what ground the doth the apostle suppose, I Cor. xiii. 3. a man may give his body to be burnt, and not have charity; that the salamander of hypocrisy may live in the flame of martyrdom? The answer is at hand; That those that choose death in the sense of this text, do not choose it to escape sin, but to feed and indulge it. Those strange adventures (if any, such be) are rather to maintain their own honour, and enrol their names among worthy and famous persons to posterity; or out of blind zeal to their espoused errors and mistakes, than in a due regard to the glory of God, and the preservation of integrity. 'I fear not to speak it, but it must be spoken, (saith * Hierom), That even martydom itself, when suffered for admiration and applause, proves 'nothing, but that blood is shed in vain.'

4. Fourthly, It is the property of an unregenerate soul, under adversity, to turn from creature to creature for support and comfort, and not from every creature to God alone. So long as their feet touch ground, I mean, feel any creature-relief or comfort under the trials they can subsist and live in afflictions: but when they lose ground, when all creature-relief fails, then their hearts fail too.

Thus Zedekiah, and the self-deceiving Jews, when they saw their own strength failed them, and there was little hope left that they should deliver themselves from the Chaldeans, what do they in the strait? Do they, with upright Jehoshaphat say, "Our eyes are upon thee." No, their eyes were upon Egypt for rescue, not upon God;
ADVERSITY A FURNACE TO TRY OUR GRACES

gone, Jer. xxxvii. 9. See the like in Ahaz, in a sore distress, he courts the king of Assyria for help, 2 Chron. xxviii. 23. That project failing, why then he will try what Damascus can do for him; any way rather than the

Flectere si nequeam superos, Achertontia movebo.

So it is with many others: if one child die, what do to God, and comfort themselves in this, the Lord liveth child die. If an estate be lost, and a family sinking, David comfort themselves in the everlasting covenant, sure? No; but if one relation die, there is another alive be lost, yet not all; something is left still, and the case.

As long as ever such men have any visible encourag will hang upon it; and not make up all in Christ, and themselves in the Lord. To tell them of rejoicing in when the fig-tree blossoms not, is what they cannot un

5. Fifthly, To conclude; an unsound heart never comes in the furnace of affliction purged, mortified, and more spirit than when he was cast into it; his scum and dross is not rated from him; nay, the more they are afflicted, the more are. "Why should ye be smitten any more? ye will "and more," Isa. i. 5. And, to keep to our metaphor,

vi. 29. God had put that incorrigible people into the affliction, and kept them long in that fire; and what was the Why, saith the prophet, "The bellows are burnt, the "sumed of the fire, the founder melteth in vain, &c. rep "shall men call them, because the Lord hath rejected"

If the fire of affliction be continually blown till the burnt, that is, the tongue, or rather the lungs of the person, have some resemblance; though these be even spent and threatening, and denouncing woe upon woe, and judgment; and God fulfils his word upon them; yet as before; the dress remains: though Jerusalem be on fire, and the inhabitants the flesh boiling in it, as is noted (in my discourse) in Ezek. xxiv. 6, 13. the scum remains unless it cannot be separated by the fire; and the reason is plain: affliction in itself purges sin, but as it is sanctified, and virtue of God's blessing, and in pursuance of the pron

O think on this you that have had thousands of affliction and another, and none of them all have done you any good, have not mortified, humbled, or benefitted you at all: see what the effects of adversity are, when it meets with heart.
think it needful to acquaint thee, that the fruits of afflictions are mostly after-fruit, and not so discernible by the Christian him under the rod, as after he hath been exercised by it, Heb. xii. and calmly reflects upon what is past; nor doth every Christian attain the same measure and degree; some rejoice, others common submit; but I think these seven effects are ordinarily found in upright hearts that pass under the rod.

1. First, The sincere and upright soul betakes itself to God in affliction; Job i. 20. When God was smiting, Job was praying; when God afflicted, Job worshipped: So David, Psalm cxvi. 3, 4. “found sorrow and trouble, then called I upon the name of the Lord.” And when the messenger of Satan buffeted Paul, “this cause (saith he) I besought the Lord thrice,” 2 Cor xi. 3. Alas! whither should a child go in distress, but to its father?

2. Secondly, He sees and owns the hand of God in his affliction how much or little soever of the instruments of trouble appear. Lord hath taken away, saith Job, Job i. 21. God had bidden him, saith David, 2 Sam. xvi. 10. If the blow come from the hand of a wicked man, yet he sees that wicked hand in God’s righteous hand. Psalm xvii. 14. And this apprehension is fundamental to all communion men with God in their afflictions, and to all peaceableness and gracious submission of their spirits under the rod. He that sees nothing of God in his troubles, hath nothing of God in his soul.

3. Thirdly, He can justify God in all the afflictions and troubles that come upon him, be they never so severe. “Thou art just in “that is brought upon us,” saith Nehemiah, Neh. ix. 33. “Thou hast punished us less than our iniquities deserve,” saith Ezra, Ezr. ix. 13. “It is of the Lord’s mercies we are not consumed,” saith the church, Lam. iii. 22. Are we in Babylon? It is a mercy we are not in hell. If God condemn him, yet he will justify God; If God cast him into a sea of trouble, yet he will acknowledge, in all the sea of trouble, there is not one drop of injustice. If I have not served such usage from the hands of men, yet I have deserved worse than this at the hands of God.

4. Fourthly, Afflictions use to melt and humble gracious hearts there is an habitual tenderness planted in their spirits, and a just occasion quickly draws it forth: And so usual a thing it is for gracious hearts to be humbled under the afflictions of God, that affliction upon that score called humiliation: The effect put for the cause shew where one is, the other will be, 2 Cor. xii. 21. My God hath hitherto dealt well. He repenteth the sight of the rod.
Job xxxiv. 32. "That which I see not, teach thou me; done iniquity, I will do no more." So Lam. iii. 39, &c. "search and try our ways, and turn again to the afflicting, God searches them, and under affliction they selves: Willing they are to hear the voice of the rod, any discovery it makes in their hearts.

6. Sixthly, The upright heart chooseth to lie under rather than to be delivered from it by sin. I say, this is the resolution of every upright heart, however it may be some borne by the violence of temptation, Heb. xi. 35. No deliverance, viz. upon sinful terms and conditions.

They are sensible how the flesh smarts under the rather it should smart, than conscience should smart. Affliction, saith an upright soul, grieves me, but sin will affliction wounds my flesh, but sin will wound my sance I long for, but I will not pay so dear for it, how I desire it: Nolo tanti emere pænitentiam: Outward but inward peace is sweeter.

7. Seventhly, He prizeth the spiritual good gotten above deliverance from it, and can bless God from his mercies, how dear soever his flesh hath paid for them, 67, and 71. "It is good for me that I have been affl is the value the people of God have for spiritual grace cannot think them dear, whatever their flesh hath paid. The mortification of one lust, one discovery of sinceresty of God to their souls, doth much more than for all that they have endured under the rod.

Is patience improved, self-acquaintance increased, the creature more effectually taught, longings after heaven blessed afflictions, that are attended with such blessed from the saying of a holy man, under a sore trouble for the son, when in that dark day God had graciously manif to his soul; ‘O, (saith he) I would be contented, if it to lay an only son in the grave every day I have te world, for one such discovery of the love of God as

CHAP. VI.

Shewing indwelling sin to be to grace, what fire is be how the soundness and unsoundness of our hearts a
than our behaviour towards that corruption which dwells in us. A thorn is next neighbour to the rose: Sin and grace dwell not in the same soul, but in the same faculties. The collier and the devil dwell in one room; what one cleanses the other blacks. Of all evils God permits in this world, none is more grievous to his priests than this: They sometimes wonder why the Lord will suffer it to be so; why, surely, among other wise and holy ends of this position, these are some.

They are left to try you, and to humble you: There is no indicible goodness in sin; but, however, in this it occasions good to us that by our carriage towards it, we discern our sincerity. The touch-stone is a worthless stone in itself, but it serves to try the heart. 1 John iii. 9, 10. "Whosoever is born of God, doth not continue sin; for his seed remaineth in him, and he cannot sin, because he is born of God: In this the children of God are manifest, and the children of the devil:" q. d. In respect of their carriage towards sin, the one and the other is plainly manifested: This is that which separates the dross from the gold, and shews you what the true state of men's persons, and tempers of their hearts are. By not sinning, we are not to understand a total freedom from it in this world, that is the Popish and Pelagian sense: Nor yet must we take it in the Arminian sense, who, to avoid the argument of the orthodox, will understand it of the sin against the Holy Ghost. What strange thing would it be, to make that a characteristical note of distinction betwixt the godly and ungodly, which so very few, even the most ungodly, are ever guilty of?

But the manner of our behaviour towards sin, and our carriage towards it before, or under, or after the commission of it, in the children of God are manifest, and the children of the devil.

Now, there are five things relating to sin, that discriminably mark the state of the persons: The difference is discernable.

1. Abstinence from sin.
2. Hatred of sin.
3. Trouble about sin.
4. Subjection to sin.
5. Opposition to sin.

SECTION II.

(1.) THE grounds and motives of our abstinence do very clearly manifest the state of our souls: what they are in the regenerate, and under, and after it, is manifestly known.
as the fever and palsy, are contrary to each other. So also
covetousness, hypocrisy and profaneness. These
each other, not for mutual destruction, as sin and grace
superiority, each contending for the throne, and sometimes
by turns. It is with such persons as with that possessed
of fever and palsy, are contrary to each other. So also
the water: Or if one subdue the other, yet the heart is a
the vassalage of that lust that is uppermost in the soul.

2. Secondly, An unrenewed soul may be kept from the
sion of some sin, not because there is a principle of grace
but because of some providential restraint without him, or
For it often falls out, that when men have conceived
ready to execute it, providence claps on the fetters of rest
hinders them from so doing.

This was the case with Abimelech, Gen. xx. 6. and 17.
I withheld thee: And though persons so restrained, had
hindered the perfection of such providences, yet others have; for by it a very
chief is prevented in the world, which otherwise would be
and to this act of providence we owe our lives, liberties,

3. Thirdly, An unsound heart may not commit some
cause he truly hates them, but because his constitution
not to them: These men are rather beholden to a good
body, than to a gracious temper of soul. Some men
are made e meliori luto, of a more refined metal than chaste and liberal, just and sober nature, is but nature
best nature, in all its endowments, is but nature at the

4. Fourthly, A graceless heart may be restrained from
force of education and principles of morality that were ins
Thus Jehoash was restrained from sin, 2 Kings xii. 2.
“hoash did that which was right in the sight of the L
“days wherein Jehoiadah the priest instructed him.”
a parent or master will do a great deal more with some
than the fear of God. The influences of strict education,

5. Fifthly, A graceless heart may be kept from some
fear of the events, both in this world and that to come.
followed with infamy and reproach among men, may on
be of whom, not because God both forbade it, but be
that sin is prevented any way; but to be kept on this ground of sin, doth not argue the estate of the person to be good: And you see some of the grounds on which carnal men are restrained, and in this "the children of the devil are manifest."

SECT. III.

BUT there are grounds of abstinence from sin, by which "children of God are also manifested;" and such are these that follow.

1. First, A sincere heart dares not sin because of the eye and fear of God, which is upon him: So you find it in Job xxxi. 1, and he durst not allow his thoughts to sin, because he lived under the awe of God's eye. Nehemiah durst not do as former governors had done, though an opportunity presented to enrich himself, because he had the fear of his God, Neh. v. 15. The soul that lives under the sight of this eye, will be conscientious where no discovery can be made of creatures, as if all the world were looking on, Levit. xix. 17.

"Thou shalt not curse the deaf, nor put a stumbling-block before the blind; but shalt fear thy God, I am the Lord."

What if a man do curse the deaf, the deaf cannot hear him; what if he do put a stumbling-block before the blind, the blind cannot see him: True, but God sees him, God hears him; this is enough to a man that hath the fear of the Lord upon his heart.

2. Secondly, As the fear of God, so the love of God, is a prime of restraint from sin to the soul that is upright. This kept Joseph from sin, Gen. xxxix. 9. "How can I do this great wickedness, and sin against God?" How can I? He speaks as a man that feels himself bound up from sin by the goodness and love of God that had been manifested to him, q. d. Hath he delivered me from the pit into which my envious brethren cast me? Hath he, in a miraculous way, advanced me to all this honour and power in Egypt? And now, after all his kindness and love to me, shall I again sin against him? O how can I do this against so good, so gracious a God? So Psal. xcvi. 10. "Ye that love the Lord, hate evil." Love, cry out in the hour of temptation, Is this thy kindness to thy friend? Dost thou thus requite the Lord for all his kindesses?

3. Thirdly, As the love of God, so the intrinsical evil and wickedness that is in sin keeps back the gracious soul from it, Rom. xii.

"Abhor that which is evil," ἀποτελέσσετοι τοὶ ὑποκριτοὶ, hate it as hell is hateful: Or, as the French translation hath it, be in horror. As the apprehensions of hell, so the apprehensions of sin impress horror upon the mind that is sanctified: Nothing more loathsome to an holy s
Beloved, this is a very remarkable thing in the experience of renewed men. That, upon the renovation of men's primitive delights, and their aversions and loathings are laid quite opposite to what they were before. In their carnal state, company and sinful exercises were their delight. To be separated from these, and tied to prayer, meditation, heavenly discourse; O what a bondage would that have been! Now such carnal society, and restrained from such duties of godliness, the society of the godly, become a much sorer bondage.

5. Fifthly, Experience of the bitterness of sin is a restraining heart. They that have had so many sick days and nights for sin as they have had, are loth to taste that which is gall again, which their soul hath still in remembrance; 

"In that ye sorrowed after a godly sort, what carefulness! He would not grapple with those inward troubles again, but have the cheerful light of God's countenance eclipsed all, and much more than all, the pleasures that are in sin.

6. Sixthly, The consideration of the sufferings of Christ powerfully with-holds a gracious soul from the consideration of sin. Rom. vi. 6. "Our old man is crucified with him, that sin might be destroyed, that henceforth we should not serve ungodliness any more," were there a knife or sword in the house that had been the heart of your father, would you ever endure the pain? Sin was the sword that pierced Christ, and so the death of sin becomes the death of sin in his people. Thus the children of the devil are manifested, in the pride of their abstinence from sin.

SECT. IV.

(2.) Secondly, They are also manifested by the hatred of sin. This puts a clear distinction betwixt them; for no regenerate heart can hate sin as sin; he may indeed, 

1. First, Hate sin in another, but not in himself: This man hates another; Calco superbiam Platonis, said Diogenes, he trampled Plato's fine clothes under foot; I spurn Plato. Sed majori superbia, as Plato smartly replied, Thy pride upon my pride, but it is with greater pride. "Why (said "the hypocrite) beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

How quick in espying, and rash in censuring the sins of others! But how low are they themselves, and the whole world of fallen creatures, and the creatures of a better world!
beam, i. e. great horrid flagitious evil, in himself; but too near him to be discerned or bewailed: This is a sad symptom of a naughty heart.

2. Secondly, He may hate it in its effects and consequents; not in its own nature; as the thief hates the gallows, not the wickedness that he hath done. It is not sin itself, but sin in its connexion with hell, that is frightful to him.

The unsound professor could wish that there were no such thing in the Bible against sin. When sin tempts him, I would he, but I fear the consequence. O sin, could I separate thee from hell, nothing should separate thee and me.

3. Thirdly, He may hate it in a mood or pang, but not with rooted habitual hatred. It is plain from 2 Pet. ii. 22. That sin sometimes lie upon the conscience of an unregenerate man, as a gall lies upon a sick stomach; and so he may discharge himself of it by discharge him, and his lust again: If they fall out, they will fall in again; and, "The dog returned to his vomit, and the sow that was washed, "her wallowing in the mire."

But an upright soul hates sin in another manner; and in the hatred of sin the children of God are manifest.

1. First. The opposition of sin to God, is the very ground and formal reason upon which a gracious soul opposes and hates it. It be opposite to the holy nature and law of God, it cannot be odious in his eyes: This cut David's heart, Psal. li. 4. "A "thee, thee only have I sinned," q. d. I have wronged greatly, I have wronged myself and family greatly; but the wrong done to others is not worth naming, in comparison of the wrong I have done to thee.

2. Secondly, The upright soul hates sin in himself more than it hates it in any other; as a man hates a serpent in the hedge, but more in his own bosom: Rom. vii. 23. "But I see another "my members," and ver. 21. "I find then a law, that when "would do good, evil is present with me:" q. d. I do not how others find it, but I am sure I find sin my very bosom, in very bowels, it is present with me: O wretched man that I am a gracious soul can mourn to see it in others, but to find it in him pierceeth him to the very heart.

3. Thirdly, The gracious soul hates not only this or that particular sin, but the whole kind, every thing that is sinful. True has
And, before this trial, a false heart cannot stand; for it indulges some lust: There is an iniquity which he cannot
be answerable for.
4. Fourthly, The sincere soul hates sin with an irrepressible hatred. There was a time when sin and his soul fell out; never will be a time of reconciliation betwixt them again.

That breach, which effectual conviction once made, cannot be made up any more: “They will return no more to folly.”—lxxxv. 8. And indeed it seems to them that have suffered for sin, that have endured so many fears and sorrows, that the greatest folly in the word to return to sin again: No, they will not look back upon their former state but with shame and grief.

Ask a convert, Would you be back again where once you have been? Would you be among your old companions again? Would you indulge the lusts of the flesh again? And he will tell you, “No, never again: I will not run the hazard to abide one day or one night in that condition, to gain all the kingdoms of the world the next morning.”

5. Fifthly, The sincere soul hates sin with a superlativ

ity. He hates it more than any other evil in the world besides. Evils are not pleasant in themselves, but yet he must endure them. If he were to do any evil, then sufferings he chuses; Heb. xi. 25. “Chusis abhor the sufferings of sin;” the sufferings rather than the best of sin.

6. Sixthly, To conclude; so deep is the hatred that he bears to sin, that nothing pleases them more than the thought of full deliverance from it doth: Rom. vii. 34. “I thank God through Jesus Christ our Lord.” What doth he so heartily thank God for? For a prospect of his final deliverance from sin, never to be defiled, or troubled with it any more: And this is only because the sweetens death to the saints as any thing in the world can. Christ’s victory over it, and lying in the grave for us. The grave, is not pleasant in itself; but to think of a parting with sin, that is sweet and pleasant indeed.

SECT. V.

(3.) Thirdly, The children of God and the children of the devil: pure gold and vile dross are manifest as in hatred in their troubles and sorrows about sin.

All trouble for sin argues not sincerity; some have reason.
ward sins are sins majoris infamiae, of greater scandal; but hearts are oftentimes majoris reatus, sins of greater guilt. To be troubled for grosser sins, and have no trouble for ordinary sins daily incurred, is an ill sign of a bad heart.

2. Secondly, A graceless heart may be much troubled at the discovery of sin, when it is not troubled for the guilt of sin; Jer. ii. 26. "the thief is ashamed when he is found, so is the house of Israel ashamed." Hence it is that they stick not to commit ten sins against God, to hide one sin from the eyes of men. It is a mercy that is, the matter of men's shame, and that all are not arrived to the height of impudence to declare their sin as Sodom, and glory in shame: But to be ashamed only because men see it, and not Ezra, to say, "O my God, I am ashamed, and blush to look up to thee," Ezra ix. 6. ashamed that thou seest it, is but hypocrisy.

3. Thirdly, A graceless heart may be troubled for the rod that draws after it, but not for sin itself, as it provokes God to inordinate rods.

But the troubles of upright ones for sin are of another kind and nature.

1. First, They are troubled that God is wronged, and his Spirit troubled by their sins: So the penitent prodigal, "I have sinned against heaven, and in thy sight," Luke xv. 21. Against heaven, that is, against him whose throne is in heaven, a great, glorious, infinite Majesty! a poor worm of the earth hath lifted up his head against the God of heaven.

2. Secondly, They are troubled for the defilement of their souls by sin: Hence they are compared in Proverbs xxv. 26. to a troubled fountain. You know it is the property of a living spring when any filth falls into it, or that which lies in the bottom of the channel, is raised and defiles its streams, never to leave working in it hath purged itself of it, and recovered its purity again.

So it is with a righteous man, he loves purity in the presence of Psal. cxix. 140. and he loves it no less in the principle and practice, he thinks it is hell enough to lie under the pollution of sin, it should never come under damnation for it.

3. Thirdly, They are troubled for the estrangements of God, the hidings of his face from them because of their sin. It would close to an ingenuous spirit to see a dear and faithful friend with he hath grieved, to look strange and shy upon him at the meeting, as if he did not know him: much more doth it go to the heart of a gracious man to see the face of God turned from him;
do. They are strong to bear other troubles, but sin under this: Psalm xxxviii. 4. Other sorrows may for be violent, and make more noise, but this sorrow soaks the soul.

5. Fifthly, Their troubles for sin are more private troubles than others are, "their sore runs in the night Psal. lxxvii. 2. Not but that they may, and do open them to men (and it is a mercy when they meet with a judicious and experienced Christian to unbosom themselves unto) when it is done, it is God and thy soul alone that must whisper it in secret. Illa vera dolet, qui sine teste dolet: This is a sincere sin indeed, which is expressed secretly to God in the closet.

6. Sixthly, Their troubles are incurable by creature-cures; it is not the removing some outward pressures and inconveniences that can remove their burden; nothing but pardon, peace, and reconciliation, can quiet the gracious heart.

7. Seventhly, Their troubles for sin are ordinate and have their own place; they dare not stamp the dignity of Christ's sacrifice with their worthless tears and groans for sin: *Lava lachrymam* Lord, wash my sinful tears in the blood of Christ, was the prayer of a true penitent. And thus our trouble for sin shows our hearts are.

SECT. VI.

(4.) FOURTHLY, The behaviour and carriage of the respect to subjection to the commands of sin, shews what and condition is. This will separate dross from gold. Generate men are the servants of sin, they subject themselves to commands. This the scripture sometimes calls a "coveting the lusts of the flesh," Eph. ii. 3. Sometimes the "themselves to sin," 1 Kings xxi. 20. Now, as a judge observes, though the children of God complain with Paul 14, 15. that they are "sold under sin," yet there is a vast betwixt these two: The saints are sold to it by Adam, but their own continued consent. But to shew you the difference of matter, I conceive it necessary to shew wherein the reign of sin doth not consist, and then wherein it doth; that plainly discern who are in subjection to the reigning powers of sin, corruptions, and who are not. Now there be divers things both to the regenerate and unregenerate; and we cannot mention sin lies in any or in all of them, viz. abstractly considered.
SIGNS OF SIN IN DOMINION.

tion thus breaks forth into gross and scandalous sins in both, before it must needs reign in the one as well as in the other; a right man may "fall before the wicked," as it is, Prov. xxv. 26. He fall into the dirt of grosser iniquities, and furnish them with more of reproach. So did David, Peter, Abraham, and many more Lord's upright-hearted ones, whose souls nevertheless sin did reign over by a voluntary subjection to its commands, nor must embolden any to sin with more liberty.

2. Secondly, Though an upright soul fall once and again in though he reiterate the same act of sin which he hath repented before; yet it cannot merely from thence be concluded, that the sin reigns over him as it doth over a wicked man that makes daily trade. I confess every reiteration of sin puts a further agitation upon it: And it is sad we should repent and sin, and sin again; but yet you read, Prov. xxiv. 16. "A just man falleth "times, and riseth up again," Job's friends were good men, they tells them, "These ten times have ye reproached me," Job xxxv. This indeed shews a heart that greatly needs purging; for it in relapses into spiritual as it is with relapses into natural disease; recidivation or return of the disease shews that the morbid part was not duly purged; but though it shews the foulness, it does not always prove the falseness of the heart.

3. Thirdly, Though the one may be impatient of the reproach his sin, as well as the other; yet that alone will not conclude be in full dominion over the one as it is over the other.

It is pity any good man should storm at a just rebuke of sin such a precious oil as is proper to heal, should be conceited to his head; but yet flesh will be tender and touchy, even in good Asa was a good man, and yet he was wroth with the prophet reproved him, as you find, 2 Chron. xvi. 10. yet I doubt not their consciences smite them for it, when pride suffers not another do it; a reproof may be well-timed and ill managed by another, and so may provoke, but they will hear the voice of conscience another manner.

4. Fourthly, Though in both some one particular sin may be more power than another, yet neither doth this alone conclude therefore that sin must reign in one, as it doth in another. In the beloved lust of every wicked man is king over his soul; but godly man's constitution, calling, &c. may incline him more to sin than another; and yet neither that nor any other may be said to be in dominion; for though David speaks of his iniquity, i
needs be sins in dominion in the one, as they are in the other; was too much light abused, and violence offered in David's case, sin, as he confesses, Psal. li. 6. and the sad story itself shews; and yet, in the main, David was an upright man still; this consideration of the fact shrewdly wounded his integrity stands upon record for a caution to all others.

SECT. VII.

We have seen what doth not infer the dominion of former particulars, being simply considered; I shall next see what doth, and how the sincere and false hearts are distinguishable by this trial. And,

1. First, Assent and consent upon deliberation notes the dominion of sin: when the mind approves sin, and gives its plenary consent to it, this sets up sin in its throne in the soul into subjection to it; for the dominion of sin confers authority over us, and our voluntary subjection to it. This is to be the character of a wicked graceless person, Psal. *He deviseth mischief upon his bed; he setteth himself in that is not good; he abhorreth not evil.*

The best men may fall into sin through mistake, or pass into sin through the violence of temptation; but to devise means and set himself in an evil way, this notes full assent of the will; then, not to abhor evil, notes full consent of the will; and being given to sin, not only antecedently to the acting of it, consequently to it, to like it afterwards as well as before it, the soul fully under the power of sin? What can it give to God.

This (as one saith) in direct opposition to the apostle 1. is to present their bodies a dead sacrifice, unholy, and unmeet to God; acceptable to the devil, which is their unreasonable possession, all men by nature are given to sin, but these men give themselves to it.

2. Secondly, The customary practice of sin subjects the dominion of sin; and so "he that is born of God doth neither sin," 1 John iii. 9. Fall into sin, yea, the same sin he often; but then it is not without reluctance, repentance, protest entered by the soul in heaven against it; so that so a quiet possession of his soul; he is not the servant of sin, he willingly walk after its commandments; but so of others, servants: it is their daily practice, Jer. ix. 3. "They propheta.
Look, as our delight in God is the measure of our holiness, so our delight in sin is the measure of our sinfulness. Delight in sin is uppermost round of the ladder, and much higher the soul of a sinner cannot go, till it be turned off into hell; "It is a sport to a fool to do mischief," Prov. x. 23. Never merrier than when he hath pitched devil for his playfellow, saith * one upon that place.

4. Fourthly, Impatience of Christ's yoke and government, are the soul to be the subject of sin. This is clear from the apostle's reasoning in Rom. vi. 17, 18. "But God be thanked that ye were not delivered to the servants of sin, but ye have obeyed from the heart the doctrine of righteousness which was delivered you. Being then made free from sin, ye became the servants of righteousness." Whereby plainly, that no man can have his manumission or freedom from sin, that comes not into Christ's service, and yields himself up to his obedience.

So then, to fret at Christ's laws, that tie us up from our lusts; be weary of all spiritual employments as a burden intolerable, not to be in our element and centre till we are off from God, and playing in the world and our lusts; this is a sad note of a soul in subjection to sin.

Object. But may not an upright soul find some weariness in ritual things?

Sol. Doubtless he may, for he hath flesh as well as spirit; though the spirit be willing, the flesh is weak: he is sanctified by part, and his delight in the law of God is but according to, or the inner man, Rom. vii. 22. But he sees another law in his members, i.e. contrary inclinations. However, if he be weary sometimes in the duties of godliness, to be sure he is more weary of them, and is not centered and at rest till he be with his God again, but the carnal heart is where it would be, when it is in the service of sin; and as a fish upon dry land, when engaged in spiritual duties especially such as are secret, and have no external allurements to corruption to engage him to them.

But what surprisals or captivities to sin soever may befall an upright soul, yet it appears by these eight following particulars, he is not the servant of sin, nor in full subjection to it. For,

1. First, Though he may be drawn to sin, yet he cannot remain upon his sin without shame and sorrow; which plainly shews he be an involuntary surprize. So Peter wept bitterly, Mat. xxvi.; And David mourned for his sin heartily. Others can fetch pleasures out of their old sins, by reflecting on them; and some
a deliberate and full consent of his will; their delight is in the \textit{law} of God, Rom. vii. 22. “They do that which they would not, \textit{i.e.} there are inward dislikes from the new nature that case of David, which seems to have so much of course of his life; he was upright in all things, \textit{i.e.} in the gen. and tenor of his life, 1 Kings xv. 5.

3. \textit{Thirdly,} Though an upright soul may fall into sin, restless and unquiet in that condition, like a bone out of joint, that speaks him to be none of sin’s servants; as on the contrary man be engaged in the external duties of religion, and there, and unquiet there, his heart is not in it, he is not at rest be again in his earthly business; this man cannot be Christ’s servant; a gracious heart is much after that range in the work of sin, that a carnal heart is employed in religion. That is a good rule, \textit{Et tantum dicuntur inexcusabiles, sunt per modum quietis:} That is a man’s true temper, was at rest. Poor David fell into sin, but he had no rest in his cause of it, Psal. li. 10, 11, 12. If his heart be off from duty for a little while, yet he recollects himself, and says, exvi. 7. “Return to thy rest, O my soul.”

4. \textit{Fourthly,} Though a sincere Christian fall into sin evil: yet he proceeds not from evil to evil as the ungodly, ix. 3. but makes his fall into one sin a caution to prevent sin. Peter by his fall got establishment for the time to God will speak peace to them, they are careful to return folly; Psal. lxxxv. 8. “In that ye sorrowed after a godly carefulness it wrought? Yea, what fear?” 2 Cor. vii. 10. not so with the servants of sin, one sin leaves them much exposed to another sin.

5. \textit{Fifthly,} A sincere Christian may be drawn to sin, would be glad with all his heart to be rid of sin: it would him than thousands of gold and silver, that he might grace God no more; and that shews sin is not in dominion of he that is under the dominion of sin, is loth to leave his less servants are not willing to part with it, they hold it fast to let it go, as that text expresseth it, Jer. viii. 5. But complaint of the upright is expressed by the apostle according to the true sense of their hearts, in Rom. vii. 24. “Who shall “from the body of this death?”

6. \textit{Sixthly,} It appears they yield not themselves willing
EVIDENCES OF THE NON-DOMINION OF SIN.

a blessed thing in the eyes of a sincere man to be kept from sin; but he reckons it a great deliverance, a very happy escape, if he be delivered from sin.

7. Seventhly, This shews that some who may be drawn to communion with God, are not the servants of sin, that they do heartily beg the assistance of grace to keep them from sin: “Keep back thy servant from presumptuous sins, (saith the Psalmist, Psalm xix. 13.) “I find myself so prone to sin in my nature, yea, and strong ones too; if thou leave me alone, I am carried into sin as easily as a feather down the torrent.” “O Lord, keep back thy servant.” And there is no petition from upright ones pour out their hearts to God in, either more frequently or more ardently than in this, to be kept back from sin.

8. Eighthly, and Lastly, This shews the soul not to be under the dominion of sin, that it doth not only cry to God to be kept from sin, but uses the means of prevention himself; he resists as well as prays against it; Psal. xviii. 23. “I was also upright before him, and kept myself from mine iniquity.” So Job xxxi. 1. “I have made a covenant with mine eyes;” and yet more fully; Isa. xxxiii. 15. “He shaketh his hands from holding bribes, stoppeth his ears from hearing blood, and shutteth his eyes seeing evil.” See with what care the portals are shut at which useth to enter. All these things are very relieving considerations to poor souls questioning their integrity under the frequent surprise of sin. And the next trial no less.

SECT. VIII.

(5.) FIFTHLY, Our opposition to, and conflicts with sin discovered what we are, gold or dross.

There are conflicts with sin in both the regenerate, and in the regenerate; but there is a vast difference betwixt them, as will appear in the following account.

1. First, There is an universal, and there is a particular opposition to sin: the former is found in regenerate, the latter in unregenerate souls: a gracious heart hates every false way, Psal. exix. 104. must needs do so, because he hates and opposes sin as sin; so he can have no peccatum in deliciis, no excepted or reserved sin, but fights against the whole body, and every limb and member of the body of sin.

But it is not so with the hypocrite or carnal professor; he cannot overcome some reserved sin, that he cannot part with.
antipathy betwixt it and the new nature in him, as is clear v. 17. “The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other.” understand corrupt nature; by spirit, not only the spirit of the Spirit of God, or principle of regeneration in man; lusting of these two against each other, understand the endeavours of each other’s destruction and ruin; and thus all this is the contrariety of all these two natures.

These are contrary one to the other; there is a twofold betwixt them, one formal, their very natures are opposite; effective, their workings and designs are opposite, as it is fire and water.

But the opposition found in unrenewed souls against the light that is in their minds and consciences, which scarifies them. Such was that in Darius, Dan. vi. 14. “He was displeased with himself, and set his heart on Daniel; and laboured till the going down of the sun to destroy him.” Here the contest was betwixt sense of honour upon one conviction of conscience on the other side.

Sometimes a generous and noble disposition opposes sordid actions: Major sum, et ad majora natus; quam ut corpore mancipium. I am greater, and born to greater things, should be a slave to my body, said a brave heathen.

3. Thirdly, There is a permanent, and there is a transition to sin; the former is the case of God’s people, the temporary and unsound professors.

The saint when he draws the sword in this warfare throws away the scabbard; no end of this combat with end; their life and their troubles are finished together as 7. “I have fought the good fight, and have finished my course.”

But in other men it is but a transient quarrel; out one day, and in another; and the reason is plain by what wefore: it is not the opposition of two natures; it is like the wind and tide, these may be contrary and make a to-day, but the wind may come about, and go as the morrow; but in a Christian it is the opposition of the ruin dam, one must give way to the other, there is no reconc but the other “like the dog, returns to his vomit,” 2 Pet.

4. Fourthly, There is an opposition to the root of sin position to the fruits of sin. A gracious soul opposeth re but there the latter deser. The root being a fruit, opposit
abscondere, quam abscindere vitia: To hide, rather than to kill.

5. Fifthly, There is an opposition to sin in the strength of God: and an opposition to sin in our own strength; the former is put to real Christians, the latter is found frequently with unsanctified persons; when a Christian goes forth against any sin, it is in the strength of God: so you read their rule directs them, Eph. vi.

"Be strong in the Lord, and in the power of his might: take you the whole armour of God:" And suitably, you shall find them frequently upon their knees begging strength from heaven against their lusts; 2 Cor. xii. 8. "For this cause I besought the Lord thrice," saith Paul, i.e. often and earnestly, that the temptation might depart from him.

But others go forth against sin only in the strength of their resolutions; so did Pendleton in our story; these resolutions and vows, which they have put themselves under, are as frequently frustrated as made.

6. Sixthly, There is a successful opposition to sin, and an opposition that comes to nothing: The former is that of true Christians; the latter is found among unregenerate men.

The work of mortification in the saints is progressive and increasing: Hence Rom. vi. 6. "Our old man is crucified with him in the body of sin might be destroyed." Sin dies in believers as crucified persons use to die, viz. a slow, lingering, gradual, sure death; its vigour and life expires by degrees, or as a conservative person dies; for to that also he alludes here: There is a dying which is called consumptio totius, a consumption of the whole and those that die of that disease, languish more and more, till at last they drop sensim sine sensu, by imperceptible degrees and steps into the grave.

But in the unregenerate, whatever conflicts they have with sin, no corruption falls before it: It may be said of them, as the case in another case complains of herself, Isa. xxvi. 18. "We have in pain, we have, as it were, brought forth wind. We have wrought any deliverance in the earth, neither have the inhabitants of the world fallen." So it fares with these professors; they as they hear, they vow, they resolve, but when all is done, their works are as strong and vigorous as ever: No degree of mortification appears after all.

And thus much of the trial of our sincerity by our carriage toward sin.
CHAP. VII.

Shewing what proof or trial is made of the soundness, or unsoundness of our graces by the duties of religion which we daily perform.

SECT. I.

We now come (according to the method proposed) to shew what proof or trial is made of the soundness, or unsoundness of our graces by the duties of religion which we daily perform. And certainly they also have the use and efficacy for the discovery, 1 John ii. 4, 5. "He that saith I know him, and keepeth not his commandments, [is a liar] and the truth is not in him: But whoso keepeth his word, in him verily is the truth perfected: And hereby know we that we are in him."

This is a practical lie, of which the apostle speaks here, men deceive others for a while, and themselves for ever: for what is spoken, but done, when a man's course of life contradicts his profession. The life of an hypocrite is but one longer or continuance of the lie he saith or professeth he knows God, but takes no care at all to perform the duties he commands; he either neglects them, or performs them, it is not as God requires: "If they draw nigh unto me with their lips, yet their heart is far from him," Is. xlv. 20, "Thou art near in their mouth, but far from their reins."

There are some that feel the influence and power of union with the Lord in duties, going down into their very bones: and there are others whose lips and tongues only are touched with the Lord, and their profession would be but just to themselves, their very profession of duty would tell them what they are.

SECT. II.

For there are, among others, these following particulars of very clearly discernible difference the sound from the unsound profession of duty:

1. First, The designs and true levels and aims of men's duty will tell them what they are. An hypocrite aims low; Hos. vii. 14. "They have not dealt faithfully with their father, nor have they shown kindness one to another: they do not regard the fatherless, neither do they keep the poor."

"Unto me with their heart when they howled upon their beds."
RELIGIOUS DUTIES ARE HEART-DISCOVERIES.

But an upright heart hath very high and pure aims in duty; “desire of their soul is to God.” Isa. xxvi. 8. “Their soul for hard after God,” Psal. lxiii. 8. “One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of God all the days of my life, to see the beauty of the Lord, and enquire in his temple,” Psal. xxvii. 4. These are the true ends that play at the sun, and will not stoop to low and earthly objects. Alas! If the enjoyment of God be missed in a duty, it is never gained. The greatest enlargement of gifts will satisfy; he comes back like a pilgrim that hath taken a long journey to meet his friend upon important business, and lost his labour; his friend was not there.

2. Secondly, The engagements of men’s hearts to God in duty will tell them what they are; the hypocrite takes little heed to his heart, Isa. xxix. 13. They are not afflicted really for the hard deadness, unbelief and wanderings of their hearts in duty, as upon what are: nor do they engage their hearts, and labour to get them set up with God in duty, as his people do. “I have entreated thy favour with my whole heart,” saith David, Psal. cxix. 58. They are not pleased in duty until they feel their hearts stand toward God like a bow in its full bent. I say, it is not always so with the hypocrite, what would they give that it might be so? But, surely, if their hearts in duty be empty of God, they are filled with trouble and sorrow.

3. Thirdly, The conscience that men make of secret, as well as public duties, will tell them what their hearts and graces are; whether true or false. A vain professor is curious in the former, either negligent, or, at best, formal in the latter; for he finds inducements of honour, applause, or ostentation of gifts, extenuating moving him to them; nor hath he any experience of the sweet and benefit of such duties internally to allure and engage his heart to them.

The hypocrite therefore is not for the closet, but the synagogue, Matth. vi. 5, 6. Not but that education, example, or the influence of conscience, may sometimes drive him thither; but it is not his delight to be there; his meat and drink to retire from the company of the world to enjoy God in secret. It is the observation of their duties is the great inducement to these men to perform them, and, verily, saith our Lord, ver. 2. “they have their reward in them, they have it away, or they have carried off all the benefit and advantage that ever they shall have by religion. Much may it do them with their applause and honour, let them think of much of that airy reward, for it is all that ever they shall have.
some communion in the morning, he sensibly finds it in the and unprofitableness of his heart and life all the day after.

4. Fourthly, The spirituality of our duties tries the sincerity of graces: An unregenerate heart is carnal, whilst engaged in duties that are spiritual. Some men deceive themselves in this, and are spiritual men, because their Employments and callings are spiritual things, Hosea ix. 7. This indeed gives them the appearance, but not the frame of spiritual men; and others justly deceive themselves spiritual persons, because they frequently perform some upon spiritual duties: But, alas, the heart and state must notwithstanding all this. O, my friends, it is not enough that the object of your duties be spiritual, that they respect an holy thing; that the matter be spiritual, that you be conversant about it; but the frame of your heart must be spiritual; an heaven of soul is necessary, and what are the most heavenly duties?

The end and design you aim at must be spiritual, the glory of God, and a growing conformity to him in holiness; every duty as the sand on the sea-shore, and they all will not be one evidence of your sincerity. "God is my witness when I "with my spirit," saith the apostle, Rom. i. 9. He seemed to God in this matter. I serve God in my spirit, and I know that I do so; I dare appeal to him that it is so; he knows my heart is with him, or would be with him in my duties: my faith do either sensibly grasp, or are stretched out to in my duties. O how little favour do gracious hearts find in most excellent duties, if God and their souls do not see in them!

Certainly, reader, there is a time when God comes near in duty, when he deals familiarly with men, and sensibly with souls with unusual powers and delights. The near approach of God to their souls are felt by them, (for souls have the as well as bodies) and now are their minds abstracted and refined from all that is material and earthly, and swallow spiritual excellencies and glories.

These are the real prelibations, or foretastes of glory.

man can by words, make another to understand, as he feels that feels them.

These seasons, I confess, do but rarely occur to the be

saints, nor continue long when they do: * Alas! this strong for such weak bottles as we are. 'Hold, Lord, (a
describe. These seasons are the golden spots of our lives, when we are admitted to these near and ineffable views and tastes of things. Possibly some poor Christians can say but little to these things; their sorrows are exercised in duties more than their joys; they are deavouring to mount, but the stone hangs at the heel; they cannot rise to that height that others do, who are got up their labouring faith into the upper region, and there display wings, and sing in the sun-beams: But though they cannot be to this height, yet have they no satisfaction in duties wherein they have no intercourse betwixt God and their souls.

That which contains another, will not content a Christian. For king be absent, men will bow to the empty chair: but if God be absent, an empty duty gives no satisfaction to a gracious spirit. The poorest Christian is found panting after God by sincere desires, labouring to get up that dead and vain heart to God in duty, (the king al as! it is many times but the rolling of the returning stone against the hill) yet he never expects advantage by that duty wherein the Spirit of God is not; nor doth he expect the Spirit of God shall be where his own spirit is not.

5. Fifthly, Assiduity and constancy in the duties of religion a notable discovery of the soundness or rottenness of men's hearts. The hypocrite may shew some zeal and forwardness in duties of time, but he will jade and give out at length; Job xxvii. 10. "he delight himself in the Almighty? Will he always call "God?" No, he will not. If his motions in religion were natural, they would be constant; but they are artificial, and he is moved by external inducements, and so must needs be off and on; he makes himself weary of praying, and hears himself weary of hearing; his heart is not delighted in his duties, and therefore his duties needs grow stale and dry to him after a while. There be three reasons in which the zeal of an hypocrite may be inflamed in duties.

First, When some imminent danger threatens him; some st rod of God is shaken over him; "When he slew them, then "sought him, and returned and enquired early after God" Psalm lxxviii. 34. O the goodly words they give, the fair promises they make! and yet all the while "they do but flatter him "their lips, and lie unto him with their tongues," ver. 36, 37. let but that danger pass over, and the heavens clear up again, he will restrain prayer, and return to his old course again. 

Secondly, When the times countenance and favour religion, the wind is in his back, O what zeal will he have for God! So in
"Come, see my zeal;" for what? For a base self-interested God. How fervently will some men pray, preach, and whilst they sensibly feel the incomes and profits of their flesh; whilst they are admired and applauded! These external incentives will put an hypocrite into a zeal; but then, as it is with a man, whose colours are rared heat of the fire, and not by the healthfulness of a good cause, it soon fades and fails again.

But, blessed be God, it is not so with all: The man who is upright with his God, will "keep judgment, and do righteousness at all times," Psal. cxi. 3. Whether dangers threaten, whether the times favour religion or no; whether his ear be promoted by it or no, he will be holy still, he will not be his duties when they are stript naked of those external advantages as the addition of these things to religion did not at first engage, so the subtraction of them cannot disengage him.

If his duty become his reproach, yet Moses will not forsake his, Deut. xvi. 26. If he lose his company, and be left alone, yet Paul flinch not from his duty, 2 Tim. iv. 16. If hazard surround every side, yet Daniel will not quit it, Dan. vi. 10. for they these things at first, and counted the cost; they still find rich enough to pay the cost of all that they can lose, or a sake; yea, and that with an hundred-fold reward now. They never had any other design in engaging in religious duties to help them to heaven; and if they recover heaven at last, the way to it prove better or worse, they have their design; and therefore they will be stedfast, "always abounding " of the Lord, as knowing their labour is not in vain in 1 Cor. xv. ult.

6. Sixthly, The humility and self-denial of our hearts will try what they are for their integrity and sincerity to Doth a man boast in his own excellencies in prayer, as the did, Luke xviii. 10, 11. "God, I thank thee, I am not as Which he speaks not in an humble acknowledgment of who differences man from man, but in a proud own excellencies. Doth a man make his duties his self-trust to them in a vain confidence of their worth and dig xviii. 9. Surely, "his heart, which is thus lifted up will "not upright, Hab. ii. 4. But if the heart be upright will express its humility, as in all other things, so esp. duties wherein it approaches the great and holy God. First. It will manifest its humility in the way of how
and their religious performances: Thus that poor penitent, vii. 38. stood behind Christ weeping: "Yet the dogs eat the crusts, saith another, Mark vii. 28. "I am more brutish than any man, saith a third, Prov. xxx. 7. "I abhor myself in dust and ashes, saith a fourth, Job xlii. 6. and as little esteem they have for their performances, Isa. lxiv. 6. "All our righteousnesses are as filthy rags." I deny not but there is pride and vanity in the most of the right ones; but what place soever it finds in their conversations with God, it finds little room in their conversations with men, if it is not that they loath it, and themselves for it.

Thirdly, But especially their humility in duty is discovered in pronouncing all their duties in point of dependence, and relying entirely upon Christ for righteousness and acceptance: They have spoken no regard to duties in point of obedience, but none at all in point of reliance.

7. Seventhly, The communion and intercourse which is between God and men in duties, notably discovers what their personal graces are. And it must needs do so, because what communion ever the hypocrite hath with duties, or with saints in duties, sure he hath none with God.

None can come nigh to God in duty, but those that are brought nigh by reconciliation: All special communion with Christ is founded in real union with Christ; but "the wicked are estranged from the womb," Psalm lvi. 3.

But now there is real communion betwixt God and his people and duties. Truly our fellowship, ζωήνα, our communion is with our Father and Son, 1 John i. 3. God pours forth of his Spirit upon them, and they pour forth their hearts to God. It is sensibly manifested to them when the Lord comes nigh to their souls in duty, as sensible they are of his retreats and withdrawments from their inaccessible places. They shut according to the accesses and recesses of the divine presence. They that never felt any thing of this nature, may call it a fancy; but the Lord's people are abundantly satisfied of the reality they feel.

Their very countenance is altered by it, 1 Sam. i. 18. the sad, cloudy countenance of Hannah cleared up, there was fair weather her face, as soon as she knew she had audience and acceptance of her God. I know all communion with God doth not consist in joy and comforts; there is a real communion with God in the mourning and humbling influences of his Spirit upon men, as in the opening and refreshing influences thereof. I know also there is a
differences the sound and the unsound heart. All the world will never make an hypocrite more holy, humble than he is: but will, as the watering of a dry stick, so make it flourishing and fruitful. What was Judas for all those heavenly sermons, prayers, and discourses which he heard? And what will thy soul be the better duties thou performest weekly and daily, if thy heart be?

It is plain, from Job xv. 4. there must be an implantation of Christ, before there can be an improvement in fruitfulness. And it is as plain, from 1 John ii. 14. that the virtues of ordinances must remain; the efficacy and power that we see under them, must abide and remain in the heart afterwards cannot grow, and be made fruitful by them.

But the false professor is neither rooted in Christ by him, nor doth, or can retain the virtue of ordinances when but, like one that views his face in a glass, quickly forgets the manner of man he was: his head indeed may grow, his may increase, but he hath a dead and withered heart.

But as the saints have real communion with God in duty, do make improvements answerable thereunto: There is certainly a ripening of their graces that way; a changing, transformation from glory to glory; a springing up to the stature of the man in Christ. “They that are planted in the “the Lord, shall flourish in the courts of our God,” Ps. 14. There is pure and sincere milk in the breasts of ordinances, believer sucks the very breasts of Christ in his duties, and thereby, 1 Pet. ii. 2. they do grow more and more judicious, experienced, humble, mortified, and heavenly, by conversing with the Lord so frequently in his appointments.

There is, I confess, a more discernible growth and increase in some Christians, than in others: The faith of some growingly, 2 Thess. i. 3. others more slowly, Heb. v. 12. but are improvements of grace in all upright ones: habits are more radicated, or fruits of obedience more increased.

Object. If any upright soul be stumbled at this, as not to discern the increase of his graces, after all his duties.

Sol. Let such consider the growth of grace is discernible, as growth of plants is, which we perceive rather crevisse, crecre; to have grown, than to grow: Compare time past sent, and you may see it; but usually our eager desires and make us overlook what we have as nothing.
THE ADVANTAGES OF SINCERITY.

grace: He may enable them to preach judiciously, not experimentally; to pray orderly and neatly, not feelingly, believingly, broken-heartedly; "For as many as are led by the Spirit of God, they are the sons of God," Rom. viii. 14. He never so as but where he hath first sanctified. Carnal men furnish the mate of their duties out of the strength of their parts: a strong invention are the fountains which they draw.

But it is otherwise with souls truly gracious; they have ordaining a threefold assistance from the Spirit in reference to their duties.

First, Before duties, exciting them to it, making them feel need of it, like the call of an empty stomach; Psalm xxvii. "Thou saidst, Seek my face; my heart answered, Thy face, I will seek."

Secondly, In their duties, furnishing both matter and affection, as in that text lately cited, Rom. viii. 26. guiding them not what to ask, but how to ask.

Thirdly, After their duties, helping them not only to suppress the pride and vanity of their spirits, but also to wait on God for accomplishment of their desires.

Now, though all these things, wherein the sincerity of our heart is tried in duties, be found in great variety (as to degrees) among saints, yet they are mysteries unknown by experience to other

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CHAP. VIII.

Opening the trials of sincerity and hypocrisy, by sufferings in the account of religion.

SECT. I.

We are now arrived at the last trial of grace propounded, by sufferings for religion.

Thousands of hypocrites embark themselves in the profession of religion in a calm; but if the wind riseth, and the sea rageth, they see religion will not transport them safely to the cape of earthly hopes and expectations, they desire to be landed again as soon as may be; for they never intended to ride out a storm.

Christ: So you find, Matth. xiii. 20, 21. "He endureth for a while but when tribulation of persecution ariseth because of the word, "and he is offended."
3. Thirdly, What advantages sincere grace hath to offer in severe and sharp trial.

Sect. II.

1. Now the fire of persecution, or sufferings for religion, will be judged intense, and high enough to separate gold and dross.

First, When religion exposes us to imminent hazard of life and liberty. Sometimes it exposes the liberties of its professors, Rev. ii. 10., "devil shall cast some of you into prison. Sometimes the devil shall smite some of you with the loss of all that is dear to you. Sometimes it exposes them to imprisonment, as in Heb. x. 34., "ye took joyfully the spoiling of your goods." Sometimes their lives, Heb. xi. 37. "They were stoned, they were sawn asunder, they were slain with the sword." Whilst there are exceptions, such as some of the early Christian martyrs, yet it is generally admitted that the Christian's life is a fierce and fiery trial.

Secondly, The fiery trial is then high, when there are no visible hopes of deliverance, or outward encouragement to keep the scene from altering. When "we see not our signs," more any prophet, nor any that can tell us how long," with the church was, Psal. lxxiv. 9. Then their hands were lightened, and their hearts faint: Nor is it to be wondered at, when enemies of troubles prove so sore a temptation even to the upright, as in Psal. cxxv. 3. If situation shake such men as build on the rock, it must quit the foundation of them whose foundation is but sand.

Thirdly, When a false professor is engaged alone in the service of religion, and is singled out from the herd. As a deer is a thousand to one but he quits religion to save himself; the company will encourage a faint-hearted traveller to jog along; but if he be forsaken by all, as Paul was, no man by him; if left alone, as Elijah was, what can encourage him to go on? Indeed, if they had the same visible supports those who had, that the Lord was with them, that would keep the way open to them.
THE ADVANTAGES OF SINCERITY.

when we must hate father and mother, wife and children, or claim to Christ and heaven! This is hard work indeed.

How hard did that truly noble and renowned Galeacious Carra

lus find this! O what a conflict found he in his bowels! Now C

and our dearest interest come to meet like two men upon a na

bridge; if one go forward, the other must go back, and not predominate interest can no longer be concealed.

Fifthly, When powerful temptations are mixed with cruel suf

ferings; when we are strongly tempted, as well as cruelly persecu

This blows up the fire to a vehement height. This was the true

those precious primitive believers, Heb. xi. 35, 37. "They

"stoned, they were sawn asunder, they were tempted." Here

life, liberty, and preferment set upon one hand, and death in

most formidable shape upon the other. This cannot but be a

trial to any, but especially when a cruel death and tender ter

meet, then the trial goes high indeed.

SECT. III.

2. AND that such sufferings as these will discover the fals

and roteness of men’s hearts cannot be doubted: If you con

that this is the fire designed by God, for this very use and purp

to separate the gold from the dross: so you will find it, 1 Pet. iv

"Beloved think it not strange concerning the fiery trial which

"try you,” i.e. the very design and aim of providence in permitt

and ordering them, is to try you. The design of Satan is to de

you; but God’s design is to try you. Upon this account you

the hour of persecution (in a suitable notion) called “the ho

“temptation or probation,” Rev. iii. 10. for then professors are s

to the very bran; searched to the very bottom principles.

“is the day that burns as an oven, in which all the proud, and

that do wickedly, shall be as stubble,” Mal. iv. 1. For,

1. First, In that day the predominant interest must appear, and

discovered: It can be concealed no longer; “No man can serve

“masters,” saith Christ, Luke xvi. 13. A man may serve n

masters, if they all command the same things, or things subordi

to each other; but he cannot serve two masters, if their comm

clash and interfere with each other: And such are the command

Christ and the flesh in a suffering hour. Christ saith, “Be

“faithful to the death;” the flesh saith, Spare thyself, and se

the comforts of life. Christ saith, “He that loveth father or mo

wife, or children, lands or inheritance more than me, is not w
you know not which of the two is his master; stay but their path parts, and then you shall quickly see who is his is it in this case.

2. Secondly, In that day sensible supports fail, and all a comes in by the pure and immediate actings of faith; and not for those reliefs, his heart would soon faint and die as discouragements, 2 Cor. iv. 17, 18. “We faint not while “ not at the things which are seen, for they are temporal, “ things which are not seen, for they are eternal,” q. d. not our eye intently fixed upon the invisible and eternal the coming world, we shall feel ourselves fainting and dying under the many troubles and afflictions of this world. "I " (saith holy David) if I had not believed.” How then shall the hypocrite live at such a time, who hath no faith in him? No relief but what comes in through the senses?

3. Thirdly, In that day all mere notions and speculative religion vanish; and nothing relieves and satisfies the soul but what it really believes, and what it hath satisfying experience of in himself. There are a great many pretty and notions which our minds are entertained with; some delights of peace, which can do us no service at all in the day of trouble; for your speculative, unpractical knowledge of the greater religion, as little service is to be expected from them: Except better evidence and security about them, we shall be lost, all upon the credit of them.

"Ye took joyfully the spoiling of your goods, (knowing in " that ye have in heaven a better and more enduring This knowing in yourselves is by inward and sensible taste and feeling, which is abundantly satisfying to the stands opposed to all that traditional knowledge we receive from others; which, as it leaves the mind fluctuating, so the dead and comfortless.

4. Fourthly, In that day the root and foundation of all and hope is tried, and then they that have built upon that needs fail; for every thing is as its foundation; principle what a root is to a tree, or a foundation to a house; a faint defect there most assuredly ruins all. This we find to scope of those two famous parables, Luke xiv. 25. and 21. Lesser troubles shake but the branches, but these root; if nothing be found there but self-ends; the force of and their influence for ever, they undermine the whole in that.
now the hypocrite, like Orpah, will forsake religion; but sincerity will make the soul cleave to it, as Ruth did to Naomi.

SECT. IV.

3. WHAT advantages sincerity gives the soul for its establishment and perseverance in suffering times, I shall briefly account in the following particulars.

1. First, Sincere godliness dethrones that idol, the love of the world, in all true Christians; and this is it that makes men shrink and flinch from Christ in a day of suffering. I do not deny but some believers themselves love the world too much; but they love it not as their chief good: it is not their portion or happiness; if any man love the world, “the love of the Father is not in him,” 1 John 15. How much soever a sincere Christian loves the world, yet it is in subordination to the love of God, John xxi. 15. Sincerity must consist with no other love of the world; it will not suffer such a plant to grow under its shadow.

Now, what is it, but this inordinate, supreme love of the creatures that makes men forsake Christ in time of temptation? This was the ruin of that young man, Matt. xix. 22. “He went away sorrowful, for he had great possessions.” This was the overthrow of Deucalion. 2 Tim. iv. 10. “He hath forsaken me, (saith the apostle) hath loved this present world.” The love of this world, like sap in good earth, will not suffer you to burn for Christ; get but the heart transfixed to the creature by a discovery of better things in heaven, and it will establish and fix your spirits, that it shall not be in the power of creatures to shake you off from Christ your foundation.

2. Secondly, Sincerity knits the soul to Christ, and union with him secures us in the greatest trials; Minimur quamvis unumur. The hypocrite having no union with Christ, can have no communion with him, nor communications of grace from him; and so that little part of his own being quickly spent (I mean natural courage and resolution) and no incomes from Christ, he must needs give up in a short time. But it is with a believer in a day of trouble, as it is with a garrison besieged by land, but free and open to the sea, whence supplies are daily sent in to relieve it: See 2 Cor. i. 5. “As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ; fresh aids and daily supplies proportionable to our expences and decay of strength: So Col. i. 11. “Strengthened with all might in the inner-man, according to his glorious power.” And this is believer’s long-suffering, and long-suffering with joyfulness.” And this is the power that secures us in all our sufferings.
heels, despise the riches, pleasures, and honours of Egypt, eye was fixed upon him that is invisible, and had respect to compence of reward, Heb. xi. 24, 25, 26. And it was a blow of the forty martyrs to Valence the emperor, tempting the preferments and honours of the world, "Why offer "trifles to us, when you know the whole world is at "by us?" And for temptations on the left hand, how little move that soul, who realizes the glory of the approaching sees the afflictions and sufferings of this world preparing hastening him to the enjoyment of it: temptations meet cold entertainment from such souls.

4. Fourthly, Sincerity drives but one design, and that is to enjoy God: and what can more establish and fix the hour of temptation than this? The reason why the heart unstable in all his ways, is given us by the apostle James, a double-minded man, δίπολος χριστός, a man of two souls in as a profane wretch once boasted, that he had one soul for another for any thing. But all the designs of a gracious united in one; and so the entire stream of his affections run.

It is base by-ends and self-interests, that, like a great man cut out of the bank of a river, draw away the stream out of channel, and make its waters fail. But if the heart be united as the expression is, Psalm lxxxvi. 11. then we may say Christian as was said of a young Roman, Quicquid vult, and What he doth is done with all his might. And this was true of that saying, Liberet me Deus ab homine unius tantum A man of one only design, puts to all his strength to carry it can stand before him.

5. Fifthly, Sincerity brings a man's will into subjection of God; and this being done, the greatest danger and over with such a man. This is that holy oil which makes of the soul run nimbly, even in difficult paths of obedience dat uncta rota. Let but a man be once brought to that, "of the Lord be done," as it is Acts xxvi. 13, to see the height of cheerful obedience in the holy, just, and good will of them all the difficulty is over; he can suffer quietly what unjustly.

6. Sixthly, Sincerity takes its measures of present this rules of faith and eternity; it goes not by the same reck account that others do, who judge of things by sense, and the they have to the present world, 2 Cor. iv. 18. "We look
ing himself for them: A steady eye upon the other world makes more than conquerors over the troubles of this world.

7. *Seventhly,* To conclude; sincerity alone hath all the heaven aids and assistances to stability, and perseverance in suffering time upright ones (and such only) have Christ's intercession in heaven them, Rom. viii. 34. The Spirit's consolation in all their troubles. 1 Pet. iv. 14. The Spirit of glory and of God resteth on them: beneficial ministry of angels, who are sent forth upon their account. Heb. i. 14. A stock of prayers, going up from them all the world of. Eph. vi. 18. Multitudes of precious promises in the scriptures; every line, word, and syllable of which the faithfulness of God stands engaged: so that it is impossible such gold can perish in the fire.

And thus of the several ways by which grace is here tried.

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**CHAP. IX.**

Opening the designs and ends of God, in bringing the professor religion into such various trials of their graces in this world.

**SECT. I.**

These are some of the ways and methods in which God brings his gold to the touchstone, and to the fire, even in this world, be the awful and solemn trial they must come to in the final judgment, and if we desire to be satisfied what the design or end of God, making such probations of his people is,

We must conclude, in the general, he certainly designs his glory, and his people's advantage and profit in them. If he suffer them to be tried by reproaches, happy are they, the Spirit of God of glory resteth on them; there is their profit; and though his name evil spoken of, yet in the meekness of their spirits he is glorified. Is, 1 Pet. iv. 14. "If the scourge slay suddenly, he laugheth at "trial of the innocent," Job ix. 28. Not at their afflictions, but the effects and blessed issues and results of them: Not that it giveth them pain, but that it gives them glory. Upon this account the apostle bids us count it all joy when we fall into diverse temptations or trials: and still the more trials the more joy; for thereby God will produce such effects as are more precious than gold that perished, 1 Pet. i. 7. O who can value the comfort that is tasted by soul upon the trial and discovery of its sincerity, when after severe temptation, when in God's hands, they maintain spirit.
prophet did, Jer. xii. 3. “But thou, O Lord, knowest “hast seen me, and tried mine heart towards thee.”

I say, who can duly value such an advantage: who change such a comfort for all the gold and silver in the world? many trials soever God brings his people under, to be his own glory nor their interest shall suffer any damage.

SECT. II.

But more particularly, let us bring our thoughts closer before us, and we shall find many great advantages rising out of these trials of sincerity: For,

1. First, Hereby hypocrisy is unmasked and discovered, and is plucked off from the false professor, and his true and complexion shewn to the world; and in this there is a deal of good.

Object. Good you will say, where lies it? All the world and chief and sad effects of it; many are stumbled, many are by it: “Woe to the world because of offences!” Matthew Sol. True, some are prejudiced and hardened by it, some have good thoughts of the ways and people of God more sad indeed; however, therein God accomplishes his work, executeth his decree; and though these perish, yet,

First, Others are warned, awakened, and set a scar on own hearts more narrowly than ever, and this is good, 12. now these were our examples; “wherefore he “thinketh he standeth, take heed lest he fall.”

Secondly, Hereby sin is ashamed; and it is good when exposed men to so much shame, shall be itself exposed. This is the just reward of sin, Jer. xiii. 25, 26. “This “the portion of thy measures from me, saith the Lord. “thou hast forgotten me, and trusted in falsehood, the “discover thy skirts upon thy face, that thy shame may be The turning up the skirt is a modest expression of exposure to the greatest shame in the day of trial: God by hypocrisy, shames the hypocrite; and surely, many such are made of men at this day: We may see sin, that lurked heart before, now laid open before all Israel, and before

Thirdly, Hereby the poor self-cozening hypocrite hath opportunity and advantage that ever was before him in a recover himself out of the snare of the devil. Now all her are gone: now that which like a shield was advanced against
Secondly, By these trials integrity is cleared up, and the doubts and fears of many upright and holy ones allayed and quieted, solved and satisfied.

O what would many a poor Christian give for satisfaction in the great point of sincerity! How many tears have been shed to God secret upon that account? How many hours have been spent in the examination of his own heart about it, and still jealousies and fears upon his heart? He doubts what he may prove at last. Well, God, let his sincerity then come to the test, kindle the fire, and test him in my gold. Trials are the high way to assurance; let my child know that he loves me more than these, that his heart is upright with me. I will try him by prosperity and by adversity, by persecutions, by temptations, and he shall see his heart is better than he supposed it to be. This shall be the day of resolution to his fears and doubts.

The apostle speaking of heresies, 1 Cor. xi. 7, 9. puts a need upon them: There must be heresies, saith he, that they which are proved may be made manifest. The same necessity there is (and the same end) of all other trials of grace, that the lovely, beautiful face of sincerity may be opened sometimes to the world, to amaze them, and to the soul in whom it is, to satisfy it that it is not personate a Christian, but lives the very life of a Christian, hath the very spirit and principles of a Christian in it.

3. Thirdly, By these trials, pride and self-confidence are destroyed and mortified in the saints, as much as by any thing in the world. We never see what poor, weak creatures we are, until we come to trial. It is said, Deut. viii. 2. "God led Israel through the desert "to prove them, and to humble them." When we are proved, we are humbled. Those that over-reckon their graces before the trial, see they must come to another account, and take new measures of themselves after they have been upon trial.

Ah! little did I think, saith one, that I had so much love for the world, and so little for God, until afflictions tried it. I could not have believed that ever the creature had got so deep into my heart, until providence either threatened or made a separation, and then I found it. I thought I had been rich in faith, until such a day as befell me, or such a want began to pinch hard; and then I saw how unable I was to trust God for protection, or provision. "O it is a good thing that our hearts be kept humble and lowly, how richly ever they be in grace.

4. Fourthly, By trials grace is kept in exercise, and the grace of the soul preserved from security and spiritual slothfulness. Trials are not what the true, upright soul desires, and the more of grace they are, the more they are necessary.
"hath been at ease from his youth, and he hath settled in what he will, and hath not been emptied from vessel to vessel; neither in going into captivity; therefore his taste remained in his palate; scent is not changed," Jer. xlviii. 11.

Much after that rate it would be with our hearts, did we not frequently try and exercise them. Let the best man be with a trial or other but a few months, and you may find the wiles of his prayers and conferences quickly. O what a tang of falsehood might be found in them! And is it for "the honour of God," and not his people, that it should be so? No, the Lord knows how to make them spirit, and how shall their spirits be reduced to their former zeal and temper again? Why, saith the Lord, they must into the fire.

"I will melt them and try them; for how shall I do for them?" says he, "of my people," Jer. ix. 7. I love them too well to let them go want of a rod. Alas! if I should suffer things to go on thus, what will become of them in a little time? What delight will there be in their duties, when the faith, fervour, humility, and holiness of their spirits are wanting in them? I will therefore remelt them, until "silver is refined, and try them as gold is tried, and then upon my name, and I will hear them, and I will say, It is the Lord." and they shall say, The Lord is my God." Zech. xiii.

Thus he recovers them to their true temper, and their duties do preserve their spirits; and when the Lord sees the effects of his trial upon them, it greatly pleaseth him. One day God, I like it; this providence hath done them good; they were well bestowed; the letting loose of this temptation, or the trial upon them, hath made them find their knees again; and the voice of my child again.

Beloved, this is a blessed fruit and effect of our freedom, and how ungrateful soever they are to flesh and blood, ease, and is loth to be disturbed, yet it is necessary to the renovation of our spirits.

5. Fifthly, By the trial of our graces Satan is defeated, as the accusations of the saints found to be mere slanders. It is a common thing with the devil and wicked men, to accuse the God of hypocrisy, and to tell the world they are not the women they are taken to be; and that if their inside were cut out by some thorough trial, or deep search, it would appear that religion did not indeed live in their souls, as they pretend; they only act a part, and personate heavenly and mortal graces in the field: let us confute this.
but if thou stop the current of his prosperity, thou shalt soon quickly he will stop the course of his duty; A few lashes from hand will make him curse thee to thy face. But O what shame disappointment was it to that envious spirit? What a vindication Job's integrity, when under the greatest trials of his faith, patience, he still held fast his integrity, and shewed himself as a pattern of patience under the cross, as he had been of piety in days of his greatest prosperity! Satan gets nothing by bringing the saints upon the stage, to be made a spectacle to angels and as it is, 1 Cor. iv. 9.

6. Sixthly, and lastly, The frequent trials of grace exhibit and living testimony against the atheism of the world. These are beyond all words or arguments that religion is no fancy, but the greatest reality in the world: Men would make religion but a fancy and the zeal of its professors, but the intemperate heat of some brains, over-heated with a fond notion.

They that never felt the real influences of religion upon their souls, will not believe that others do feel them. Serious piety become the ludicrous subject with which the wanton wits of this artificial world sport themselves. But behold the wisdom and goodness of God exhibiting to the world the undeniable testimonies of the reality of religion, as often as the sincere professors thereof are brought the test by afflictions from the hand of God, or persecution by the hands of men: Lo! here is the faith and patience of the saints, here is their courage, meekness, and self-denial, shining as gold in the fire; they have the real proofs of it before their eyes; in the casting them into hell, and convincing them by eternal fire, pleased to cast his own people into the fire of affliction, that who scoff at them may be convinced at an easier and cheaper rate. It is no new thing to see the enemies of religion brought over to embrace it, by the constancy and faithfulness of the saints in trials and sufferings for it. God grant that the atheism of this present generation do not occasion a more fiery trial to the people of God in it, than they have yet suffered!

CHAP. X.

Shewing that that grace only is to be reckoned sincere and which can endure those trials which God appoints, or permit the discovery of it.
our sincerity impossible to be had in this life, because as we live here, we are in a state of trial; and how many trials shall be
been made upon us already, yet still there are more to come.
we know not what we shall prove in future trials, though
kept us upright in former trials: No, this is none of my
nor doth such a conclusion necessarily follow this assertion.
a Christian that hath rightly closed with Christ at first,
faithful in the duties of active and passive obedience hath
be assured upon good grounds, of a victory before he comes
of his remaining trials. So was the apostle, Rom. viii.
"Who shall separate us from the love of Christ? Shall the
or distress; or persecution, or famine, or nakedness, or
sword? Nay, in all these we are more than conquerors.
"him that hath loved us." Here is an assured triumph of
combat. So Job xxiii. 10. "But he knoweth the way that
ing he hath tried me, I shall come forth as gold." He
offering to God for the sincerity of his heart so far as he had hit the
the way of religion, and thence concludes, that whatever
should bring him to in time to come, he should come for
i.e. he should not lose one grain by the fire. And this
of a gracious soul is built not only upon experience gain,
trials, but upon faith in the power, promises, and faithful
which are engaged for him in the covenant of grace, to keep
the greatest dangers that befal him in this world.

He believes the power of God is able to make him stand:
he hath no power nor might in himself to overcome the lead
1 Pet. i. 5. "You are kept, iesekevoi (kept as in a great
"the power of God through faith unto salvation." When
hath once taken possession of the soul by his spirit, he for
his power, as in a garrison: that using the means, it be still
betrayed no more into the enemy's hand, so as finally to

He builds this confidence also upon the promises of God:
his security in future dangers: And how are all the pages
Bible bespangled with such promises, as the firmament is
and glorious stars? Such are these of the first magnitude,
9. "Christ shall confirm you to the end, that you may be
"in the day of our Lord Jesus Christ. God is faithful,
"are called into the fellowship of his Son Jesus Christ
And no less satisfying and sweet is that, Jer. xxxii. 40.
"will make an everlasting covenant with them, that I will
"away from them to do them good; but I will put my law
"hearts, that they shall not depart from me." And o
Tried grace is true grace.

lot in this promise; but it secures the whole flock of Christ, great and small, against all danger.

He also builds his assurance upon the faithfulness of God, who stands engaged to make good every line, word, and syllable of promises to his people, so we find in 1 Cor. x. 13. “There hath been temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with every temptation make a way to escape, and ye may be able to bear it.” And, 2 Thes. iii. 3. “But the Lord is faithful, who shall establish you, and keep you from evil.”

Add to this the constant prevalent intercession of Christ in heaven for his people, in all their trials: and thus you will see a spiritual Christian need not to deny himself the joy and comfort of his assurance, upon the account and supposition of his future trials.

Sect. II.

Caution 2. Nor do we here suppose, in this assertion, that inherent grace in the saints hath a sufficiency of ability in itself to end the greatest and severest trials that can befal it in this world. Certain that it shall be carried safely through all, but not in its own strength and ability.

This is a true observation of the learned Gerson, Perfectionem relictæ, sunt pondera ad ruinam: The most perfect creature by itself, will fall into ruin. This was exemplified in the angels that fell; and in Adam, though in a perfect state. Divine preservation is the prop which supports the best creatures from ruin. Grace is but a creature, and therefore a dependent being: It is but a stream depending upon the supply of the fountain: If the fountain let forth itself, what becomes of the stream? That is a true and judicious observation of the learned Dr. Ames, Perseverantia fidelium immutabilis corum conditio secundum integram ejus rationem pervenit a principio, intrinseco solo, nec a solo extrinseco; sed tim ab intrinseco, ex natura vitae spiritualis a Christo fluent partim ab extrinseco, ex custodia, protectione et directione. Amesii Coronis, Art. 5. The perseverance of believers, or the mutability of their condition, if we view the whole ground and region of it, is not wholly from within, or wholly from without itself; partly from the nature of the spiritual life which flows from Christ into them, and partly from the keeping, protection, and direction of God: That protection is always afforded to this life of grace; and this life of grace always needs that protection. The best of nature is never so good as a daughter, the best of faith is never so good as a wife, and the best of grace is never so good as a child of God: The more a child of God is the more that protection is needed: The more a child of God is the more that protection is given.
this is that which I aim at, that such seeming grace as yet brought to the trial, nor will be able to bear the trial, shall bring it thereto, must not pass for current (as too fre- doth) among us: Such grace will neither comfort us nor us hereafter: For,

sect. III.

1. FIRST, great numbers of persons in the professing deceived and destroyed by trusting to seeming grace; and this was the miserable condition of those Laodicean profession text; they reckoned themselves rich, but were really poor, not gold that glitters; their gold (as they accounted it) tried in the fire. If a man’s whole estate lay in some precious stone, suppose a rich diamond, how is he concerned to have it tried, to see whether it will bear a smart stroke with a brat terfly like a Bristol diamond under it? All that you are worthy of the truth and sincerity of your grace; and till that be known whether you be worth any thing or nothing.

Reader: There are two sad sights in the world which deeply affect every upright heart: one is to see so many of rational and ingenuous men in the Romish church, by faith in their guides, venturing their souls upon their belief, never searching the scriptures with their own eyes, but who to the infallibility of a pope or a council; when, in the meantime, they would fear to take their word for a sum of money, or some further security. It is amazing to behold the soul-easy credulity of those men; but this is a stroke of malevolent and infatuation, judicially inflicted upon them, that the prophecy which is written might be fulfilled in them, “God shall give strong delusions, that they should believe a lie,” 2 Tim.

And yet more amazing is that stroke of God upon many vain and formal professors even in the reformed Protestant world, where no man is restrained from searching the scriptures, where men are so frequently and earnestly pressed, from sabbath to sabbath, to examine themselves, and prove their own works, so many are content to leave all at hazard, and without ado, or farther search in the matter, credit the report of deceitful hearts, and take all for granted, without due examination of the matter.

Surely, no one thing sends down more souls daily to the professing world than this doth. The five foolish virgins (the unprincipled professors in the reformed churches) per-
"the man that endureth temptation; for when he is tried he shall receive the crown of life which God hath promised to them that love him:" We must be first tried, and then crowned. "If man strive for masteries, yet is he not crowned, except he strive lawfully," 2 Tim. ii. 5. He manifestly alludes to the Roman games, to which there were judges appointed to see that no contests play were offered contrary to the law for wrestling; and when he was found the crown was denied them. Not to him that sets fire in the morning with resolution and gallantry, but to him that burns out till the evening of his life, is the promise made; Matth. xix. 24: "He that endureth to the end shall be saved." So Rom. xii. 8: "To them who by patient continuance in well-doing seek for glory, and honour, and immortality, eternal life." And once more Heb. iii. 14: "We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." So that if we should endure some few slighter troubles, and faint at last, given when a closer trial befals you, all your labours and sufferings in vain. Sincerity and final perseverance are the conditions of special promises.

3. Thirdly, Every man's graces and duties must be tried and weighed by God in the great day; and if they cannot endure the lesser trials to which God exposes them now, how will they endure that severe and exact trial to which he will bring them then? Man can search his own heart with that exactness in this world God will search it in the world to come.

I may say in this case to you as the Lord spake to Jeremiah, ch. xii. 5: "If thou hast run with the footmen, and they have waxed weary thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they have weared thee, then how wilt thou do in the swelling of Jordan?" This is spoken to encourage the prophet to constancy in his work: and if the Lord had said, O Jeremiah, do the strivings of the men of thoth, thine own town, dishearten thee? Pluck up thy spirits, faint not; there are harder trials than these that thou must undergo at Jerusalem; these are no more to what is coming, than the running with footmen is to the contending with horses, or the passing small rivulet to the swellings of Jordan.

To allude to this; if our graces and duties cannot bear these lesser trials; if a little lift of prosperity, or lighter stroke of adversity cover so much falseness, rottenness, pride, and selfishness in the heart, if we cannot resist the motions of corruptions, but yield ourselves up to them, without any attempt to conquer them, in the day of God's visitation, we shall not receive the crown of life which he hath promised to them.</text>
12. who will try every man's work as by fire, 1 Cor. iii. 12. 10 the secrets of all hearts, Rom. ii. 16. weigh every man to and drachms? Surely we can take little comfort in that we are unable to bear the severe trials of that day, that it cannot these trials of this day.

4. Fourthly, True grace is willing to be tried, and no desirable to an upright soul, than to know his own condition; therefore we shun the trial, and are loth to search ourselves so deeply as to be examined by the Lord, our condition is suspicious, and we have little comfort in it. It was David's earnest desire, Psal. c. xxvii. that God would thoroughly search his heart and reins, and there was no way of wickedness in him. False grace is seen in God's eye, it cares not to be examined; but this is the sincere ones: "Every one that doth evil hateth the light, but will not be reproved; but he that doth truth, cometh to light, that his deeds may be made manifest, that they are in God," John iii. 20, 21.

The reason is plain why hypocrisy cannot endure to be touchstone and test; for hypocrites, having a secret conscience, their own guilt and unsoundness, know, that by this confidence would be quickly confuted, and all their reputation of their religion blasted. But oh! if men dare not stand before the word now opened and applied by ministers, how will they stand if it shall be opened and applied in another manner by Jesus Christ?

O professor, if thy condition be good, thy heart right, thy desire to know the very worst of thyself; and when thou hast begun the deepest search, thou canst, thou wilt still fear thou hast not been severe enough, and impartial enough to thyself; not till it give thee more content than when thou feelest the words of thy soul and spirit, thy joints and marrow; nothing so much as to make thee understand what an affliction, as the discovery it is of my heart; thou wilt seem to feel with what affection this came from the prophet's lips, Jer. xii. 2. "But thou, O Lord, est me, thou hast seen me, and tried my heart towards me, what a refreshing sweetness will stream through thy heart when the powers of thy soul, when thou canst make the like appear with like sincerity! And certainly, without such a disparity of spirit towards the trial of our graces, we can have little else but the truth of them.

CHAP. XI.

Certain leading practical inferences from this
and to how little purpose do men endeavour to conceal and hide it. We say, Murder will out; and we may as confidently affirm, Hypocrisy will out. When Rebecca had laid the plot to disguise her son Jacob, and by personating his brother, to get the blessing; Jacob take objects against it, "My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me and not a blessing," Gen. xxi. 12. as if he should say, but what if my father detect the cheat, how then shall I look him in the face? How shall I escape a curse? After the same manner every upright soul scares itself from the way of hypocrisy. If I dissemble, and pretend to be what I am not, my Father will find me out. And there is no darkness nor shadow of death that can conceal the hypocrite, but out will come at last, let him use all the art he can to hide it. Oftentimes God discovers him by the trials he appoints in the world; and men in that day shall "return and discern betwixt the righteous and the wicked, between him that serveth God, and him that serveth him not," Mal. iii. 18. But if he make an honest shift to get by a private way to hell, carrying this comfort with him to the last step, that no body knows or thinks he is gone thither, yet there will be a day when God will strip him naked before the great assembly of angels and men, and all shall point at them, and say, Lo! this is the man that made not God his hope.

This is he that wore a garment of profession to deceive, but God hath now stript him out of it, and all men see what he is: For "There is nothing covered that shall not be revealed, and hid things shall not be known," Matth. x. 26. And the apostle assures us, 1 Tim. v. 24, 25. "That they that are otherwise, cannot be hid for long: A gilded piece of brass may pass from hand to hand a little while, but the touchstone will discover the base metal: If that is not, the fire will.

O sinners! away with your hypocrisy, be honest, sincere, plain and hearty in religion: If not, confusion of face shall be your compence from the Lord; that is what you shall get by it.

Infer. 2. Secondly, Are there such trials appointed and permitted by the Lord for the discovery of his people's sincerity in this world? Then let none of God's people expect a quiet station in this world. Certainly you shall meet with no rest here, you must out of one trial into another: and it is a merciful condescension of the Lord to people's creatures, thus to concern himself for their safety and benefit. "What is man that thou shouldest magnify him? and that thou shouldest set him over the works of thy hands?"
and so curiously into the fining-pot, to see that none of his metal, upon which he sets his heart, be lost.

Think it not then debasing to you to be so often exposed. If God did not value you highly, he would not try you. Surely there is filth enough in the best of God's people; but if he have all this, it may be a great deal more trouble then they have with. We fancy it a brave life to live at ease; and if we longer respites and intervals of trial than usual, we are not

Infer. 3. Thirdly, Let none boast in a carnal confidence or strength and stability. You are in a state of trial, His hath kept you upright in all your trials; bless God, but you are but feathers in the wind of temptation, If God let yourselves. Peter told Christ, (and doubtless he spoke no he honestly meant) "Though all men forsake thee, yet will And you know what he did when the hour of his trial came.

xxvi. 35. Angels left to themselves have fallen: It is an humble worm than a proud angel.

Ah! how many Pendletons will this professing age shall God bring us to the fiery trial? "Let him that thinks "take heed lest he fall." You have not yet resisted the striving against sin. None stand upon firmer ground than see nothing in themselves to stand upon; he that leans upon arm usually benumbs it, and makes it useless.

Infer. 4. Fourthly, Doth God kindle so many fires in set his furnaces in Jerusalem, to discover and separate the the gold? How contrary are those men to God that allow prize the dross of hypocrisy which God hates, and stick to the holy God a patronizer and countenancer of it in the lives of men?

It is amazing to read what popish pens have impudence about this matter: * Sylvester puts the question, When sin to make a false shew of sanctity? And answers it thus.
entitles it, De sancta ejus hypocrisi: i.e. Of the holy hypocrite, that saint; reckoning it among his commendations, that he had the art of dissembling. And yet, one peg higher, a religious person (saith *another) that feigns himself to have more holiness than hath, that others may be edified, sins not, but rather merits.

Blush, O heavens! that ever such factors for hell should ensnare and vend such ware as this in the public market, and invite the way to hypocrisy, as that which makes for the glory of God, the education of men, and a work meritorious in the hypocrite himself. This is the doctrine of devils indeed!

Infer. 5. Fifthly, If it be so that all grace must come to the试验, and be tried as gold in the fire, even in this world; how are all concerned to lay a solid foundation at first, and thoroughly deliberate the terms upon which they close with Christ, and engage in the profession of his name? "Which of you, (saith Christ) intendeth to build a tower, sitteth not down first, and counteth the cost?" Luke xiv. 28. If some men had sat down at first, and pondered the conditions and terms of Christ, they had not sat down now disconsolate, and tired in the way. The apostle Paul went to work another rate; he accounted all but dung and dross for Christ, I. Cor. iii. 8. and was of the same mind when the actual trial came; for he tells us, "He counted not his life dear unto him," Acts xxvii. 27. And the apostle Peter admonishes believers "not to think it strange concerning the fiery trial which was to try them," I. Pet. iv. 12. Let none of these things be surprisals to you; you are told fore-hand what ye must trust to; every Christian must be a martyr, at least in the disposition and resolution of his heart.

O that men would balance the advantages and disadvantages of religion, and thoroughly ponder the matter in their deepest thoughts. To the test you must come; the rain will fall, and the storm upon your buildings; look carefully therefore to the foundations.

Infer. 6. Sixthly, and lastly, Learn from this point the unavoidableness of scandals and offences in the way of religion; for if there is a necessity of trial, there is also a necessity of scandal. "It must needs be that offences come," Luke xvii. 1. Why must it needs be? The reason is evident; all must come to the trial, and all are able to bear it. Our Lord tells us, Matth. xxiv. 8, 9, 10. of a day of great straits and perplexity coming: "And then (saith he) many be offended." The day of trial is the day of scandal; these offences some are put a searching themselves, and some for censuring all others; but the holy God brings about his end ways, in them that are saved, and in them that perish.
search your hearts, commune with your reins, nothing more will you in all the world than this doth. O that you would breast your closets, and oftener upon your knees! O that you would plunge into the Bible, then into your heart, and then to God, saith King David, “Search me, O God, and know my heart; prove me; try my reins, and see if there be any way of iniquity in me.”

Did religion thrive in the world since men’s heads have over-heated with notions and controversies, and their hearts visibly cooled in their closet-work. I have elsewhere expressed this duty; I shall refer the reader for the present, to see the necessity of the importance of this work.

Here I shall only urge the duty of self-examination by some motives and awakening considerations.

_Motive 1._ And the first shall be the exceeding difficulty of this work: difficulty in some cases may be a discouragement; the matter is of absolute necessity, as it is here, nothing is more to diligence; “Strive (saith our Lord) to enter in at the gate, for many will seek to enter in, and shall not be able.”

A double difficulty is found attending this work. Difficulty in bringing the heart to it; and difficulty in the easy and successful management of it. Who finds it not hard to bring his heart to such work as this? Nature declines it, flesh relish it not: It is one of the great severities in religion, an easy thing to bring a man and his own heart together.

It is in this case as in the study of Geography; we are sensitive to know, and delighted when we discover the rarities of countries, and strange things in the remote parts of the world, those of our own native country. I fear there be many professors of religion that can spend day after day in hearing, and lovingly putting fruitless controversies, that never spend one day in what influence all those sermons they have heard have had on their hearts, or in rightly stating and determining that great mystery, in whose right and possession their souls are, and which they shall go as soon as death hath divided them from the body; yea, I doubt, many sinful hours are spent in praying, and ensuring the failings of others, and not one fully employed in judging their own hearts before the Lord. men had rather be about any work than this; there is more in it to the flesh.

And yet how difficult soever it be to bring our hearts to it, it is certainly much more difficult to manage it successfully.
A SERIOUS EXHORTATION TO SELF-EXAMINATION.

about it; and yet still are in the dark, and their minds greatly perplexed, and filled with fear about it! What would they not suffer? What would they not suffer? What pleasant enjoyment would they not gladly part with, to arrive at the desire of their souls, full assurance of their sincerity? It was the saying of a pious woman, I have born, said she, seven children, and they have cost me as ever children cost a mother, yet would I be content to endure all that sorrow over again, to be assured of the love of God to my soul.

Motive 2. Secondly, And as the work is full of difficulty, some discovery of your sincerity will be full of sweetness and joy unspeakable: It will never repent you that you have prayed and mourned that you have trembled and feared, that you have searched and ed: Nay, it will never repent you, that God hath tried you by thousands of sharp afflictions and deep sufferings, if, after all, your sincerity may be fully cleared up to the satisfaction of your souls; for on the same day your sincerity shall be cleared, your title to Christ shall be made as clear to your souls as your sincerity is; you may then set to the promises boldly, and take your own Christ into the arms of your faith, and say, “My beloved is mine, and I am his!” Yea, may be confident, it shall be well with you in the judgment of the great day, for “God will not cast away the upright man,” Job 20. If the word clear you now, it cannot condemn you then.

O what an ease it is to the soul, when the fears and doubts that hang about it are gone! When a man sees what he is, and what hath in Christ and the promises, and what he hath to do; ever spend the time betwixt this and heaven, in admiring the grace of God that hath delivered him from the ruining mistakes and marriages by which so great a part of the professing world are lost for all eternity.

Motive 3. Thirdly, The deep concern of your souls in the matter to be tried, should awaken you to the utmost diligence about it. The trials of men for their life, at human bars, is but a trifle to this. It is our eternal happiness that stands or falls with your sincerity.

It is said in the trial of opinions, that if a man superstruct his stubble upon the foundation, he shall suffer loss; yet he himself be saved, 1 Cor. iii. 12. But if hypocrisy be in the foundation, there is no such relief, there is no possibility of salvation in that case.

Ah, reader, thou must be cast for ever according to the integrity or hypocrisy of thy heart with God. Summon in them all the powers of thy soul: bring thy thoughts as close as it is possible to bring them to this matter: If there be any subject of consideration able to drink...
consecrate them unto this solemn, awful, and most important

Motive 4. Fourthly, How evidential will it be of you, when you are willing to come to the trial of your own heart;

Suppose your doubts and fears should in some degree return to you; yet in this you may take some comfort, that if hypothetically it is a good sign thy heart is right when it is filled with fear lest it should be false. You know all the disciples said, "is it I?" before Judas, who was the traitor, spake a word of all (saith the text) Judas said, Is it I? Our willing trials are good signs that the desire of our soul is to be right.

Motive 5. Fifthly, Conclude it to be your great advantage to thoroughly tried, whatever you be found to be in the truest sense, you are richly rewarded for all your labour: Never did that man repent of digging and toiling after all, hit upon the rich vein that he dug for: What is a vein of gold to a vein of sincerity!

If upon search you find the contrary, a false, hypocritical heart, yet in that very sad discovery you meet with the advantage that ever you had in your lives for salvation. This is your great advantage: For now your vain confidence is turned, and your ungrounded hopes destroyed; you lie upon the stroke of a deep and effectual conviction of your sin and misery; is the introductive mercy to all other mercies to your soul. Had you been as vain before you come to that, to give up your false hopes, and to try the vain pretensions, there is no hope of you. Christ told the publicans and harlots enter into the kingdom of heaven before you: Publicans and harlots were the worst sort of men, the worst sort of women, and yet they stood in a fairer light than the hypocritical Pharisees, because conviction of sin and access to their consciences: They had not those defences of duty and strictness to ward off the word that the sort of Pharisees had.

I may say of your vain and groundless hopes, as Christ did in his sense, said to the officers that came to seize him in the garden, seek me, let these go their way. So it is here, if you expect salvation by him, let your vain confidences go their way with your masks and vizards, if ever you expect to see Christ your happiness to have all these things stript off, and you and your poverty discovered, that you may be rich, as the text.

Motive 6. Sixthly, Consider how near the day of death is, and
prayer, to the great weakening of his body; and being asked in relation why he did so, and prayed to favour himself, he returned this answer, *O I must die, I must die*; plainly intimating, that so great is the concernment of dying in a clear assured condition, that it is richly worth the expence of all our time and strength to secure it.

You know also that *after death the judgment*, Heb. ix. 27. you are hastening to the judgment of the great and terrible God. Deity will put you into his balance to be weighed exactly; and what gives the soul a louder call to search itself with all diligence, whilst it stands at the door of eternity, and its turn is not yet come to be before that awful tribunal: O that these considerations might have place upon our hearts!

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**CHAP. XII.**

*Containing divers helps for the clearing of sincerity and discovery of hypocrisy.*

**SECT. I.**

You see of what importance the duty of self-examination is, how many things put a necessity and a solemnity upon that work. Now, in the close of all, I would offer you some helps for the management thereof, that is as far as I can carry it: the Lord persuade your hearts to the diligent and faithful application and use them. The general rules to clear sincerity are these that follow:

**Rule 1. We may not presently conclude we are in the state of hypocrisy, because we find some workings of it, and tendencies to sin in our spirits:** The best gold hath some dross and alloy in it. Hypocrisy is a weed naturally springing in all ground, the best heart is not perfectly clear or free of it: It may be we are stumbling when we feel some workings or grudgings of this disease in ourselves, and looking into such scriptures as these, John i. 47. "Behold I Israelite indeed, in whom there is no guile:" and Psal. xxxii: 12. "Blessed is the man unto whom the Lord imputeth not iniquity, "and in whose spirit there is no guile."

This I say may stumble some upright soul, not understanding what an allayed and qualified sense those scriptures are to be understood: For by a *spirit without guile,* is not understood a person absolutely free from all deceitfulness and falseness of heart; this was what I mean in the 2d. Term.
Rule 2. Every true ground of humiliation for sin is a sufficient ground for doubting and questioning our estate and condition in question upon every slip and failing in the Christian life: We find that Joseph was minded to put away Mary his espoused wife, not knowing that she brought forth a holy thing which was conceived in her by the Holy Ghost. But this is sin of hypocrites to take brass for gold, and the folly of him, Cabul, Dirty, for they pleased him not, 1 Kings iii. 7. Hiram called the cities Solomon built there an ill requital, an ungrateful return to God for the great riches, to undervalue them in our hearts, and be ready uprisings to put them away as worth nothing.

Rule 3. A stronger propension in our nature, and more incidence in our practice to one sin than another, do not prove our hypocrisy, and the unsoundness of our hearts in religion. Every hypocrite hath some way of wickedness: Some in diliciis, iniquity that he delights in, and rolls as a sore under his tongue; some lust that he is not willing to part with, to endure that the knife of mortification should touch it; and it undoubtedly argues the insincerity and rottenness of his heart, is true also that the nature and constitution of the most spiritual inclines him rather to one sin than to another, though he set himself in none; yea, though he set himself more watchful that sin than another, yet he may still have more temptation, more temtation and defilement from it than any other.

As every man hath his proper gift, one after this manner and another after that, as the apostle speaks, 1 Cor. vii. 7. so hath his proper sin also, one after this manner and another. For it is with original sin as it is with the juice or sap of plants which though it be the common matter of all kinds of fruit, yet it is specified according to the different sorts of plants and the kind it nourishes; in one it becomes an apple, in another an orange. Just so it is in original corruption, which is turned into temptation or sin, according to this or that constitution it finds us in; in one it is vanity, in another it is unrighteousness.
RULES TO BE OBSERVED IN THE TRIALS OF GRACE.

than another, doth not conclude the heart to be unsound and false to God, provided we do not inwardly dislike and disapprove any duty in religion, or except against it in our agreement with Christ, but that it is merely from the present weakness and distemper we labour and do our best.

There are some duties in religion, as suffering for Christ, bearing sharp reproves for sin, that even an upright heart under a great dispirit and distemper, may find a great deal of backwardness and lothness; yet still he consents to the law, that it is good, is troubled that he cannot comply more cheerfully with his duty, and desires to see himself complete in all the will of God: Perfection is his aim, and infirmities are his sorrows.

Some Christians have much ado to bring their hearts to fixed meditation; their hearts fly off from it, but this is their burden, that it should be so with them. True, it is a very dangerous sign of hypocrisy, when a man's zeal runs out in one channel of obedience only, and he hath not respect to all God's commandments; as physicians observe, the sweating of one part of the body, when all the rest is cold, is symptomatical, and argues an ill habit: But whilst the soul heartily approves all the will of God, and sincerely desires to come up to it, and mourns for its backwardness and deadness to it, or that duty, and this is not fixed, but occasional, under some present indisposition out of which the soul riseth by the same degree of sanctification riseth in him, and the Lord comes in with renewed strength upon him; this, I say, may consist, and is very ordinary, found to be the case of upright-hearted ones.

Rule 5. The glances of the eye at self-ended duties, whilst is not the weight that moves the wheels, the principal end and design we drive at, and whilst those glances are corrected and mourned, do not conclude the heart to be unsound and hypocritical in religion. For even among the most deeply sanctified, few can keep their aim so steady and fixed with pure and unmixed respects to the glory of God, but that there will be (alas! too frequently) some by-ends, insinuating and creep into the heart.

These like the fowls, seize upon the sacrifice, let the soul what pains it can to drive them away: It is well that our High-priest bears the iniquities of our holy things for us. Peter had too much regard to the pleasing of men, and did not walk with that uprightness towards the Gentile Christians and the believing Jews, in matter of liberty as became him, Gal. ii. 13, 14. for which, as he saith, he ought to be blamed, and he did blame him: But yet such a failing as that in the end of his duty did not condemn him. In
what we fear ourselves to be. God will not condemn every hypocrite that suspects, yea, or charges himself with. Holy David thought his heart was not right with God in a great slip of his in the matter of Uriah; and therefore he must renew a right spirit in him, Psal. li. 10, 11, 12. his inward indeed wounded, and he thought destroyed by that fall.

Holy Mr. Bradford so vehemently doubted the sin of his heart, that he subscribed some of his letters, as Mr. Fox to Bradford the hypocrite; a very painted sepulchre: And saying, he utterly misjudged the state and temper of his spirit.

**SECT. II.**

Well then, let not the upright be unjust to themselves in censuring their own hearts; they are bad enough, but it makes them worse than they are, but thankfully own and acknowledge the least degrees of grace and integrity in them; and our uprightness might be sooner discovered to us, if, in the exposure of spirit, we would sit down and attend the true state of our own hearts to such questions as these are.

**Quest. 1.** Do I make the approbation of God, or the men, the very end and main design of my religious part? according to 1 Thess. ii. 4. Col. iii. 23. will the acceptability of duties with men satisfy me, whether God accept my person or not?

**Quest. 2.** Is it the reproach and shame that attends sin and the danger and misery that will follow it hereafter, that drive me from the commission of it? Or is it the fear of God and the hatred I bear to it as it is sin? according to Psal. cxvii. and Psal. cxix. 113.

**Quest. 3.** Can I truly and heartily rejoice to see God's work on in the world, and his glory promoted by other hands, have no share in the credit and honour of it, as Paul did?

**Quest. 4.** Is there no duty in religion so full of difficulties, denial, but I desire to comply with it? And is all the holy will of God acceptable to my soul, though I cannot rise up readiness to the performance of all duties; according to the Psal. cxix. 6.

**Quest. 5.** Am I sincerely resolved to follow Christ and all seasons, however the aspects of the times be upon religion? I carry myself so warily and covertly as to shun all hazard; having a secret reserve in my heart to launch out.
RULES TO BE OBSERVED IN THE TRIALS OF GRACE.

A few such questions solemnly propounded to our own hearts, in a calm and serious hour, would sound them, and discover much of their sincerity towards the Lord.

Sect. III.

And as upright hearts are too apt to apply to themselves the threats and miseries of hypocrites, so hypocrites, on the contrary, are as apt to catch hold of the promises and privileges pertaining to believers.

To detect therefore the soul-damning mistakes of such deceiving souls, that these following rules might be studied, and faithfully applied to their conviction and recovery.

Rule 1. It is not enough to clear a man from hypocrisy, that he be not himself to be an hypocrite. All hypocrites are not designing hypocrites; they deceive themselves as well as others: "Many will say to me in that day, Lord, have we not prophesied in thy name? &c. Matt. vii. 22. Hell will be a mere surprisal to multitudes of professors: a man may live and die in a blind, ungrounded confidence of his safe condition, and not fear his ruin till he begin to feel himself." 

Rule 2. Zeal and forwardness in the cause of God, and for the reformation of his worship, will not clear a man from the danger of hypocrisy. Jehu was a zealous reformer, and yet but a painted serpent. In the year 1549, reformation grew so much in reputation, even among the nobles and gentry in Germany, that many of them caused five letters, V. D. M. I. A. E. being the initial letters of these words: Verbum Domini manet in a eternum: i.e. The word of the Lord abideth for ever, to be wrought, or embroidered, or set in pins, some upon their cloaks, and others upon the sleeves of their garments; to shew to all the world, saith my author, that forsooth all popish traditions, they would now cleave to the pure doctrinal discipline of the eternal Word.

And no doubt they would have been as good as their word, if they had been embroidered on their cloaks, had been engraven on their hearts, but, Come, see my zeal, mars all.

Rule 3. It is no sufficient evidence of a man's own integrity, if he hates hypocrisy in another: for, as one proud man may hate another, and he that is covetous himself, will be apt to censure another for being so; lusts may be contrary to one another, as well as some of them contrary to grace; so may an hypocrite loath that in another, which yet he alloweth in himself: Nay, it is the policy of hypocrites to declare against the hypocrisy of others, thereby to hide their own. Hypocrites are none of the most modest censurers of others;
it; and yet all this while his heart may not be carried the hungry and thirsty desires after God: it is not the matter of duty that distinguishes the sound and unsound professors by motives, designs, and ends of the soul in them.

Rule 5. The vogue and opinions you have got among God of your sincerity, will not be sufficient to clear you from the of hypocrisy. Christ tells the angel of Sardis, Rev. iii. 5, “hast a name that thou livest, and art dead.” The fall of I and Philestus could never have shaken the faith of the see, did, had they not had great credit in the church, and been renowned for piety among them.

Rule 6. Your respects and love to them that are the sin upright servants of God, will not clear you from the danger hypocrites yourselves; for the bare loving of a Christi characteristic and evidential of a man’s own Christianity he love him, quatalis, as he is a Christian, or as he belongs and so his sincerity becomes the attractive of thy affection are a thousand by-considerations and respects that may man’s love to the saints, besides their integrity.

sect. IV.

WELL, then, if thou wouldst indeed see the unsound own heart, propound such heart-sounding questions as the self.

Quest. 1. Do I engage my heart to approach unto God’s course of my duties? Or do I go in the round of duties, taking to my heart in them? If so, compare this symptom of thy with that in 2 Kings x. 3. and that in Ezek. xxx. 31, 32.

Quest. 2. Am I not swayed and moved by self-interest at respects in the ways of religion, the accommodation of some interest, or getting a name and reputation of godliness? I apparently do the same symptoms of hypocrisy appear upon which did upon Judas, John xii. 6. and on Jehu, 2 Kings i.

Quest. 3. Have I not some secret reserves in my heart, standing that face and appearance of zeal which I put on? if there be any sin that I cannot part with, any suffering for which I resolve against in my heart; I am none of his disc heart is not right with God, the searcher of hearts hims Judge, Luke xiv. 26, 27.

Quest. 4. What conscience do I make of secret sins? Do for a vain heart, wandering thoughts, spiritual deadness?
NECESSARY COUNSELS TO ALL PROFESSORS.

SECT. V.

I WILL shut up all with five or six concluding counsels, (which Lord impress upon the heart of him that writes, and those that read them) to preserve and antidote the soul against the danger of hypocrisy.

Counsel 1. Intreat the Lord night and day, for a renewed right spirit. All the helps and directions in the world will not antidote and preserve you from hypocrisy; nothing will be found above to keep you right, till sanctification hath first set you right. 

Psal. xxxvi. 27. “I will put my Spirit within you; and cause you to “in my statutes.”

A bowl may keep by a strait line, so long as the impressed force the hand that delivered it remains strong upon it; but as that waxed off, so its motion fails, and its own basis sways and turns it. A fear of conscience, a pang of warm affection, or the influence of a great example or a good education, may influence an unrenewed will, and push it on the way of salvation for a season; but the heart, influenced, must, and will return to its own natural course and actions. And I think there wants nothing but time, or a suitable temptation, to discover the true temper of many a professor’s spirit: pray, therefore, as that holy man did, Psal. cxix. 80. “Let my heart be so “in thy statutes, that I be not ashamed.”

Counsel 2. Always suspect and examine your ends in what you do. Sincerity and hypocrisy lie much in your ends and designs; as are, so are you. The intentions of the heart lie deep; a man may do the same action to an holy end, and his person and service be accepted with God; which another doing for a corrupt end, it may be found he had sinned against his sin, and both his person and service be abhorred by the Lord. We find two men riding in one chariot, and both of them concerned in the same expedition, Jehu, the son of Nimshi, and Jonadab, the son of Rechab, 2 Kings x. 15, 23. But though the act they engaged in was one, and the same, yet the different ends aimed at, made the same action an excellent duty in Jonadab, and an act of vile hypocrisy in Jehu: Idem quod duo facient, non est ille. It was the saying of a good soul, commended for a good action: work indeed is good, but I fear the ends of it. Self ends are creeping in, and insinuating things into the best actions.

Counsel 3. Scare yourselves with the daily fears of the sin that is in, and the misery that will follow hypocrisy. Look upon it as the most odious sin in the eyes of God and men; to want holiness, bad enough, but to dissimulate and pretend it, when we have it, is a thing that is not to be thought of; it is the most certain 

ward and punishment of it will be out of measure dreadful.

xxiv. 51. “He shall cut him asunder, and appoint him his "with hypocrites; there shall be weeping and gnashing of
counsels.

Counsel 4. Be daily at work in the mortification of those
breed hypocrisy. It is plain, without much siting, that the
glory, self-love, and a worldly heart, are the seeds out of
cursed plant springs up in the souls of men. Dig but to
you shall certainly find these things there; and till the Lord
to kill and mortify these, hypocrisy will spring up in all your
God, and in all your converses with men.

Counsel 5. Attend the native voice of your own conscience
day of sickness, fear or trouble, and take special notice of
or upbraiding, which like a stitch in your side, will give
times: Commonly in that lies your greatest danger: Few
evil which conscience brands and marks at such times, when
your living in the practice of some secret sin, or in the neglect
known duty: These frights of conscience mark out the
wherein your danger mostly lies.

Counsel 6. Let us all that profess religion be uniform and
the profession and practice of it, without politic reserves, as
O take heed of this Laodicean neutrality and indifference.
Christ hates: Be sure your ground be good, and then be
stand your ground. The religion of time-servers is but ill
They have sluices in their consciences which they can open
occasion requires; Every fox will at least have two holes
that if one be stopt, he may escape at the other. The
poisetth himself so evenly in a mediocrity, that, as it is said of
Let Anthony win, let Augustus win, all is one: So let C
or let Antichrist win, he hopes to make every wind that
serviceable to waft him to the port of his own interest.

The hypocrite hath always more of the moon than of
little light, many spots, and frequent changes: It is easier
bow to the cross, than to bear the cross; to sin, than to s

Our own story tells us of a poor simple woman that liv
the reign of queen Mary and queen Elisabeth, and would
say her prayers both in Latin and English, that she might
please one side or other; and let God, said she, take what
him best. What is noted as an act of ridiculous simplicity

The times under Dioclesian were Pagan; under Ch
Christian; under Constantius, Arian; under Julian, Apor
under Iovian, Christian again; And all this within the space
NECESSARY COUNSELS TO ALL PROFESSORS.

be a man but of one design, and be sure that be an honest and good design, to secure heaven, whatever becomes of earth; To hold intact integrity, whatever thou art forced to let go for its sake.

Take heed of pious frauds: Certainly it was the devil that married these two words together, for they never did, nor can and betwixt themselves, nor was ever such a marriage made in heaven.

Never study to model religion, and the exercises thereof, in a consistence with, or subserviency to your fleshly interests: If your religion be but a mock religion, your reward shall be but a mock heaven, that is a real hell.

O the vanity and inutility of these projects and designs! Men study to cast themselves into such modes, and stint themselves to such measures of religion, as they think will best promote, or secure their earthly interests: but it often falls out, contrary to their expectation, that the deep policies are ridiculous follies; they become the grief and shame of their friends, and the scorn and song of their enemies. And if it fares with them, as with him that placed himself in the midst of the table, where he could neither reach the dish above him, or that below him, Esuriunt medii, &c. and, which is the very being of it, if earthly interest be accommodated by sinful neutrality, and Laodicean indifferency in religion, yet no good man should or feel a temptation to embrace it, except he think what is wanting the sweetness of his sleep, may be fully recompensed to him by the stateliness of his bed, and richer furniture of his chamber; I mean that a fuller and higher condition in the world, can make him amends for the loss of his inward peace, and the quiet repose of a good science: These by-ends and self-interests are the little passages through which hypocrisy creeps in upon the professors of religion.

O let this be your rejoicing, which was Paul's, "The testimony "of your conscience, that in all sincerity and godly simplicity, "in fleshly wisdom, but by the grace of God, you have had your "conversation in this world," 2 Cor. i. 12.

Let that be your daily prayer and cry to heaven, which was David's, Psal. xxv. 21. "Let integrity and uprightness pres "me, for I wait on thee."

Counsel 7. Keep your hearts day and night under the awe of Co all-seeing eye: Remember he beholds all your ways, and ponders all your thoughts; how covertly soever hypocrisy may be carried for a time, all must and will out at last, Luke xii. 3. Secretly the main inducement to hypocrisy, but it will fall out with the hypocrite, as it did with Ottocar the king of Bohemia, who ref
every secret thing into judgment. Thus did Job, and in him, Job xxxi. 1, 4. Thus did David, and it preserved xviii. 21, 22, 23. Thus do thou also, and it will preserve less and without guile to the day of Christ.

**A TOKEN FOR MOURNERS**

**OR THE ADVICE OF CHRIST TO A DISTRESSED MOURNER BEWAILING THE DEATH OF HER DEAR AND ONLY SO**

Wherein the Boundaries of Sorrow are duly fixed, Estranged, the common Pleas answered, and divers Rules of support of God's afflicted Ones prescribed.

**THE EPISTLE DEDICATORY.**

To his dearly beloved brother and sister, Mr. J. C. and **.**

the Author wisheth grace, mercy, and peace

**DEAR FRIENDS,**

The double tye of nature and grace, beside the many passages that for so many years have linked and glewed affections so intimately, cannot but beget a tender sympathy in you under all your troubles, and make me say of every affliction befalls you, Half's mine. I find it is with our affections as strings of musical instruments exactly set at the same height be touched, the other trembles, though it be at some distance.

Our affections are one, and so in a great measure have our afflictions also. You cannot forget that in the years lately Almighty visited my tabernacle with the rod, and in one yea, from it the east, and the dusk by the track upon the mount.
I dare not say that ever I felt my heart discontentedly rising and swelling against God; no, I could still justify him, when I no sensibly smatred by his hand: If he had plunged me into a sea of sorrow, yet I could say in all that sea of sorrow, there is not a drop of injustice: But it was the over-heating and over-acting of my frail and unmortified affections and passions that made so sad impression upon my body, and cast me under those distempers which so bitterness all my remaining comforts to me.

It was my earnest desire, so soon as I had strength and opportunity for so great a journey to visit you, that so, if the Lord pleased, I might both refresh and be refreshed by you, after all my sad and disconsolate days. And you cannot imagine what con joy and pleasure I projected in that visit; but it proved to us, as all our comforts of the same kind ordinarily do, more in expectation than in fruition: For how soon after our joyful meeting and embraces the Lord overcast and darkened our day, by sending death into your tabernacle, to take away the desire of your eyes with a stroke that crop off that sweet and only bud from which we promised ourselves so much comfort. But no more of that, I fear I am gone too much already. It is not my design to exasperate your troubles, but to help them; and for that purpose have I sent you these papers, which hope may be of use both to you and many others in your condition, since they are the after-fruits of my own troubles; things that have not commended to you from another hand, but which I have in some measure, proved and tasted in my own trials.

But I will not hold you longer here; I have only a few things desire for, and from you, and I have done.

The things I desire are,

First, That you will not be too hasty to get off the yoke which hath put upon your neck. Remember when your child was in your womb, neither of you desired it should be delivered thence till God appointed time was fully come; and now that you travail again for sorrow for its death: O desire not to be delivered from your sorrow one moment before God's time for your deliverance be fully come also. Let patience have its perfect work; that comfort which comes in God's way and season, will stick by you, and do you good indeed.

Secondly, I desire, that though you and your afflictions had a meeting, yet you and they may have a comfortable parting. If it effect that upon your hearts which God sent them for, I doubt not but you will give them a fair testimony when they go off.

If they obtain God's blessing upon them in their operation, sure
evil of sin, the vanity of the creature, and the fulness of God ever you yet saw. Afflictions are searchers, and put the searching and trying its ways, Lam. iii. 14. When our out by affliction, happy are we, if, by the light of affliction of his law, Psal. xciv. 12. There are unseen causes, re of our troubles; you have an advantage now to sift out and principles from which they spring.

Fourthly, I wish that all the love and delight you be your little one, may now be placed, to your greater advan Jesus Christ; and that the stream of your affection to him much the stronger, as there are now fewier channels for vided into. If God will not have any part of your happy children, then let it wholly lie in himself. If the jealousy hath removed that which drew away too much of your him, and hath spoken by this rod, saying, Stand aside, art in my way, and fillest more room in thy parent's heart longs to thee: O then deliver up all to him, and say, Lord, whole heart entirely, and undividedly to thyself. Hencefo be no parting, sharing, or dividing of the affections betw the creature, let all the streams meet, and centre in the

Fifthly, That you may be strengthened with all might of man to all patience, that the peace of God may keep and minds, labour to bring your hearts to a meek submit rod of your Father. We had fathers of the flesh which us, and we gave them reverence; shall we not much subjection to the Father of spirits, and live? Is it com to contest and strive with their father? Or is it that freed from the yoke by struggling under it? O that you might be in a like frame with his that said, Lord, thou sha I will bear. It was a good observation that one made, An et quiescendo fit sapiens; The soul grows wise by sitting quiet under the rod. And the apostle calls those exec which the saints gather from their sanctified afflictions, able fruits of righteousness, Heb. xii. 11.

Lastly, My heart's desire and prayer to God for you, may die daily to all visible enjoyments, and by these fr verses with death in your family, you may be prepared for change, and dissolution, when it shall come.

O friends! how many graves have you and I seen open dear relations? How oft hath death come up into you,
gone, our bosom relations, that were as our own souls, are gone, and do not all these warning-knocks at our doors acquaint us, we must prepare to follow shortly after them?

O that by these things our own death might be both more and familiar to us; the oftener it visits us, the better we should be acquainted with it; and the more of our beloved relations it removes before us, the less of either snare or intanglement remains for when our turn comes.

My dear friends, my flesh and my blood, I beseech you, for religion's sake, for your own sake, and for my sake, whose comfort in great part bound up in your prosperity and welfare, that you frequent, ponder seriously, and apply believingly these scriptural consolations and directions, which, in some haste, I have gathered for your use; and the God of all consolation be with you.

I am,

Your most endearing Brother,

JOHN FLAVES

A

TOKEN FOR MOURNERS.

LUKE VII. 13.

And when the Lord saw her, he had compassion on her, and said to her, Weep not.

To be above the stroke of passion, is a condition equal to any, to be in a state of sorrow without the sense of sorrow, is a disposition beneath beasts: but duly to regulate our sorrows, and bend our passions under the rod, is the wisdom, duty, and excellency of Christian. He that is without natural affections, is deservedly ranked amongst the worst of heathens; and he that is able rightly to manage them, deserves to be numbered with the best of Christians. The when we are sanctified we put on the Divine nature, yet, till we are glorified, we put not off the infirmities of our human nature.
in this woman's example, to whose excessive sorrow Christ made this remark, "He saw her, and had compassion on her," said to her, "Weep not."

The lamentations and wailings of this distressed mother excited the tender compassion of the Lord in beholding them, and raised up more pity in his heart for her, than could be in her heart for her dear and only son.

In the words we are to consider both the condition of the woman, and the counsel of Christ with respect unto it.

First, The condition of this woman, which appears to be dolorous and distressed; her groans and tears moved the very heart of Christ to hear and behold them: "Weep not, her, he had compassion on her."

How sad an hour it was with her, when Christ met her, and what is so distinctly remarked by the evangelist, ver. 12. said, "Now when they came nigh to the gate of the city, there was a dead man carried out, the only son of his mother; she was a widow, and much people of the city was with her."

In this one verse, divers heart-piercing circumstances of affliction are noted.

First, It was the death of a son*. To bury a child, must needs rend the heart of a tender parent; for what is there but the parent multiplied? A child is a part of the parent in another skin: But to lay a son in the grave, a son who bears the name, and supports the family; this was ever accounted great affliction.

Secondly, This son was not carried from the cradle to the tomb, nor stripped out of its swathing, to be wrapped in its winding-sheet. Had he died in his infancy, before he had engaged affectioned expectation, the affliction had not been so pungent, as now it was: death smote the son in the flower and prime. He was a man, (saith the evangelist) ver. 12. a youth (as Christ calls him) ver. 14. he was now arrived at that age which made him capable of yielding his mother all that comfort could, the expectation and hope of many years, and the result fruit of many cares and labours: yet then, when the end was greatest, and her hopes highest, even in the flower of his life, he is cut off.

Thus Basil bewailed the death of his son: † 'I once had

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* Deince here's been since many years the Text.

† But it's been since many years the Text.
who was a young man, my only successor, the solace of my life; the glory of his kind, the prop of my family, arrived to the end of his age; then was he snatched away from me by death, whose last voice but a little before I heard, who lately was a pleasant tackle to his parent.

Reader, if this hath been thine own condition, as it hath been that which the author of this writing mentions, I need say no more to convince thee that it was a rowful state indeed, Christ met this tender mother in.

Thirdly, And which is yet more, he was not only a son, but only son: so you find, in ver. 12. "He was the only son of a mother;" *one in whom all her hopes and comforts, of that kind, were bound up. For, *Omnis in Ascanio, stat chari cura parentis.*

All her affections were contracted into this one object. If we have never so many children, we know not which of them to spare; if they stand like olive plants about our tables, it would grieve us to see the least twig amongst them broken down. But surely the case of one out of many is much more tolerable than all in one.

Hence it is noted in scripture as the greatest of earthly sorrows: Jer. vi. 26. "O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes. Make thee mourning as for an only son, most bitter lamentation." Yea, so deep and penetrating is the grief, that the Holy Ghost borrows it to express the deepest spiritual troubles by it, Zech. xii. 10. "They shall mourn for him, (namely, Christ,) whom they have pierced as one mourneth for an only son.

Fourthly, And yet, to heighten the affliction, it is superadded, ver. 12. "And she was a widow." So that the staff of her age, on which she leaned, was broken: she had now none left to comfort or to comfort her, in her helpless, comfortless state of widowhood; which is a condition not only void of comfort, but exposed to oppression, contempt.

Yea, and being a widow, the whole burthen lay upon her also; she had not an husband to comfort her, as Elkanah did Hannah, 1 Sam. i. 8. "Why weepest thou, and why is thy heart grieved? Am not I better to thee than ten sons?" This would have been great relief; but her husband was dead, as well as her son, gone, and she only surviving, to lament the loss of those comforts that once she had. Her calamities came not single, but one another, and this reviving, and aggravating the former. This is her case, and condition, when the Lord met her.

Secondly, Let us consider the counsel which Christ gave her,
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respect to this, her sad, and sorrowful case: "And when he saw her, he had compassion on her, and said unto her, "Not." Relieving and supporting words; wherein we consider,

1. The occasion.
2. The motive.
3. The counsel itself.

1. The occasion of it, and that was his seeing of her. Turning at the gate of the city, how accidental, and occasional it seems, yet without doubt, it was providentially suited to that intended to be wrought: The eye of his omniscience foresaw this meeting was by him designed as an occasion of the miracle which he wrought upon the young man. Christ had an eye to discern poor, mourning, and disconsolate creatures, though he be now in heaven, and stands out of our sight; yet he sees us, and his eye (which is upon our troubles) still affects his heart, and moves his bowels for our good.

2. The motive stirring him up to give this relieving, and able counsel to her, was his own compassion: She neither sought nor desired it from him; but so full of tender pity was towards her, that he prevents her with unexpected consolation. Her heart was nothing so full of compassion for her son, as Christ for her; he bore our infirmities, even natural, as well as moral; the days of his flesh; and though he be now exalted to the glory, yet still he continues as merciful as ever, and is touched with the sense of our miseries, Heb. iv. 15.

Lastly, The counsel itself, Weep not; herein fulfilling the a comforter to them that mourn, whereunto he was anointed, lxi. 1, 2, 3. Yet the words are not an absolute prohibition and sorrow; he doth not condemn all mourning of sinful expresssions of grief for dead relations as uncomely; no, Christ have his people stupid, and insensate; he only prohibits the extravagancies of our sorrows for the dead, that it should be such a mourning for the dead as is found among the heathen, sorrow without measure, because without hope, being in that grand relief, which the gospel reveals.

The resurrection of her son from the dead, is the great which Christ builds her consolation, and relief; well might Weep not, when he intended quickly to remove the cause of tears, by restoring him again to life.

Now, though there be somewhat in this case extraordinary, yet there is a comforter for persons that are their dead children, and seek them not in vain.
yet those that now bury their relations, if they be such as died for Christ, have as good and sufficient reason to moderate their passions as this mourner had, and do as truly come within the reach and compass of this Christ's comfortable, and supporting counsel, Weep not as she did: For do but consider, what of support or comfort can a particular and present resurrection from the dead give us, more than that it is, and as it is, a specimen, handel, or pledge of the general resurrection? It is not the returning of the soul to its body, to an animal life again, in this world of sin and sorrow, and shortly after to undergo the agonies, and pains of death again, that is in itself any such privilege as may afford much comfort to the person raised or his relations: It is no privilege to the person raised, for it returns him from rest to trouble, from the harbour back again into the ocean. It is matter of trouble to many dying saints, to hear of the likelihood of their returning again, when they are got so nigh to heaven.

It was once the case of a godly minister of this nation, who was much troubled at his return, and said, I am like a sheep driven out of the storm almost to the fold, and then driven back into the storm again; or a weary traveller that is come near his home, and then must go back to fetch somewhat he had forgotten; or an apprentice, whose time is almost expired, and then must begin a new term.

But to die, and then return again from the dead, hath less privilege, than to return only from the brink of the grave; for the sick hath not yet felt the agonies and last struggles, or pangs of death; but such have felt them once, and must feel them again, they must die twice, before they can be happy once; and, besides, during the little time they spend on earth betwixt the first and second dissolution, there is a perfect amnesia, forgetfulness, and insensibleness, all that which they saw, or enjoyed, in their estate of separation. It being necessary both for them and others, that it should be for themselves it is necessary, that they may be content to live, and endure the time of separation from that blessed and ineffable state quietly and patiently;* and for others, that they may live by faith and not by sense; and build upon divine, and not human authority and report.

So that here you see, their agonies and pangs are doubled, and yet their lives not sweetened by any sense of their happiness, which returns and remains with them; and therefore it can be no such privilege to them.

And for their relations: Though it be some comfort to receive them again from the dead; yet the consideration that they are returned to them into the same state of trouble, may overcome too.

* The asterisk indicates a note that is not visible in the image.
part with them again, and feel the double sorrows of a present which others feel but once; surely such a particular mourning, considered in itself, is no such ground of comfort as a sinner might imagine it to be.

It remains, then, that the ground of all solid comfort against the death of our relations, lies in the general and direction, and what is in a particular one, is but, as it were, and evidence of the general: and there the apostle places 1 Thes. iv. 17. that we shall see and enjoy them again, at coming. And surely this is more than if (with this matter text) we should presently receive them from the dead, a son: And if we judge not so, it is because our hearts are measure things rather by time and sense, than by faith and

Thus you see the counsel, with its ground, which, for part, is common to other Christian mourners with her; the being but inconsiderable, and of little advantage.

Here, then, you find many aggravations of sorrow mother; a son, an only son, is carrying to the grave; yet demands the pensive mother not to mourn.

Hence we note,

Doct. That Christians ought to moderate their sorrow dead relations, how many affecting circumstances, vations soever meet together in their death.

It is as common with men, yea, with good men, to excess sorrows for dead relations†, as it is to exceed in their lights to living relations; and both of the one, and the other may say, as they say of waters, It is hard to confine their bounds. It is therefore grave advice which the apostle gives in this case, 1 Cor. vii. 29, 30. "But this I say, but "time is short; it remaineth that both they that have "though they had none; and they that weep, as though "not; and those that rejoice, as though they rejoiced he had said, the floating world is near its port; † Go tracted the sails of man's life; it is but a point of time live, and shortly it will not be a point to choose whether or not, children or not. All these are time-eaten things therefore the expected fruit of these comforts be ripe, our not rotten. It is therefore an high point of wisdom to look which shortly will not be, as if already they were not, and ourselves in the loss of these carnal enjoyments, as the behaves himself in the use of spiritual ordinances; he heard not, and we should weep as if we went not; the
them so to heart, as to be broken-hearted for the sin they love, or deeply affected with the glory revealed. We also ought to be sensible of the stroke of God upon our dear relations; but still we must weep, as if we wept not; that is, we must keep bounds, and moderation in our sorrows, and not to be too deeply concerned for these dying, short-lived things.

To this purpose the apostle exhorts, Heb. xii. 5. “My son, do not thou the chastening of the Lord, neither faint when thou art rebuked of him.” These are two extremes, despising and fainting: when God is correcting, to say, I do not regard it, let it take all, if he will; if my estate must go, let it go; if my child die, let them die: this is to despise the Lord’s chastening; and God cannot bear it, that we should bear it thus lightly.

There is also another extreme, and that is fainting: if, when God are taken away the heart be taken away, and when children then the spirit of the parent dies also; this is fainting under the requital. Thou lamentest, saith Senaca, thy deceased friend; but I would have thee grieve beyond what is meet: that thou shouldst not grieve at all, I dare not require thee; tears may be excused, if they do not exceed. Let thine eyes, therefore, be neither wholly dry, nor let them overflow: weep thou mayest, but wail thou must not.

Happy man, that still keeps the golden bridle of moderation upon his passions, and affections, and still keeps the possession of himself; whatsoever he lose the possession of.

Now the method in which I propose to proceed, shall be,
1. To discover the signs,
2. To dissuade from the sin,
3. To remove the pleas,
4. To propose the cure of immoderate sorrow.

First, I shall give you the signs of immoderate sorrow, and shew you when it exceeds its bounds, and becomes sinful, even a sorrow to be sorrowed for; and, for clearness sake, I will first allow what may be allowed to the Christian mourner, and then you will the better concern wherein the excess and sinfulness of your sorrow lies.

And, First, How much soever we censure, and condemn immoderate sorrow; yet the afflicted must be allowed an awakened, and tender sense of the Lord’s afflicting hand upon them. It is no virtue to bear what we do not feel; yea, it is a most unbecoming temper, not to tremble when God is smiling.

The Lord saith to Moses, in the case of Miriam, Numb. xii. 1. “If her father had spit in her face, should she not be ashamed seven days?” This chapter is full of figures. Christ as God was ready to mark this mother's sin with a plague, and she was ready to die for it. All this is represented in the life and sufferings of Jesus Christ.
filled her face with leprous spots, the signs of my displeasure? Surely God will be ashamed of those that are not when he rebukes them.

It is not magnanimity, but stupidity, to make light of corrections; and for this the afflicted are smartly taxed, Job xxix. 13, "have smitten them, but they have not grieved." smote Job in his person, children, and estate, he arose a mantle, and put dust upon his head, to shew he was not and unaffected, and yet blessed the afflicting God; which showed he was not contumacious and unsubmitting.

Secondly, We must allow the mourning, afflicted son, a comely expression of his grief and sorrow in his complaints. God and men.

It is much more becoming a Christian, ingenuously to express his sorrows, than suddenly to smother them. There is no crying to God, but much wickedness in complaining. Griefs are eased by groans and heart-pressures relieved by lamentations, Psalm cxlii. 2, 3. "I poured out my complaint before him, shewed my trouble; when my spirit was overwhelmed, within me, then thou knowest my path."

To whom should children go, but to their father, to moan? Whence may they expect relief and comfort but from The 102d Psalm is intituled, "A Psalm for the afflicted overwhelmed, and poureth out his complaint before the Lord."

And happy were it if every afflicted soul would choose to express his sorrows. Did we complain more to God, he would be less of us, and quickly abate the matters of our complaint. you cannot think how moving, how melting, how pressing with God, when his poor, burdened, and afflicted people, in distress and despondency, when deep calleth unto deep, and drives on another, then for the oppressed soul, with his confidence, and faith, to turn itself to the Lord, and tell him.

'Father, what shall I do? My soul is greatly bowed, trouble; I am full to the brim, my vain heart hath no relief this way and that way, but none comes; every or fort is shut up against me: Thou hast multiplied my enemies, renewed my witnesses against me: Comfort is removed outward, and peace from my inner man; sharp afflicts and bitter reflections within. O Lord, I am oppressed of every. Father of the flesh, in thy distress, take him.
“of God hath touched me.” And it is a mercy if we have any friends that are wise, faithful, and experienced; they are born for such a time as this, Prov. xvi. 17. but be they what they will, they can pity as God, relieve and succour as he; and oftentimes we may, with Job, chap. xxi. ver. 4. “As for me, is my complaint to me?” great advantage can I get by these complaints? I may burden the heart of my friend, but how little doth that ease my own? Yet every opening of the heart to an experienced, tender Christian, is safe, and the engaging his prayers is more. Thus far you need not safely, in all this there is no danger.

Thirdly, The afflicted person may (ordinarily) accuse, judge, condemn himself, for being the cause and procurer of his own troubles. He may lawfully be discontented and vexed with himself for his folly, when the iniquity of his heels compasseth him about. Truly it is but seldom that any great affliction befals a gracious man, but he saw the need of such a rod before he felt it.

Hath God smitten thy child, or friend, and didst thou not foresee some sharp trial coming? Did not thy fond, secure, carnal temper need such a scourge to awaken, quicken, and purge thee? Or, if did not foresee it, it is now your duty to search and examine yourselves. So the church, in her affliction, resolved, L. am. iii. 40. “Let us search and try our ways.” When God is smiting, we should be a searching: Surely our iniquities will enquire after us if we do not enquire after them. Yea, in the day of affliction, a gracious heart is inquisitive about nothing more than the procuring and provoking cause of his troubles, Job x. 2. “Shew me wherefore thou dost thus, est with me;” q. d. Lord, what special corruption is it that this rod is sent to rebuke? What sinful neglect doth it come to humble me for? O discover it now to me, and recover me now from it.

And having found the root and cause of their troubles, ingenuous souls will shame themselves for it, and give glory to God by an humble submission and vindication of the equity of his proceedings, Prov. xvi. 20. “I have sinned, what shall I do unto thee, thou preserter of men?” He thinks it no shame freely to discover unto God, and deeply to abase himself before him for his folly.

I remember a choice note that * Mr. Brightman hath in his commentary upon the Canticles.

* Holy men, saith he, after their hearts are renewed by repentance, are not ashamed to remember and confess their slips, and shameful falls to the glory of God; for they account that the grace which they receive, is for them an outward testimony of inward grace.
how willing should we be to take such shame to us? Holy, not ashamed to acknowledge, Psal. xxxviii. 5. “My wounds and are corrupted, because of my foolishness.” He is a man that thus befools himself before God.

It is true, God may afflict from prerogative, or for trial, may always see cause enough in ourselves, and it is safe to put it upon our own folly.

Lastly, The afflicted Christian may, in an humble, submissive, plead with God, and be earnest for the removal of the

When affliction presseth us above strength, when it disquiets duty, or when it gives advantage to temptation; then we, with David, “Remove thy stroke from me, I am consumed by the blow of thine hand,” Psal. xxxix. 10. Even our Lord Jesus, in the day of his troubles, poured out his soul with strong many tears, saying, “Father, if thou be willing, let this cup pass from me,” Luke xxi. 42. Oppressed nature desires even our renewed nature desires freedom from those clogitations, which hinder us in duty, or expose us to snares.

Thus far we may safely go.

But sorrow then becomes sinful and excessive, when,

First, It causeth us to slight and despise all our other remaining enjoyments as small things, in comparison of what we have lost.

It often falls out, that the setting of one comfort, clouded nights all the rest. Our tears for our lost enjoyments stream in the eyes, that we cannot see the many other mercies which y wiser We take so much notice of what is gone, that we take no notice of what is left. But this is very sinful, for it is sin, both ignorance, ingratitude, and great provocation.

It is a sin springing from ignorance. Did we know the horror of our sins, we should rather wonder to see one mercy left twenty are cut off. They who have forfeited one mercy, should be thankful that they enjoy any, and pant that they lose any of their comforts.

Did we know God, even that sovereign Lord at whose will comforts come and go, who can the next moment blast what is main, and turn you into hell afterwards, you would prize he yet indulges to you, at an higher value. Did you reflect the fickle, vanishing nature of the creature, what a hollow bubble it is; Oh how thankful would you be to find so much in your possession!

Did you know the case of thousands, as good, yea, better, whose whole harvest of comfort in this world is but a hand
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well, but still you have a husband, a wife, other children; or if you have comfortable accommodations for yourselves, with health enjoy them; or if not, yet have you the ordinances of God, it be, an interest in Christ and in the covenant, pardon of sin, and hope of glory. What, and yet sink at this rate, as if all your mercies, comforts, and hopes, even in both worlds, were buried in one grave! Must Ichabod be written upon your best mercies, because mortals is written upon one? Fy, fy, what shameful ingratitude is here! And really, friend, such a carriage as this under the rod of small provocation to the Lord to go on in judgment, and make a end of all that remains, so that affliction shall not rise up the second time.

What if God, taking notice how little thou regardest the many undeserved favours thou yet possessest, should say, well, if thou think them not worth the owning, neither do I think them worth the continuing? Go, death, there is a husband, a wife, other children left, suite them all. Go, sickness, and remove the health of body yet left; go losses, and impoverish his estate yet left; go, proach, and blast his reputation, which is yet sweet; what wouldst think of this? And yet, if you be out of Christ, you are in danger of a far sadder stroke than any, or all yet mentioned? what if God should say, Prizest thou not my mercy? Hast thou no value for goodness and forbearance towards thee? Is it nothing that I spared thee thus long in thy sins and rebellions? Well then, I stretch out my hand upon thy life, cut off that thread which kept thee so many years from dropping into hell.

O think then what you have done by provoking the Lord, through your vile ingratitude! It is a dangerous thing to provoke God, when he is already in a way of judgment. And if you be his own people, and so out of the danger of this last and worse stroke; yet know you have better mercies to lose than any you have yet lost. Should God cloud your souls with doubts, let loose Satan to buffet you, move joy and peace from your inner man, how soon would you be convinced that the funeral of your dearest friend is but a trifle to this.

Well then, whatever God takes, be still thankful for what leaves. It was the great sin of Israel in the wilderness, that though God had delivered them from their cruel servitude in Egypt, miraculously fed them in the desert, and was leading them on to a flowing with milk and honey; yet as soon as any want did but begin to pinch them, presently all these mercies were forgotten and slighted! Num. xiv. 12. “Would to God (say they) we had died in Egypt.” And Num. xi. 6. “There is nothing at all beside this man.”
Some Christians have such public spirits, that the church's sorrows swallow up their personal troubles. Melancthon seemed a little notice of the death of his child which he dearly loved, was almost overwhelmed with the miseries lying on the church.

And it was a good evidence of the graciousness and public Eli's spirit, who sitting in the gate anxiously waiting for tidings of the army, when the tidings came that Israel fled before the Philistines, that his two sons, Hophni and Phinehas were dead, the ark of God was taken, just at the mention of that word "Ark of God," before he heard out the whole narration, quickly presaged the issue, he sunk down and died, 1 Sam.

O that was the sinking, the killing word! had the messenger at the death of his two sons, like enough he had supported the den; but the loss of the ark was more to him than sons or life.

But how few such public spirits appear even among professed Christians, this selfish generation? May we not with the apostle complain of this generation, 2 Tim. ii. 21. "All seek their own, and not the things that are of the church; Few men have any great cares or designs lying beyond the circle of their own private interest. And what we say of cares of sorrows: If a child die, we are ready to die too, but private miseries pierce us not.

How few suffer either their domestic comforts to be swallowed up in the church's troubles, or their domestic troubles to be swallowed up by the church's mercies! Now when it is thus with us, regard what mercies or miseries lie upon others, but are content upon our own afflictions, this is a sinful sorrow, and we be sorrowed for.

Thirdly, Our sorrows then become sinful and exorbitant, they divert us from, or distract us in our duties, so that course with heaven is stopt and interrupted by them.

How long can we sit alone musing upon a dead creature without thoughts easily flow; but how hard to fix them upon the living when our hearts should be in heaven with our Christ, they in grave with our dead. May not many afflicted souls justify that their troubles had taken away their Christ from them, (to sweet sensible communion) and laid the dead child in their heart.

Poor creature, cease to weep any longer for thy dead relations, weep rather for thy dead heart. Is this thy compliance with the design in afflicted thee? What, to grow a greater stranger than before! Or is this the way to thy cure and comfort in to refrain prayer, and turn thy back upon God?

Or if thou darest not wholly neglect thy duty, yet the
Rouse up thyself, Christian, and consider this is not right. Surely the rod works not kindly now. What, did thy love to God expire when thy friend expired? Is thy heart as cold in duty, as thy body is in the grave.

Hath natural death seized him, and spiritual deadness seized thy soul? Sure then thou hast more reason to lament thy dead heart, than thy dead friend. Divert the stream of thy troubles speedily, and learn to recover thyself out of this temper quickly; lest sad experience shortly tell thee, that what thou now mournest for is but a trifling thing, when thou shalt mourn for hereafter. To lose the heavenly warmth, and spiritual liveliness of thy affections, is undoubtedly a far more considerable loss, than to lose the wife of thy bosom, or the sweet child that ever a tender parent laid in the grave.

Reader, if this be thy case, thou hast reason to challenge the place among the mourners. It is better for thee to bury ten times than to remit one degree of love or delight in God. The erring of God in smiting was to win thy heart nearer to him by removing that which estranged it; how then dost thou cross the very desire of God in this dispensation? Must God then lose his delight in fellowship, because thou hast lost thine in the creature? Surely, when thy troubles thus accompany thee to thy closet, they are a proof of and extravagant troubles.

Fourthly, Then you may also conclude your sorrows to be excess and sinful, When they so overload and oppress your bodies, or endanger your lives, or render them useless and unfit for service.

Worldly sorrow works death, 2 Cor. vii. 10. that is, sorrow in the manner of worldly men*; sorrow in a mere carnal, natural manner, which is not relieved by any spiritual reasonings and considerations. This falls so heavy sometimes upon the body, that it sinks under its weight, and is cast into such diseases as are never more wrathfully recovered, or healed in this world. "Heaviness in the heart of a man maketh it stoop," saith Solomon, Prov. xii. 25. The stoutest body will stoop under heart-pressures.

It is with the mind of a man, saith one, as with the stone tyrannizes; as long as it is whole it swimmeth; but once broken, it sinks sently. Grief is a moth, which, getting into the mind, will in a short time, make the body, be it never so strong and well-wrapt a piece, like an old seary garment.

Philosophers and physicians generally reckon sorrow among the chief causes of shortening life. Christ was a man of sorrows, and acquainted with grief, and this some think was the reason the morrow, the morning of 89, was the day called Easter, this being the resurrection day.
Many a man’s soul is to his body, as a sharp knife to a thing which easily cuts it through; and what do we by pondering upon our troubles, but what the knife that it makes deeper and quicker? Of all the creatures that ever God (devils only excepted) man is the most able and apt to be a tormentor.

How unmercifully do we load our bodies in times of affliction? How do we not only waste their strength by sorrow, but deny and necessary refreshment? They must carry the load, but they do not have refreshment: If they can eat the bread of affliction, they may feed to the full; but no pleasant bread, no sleep is permitted them. Surely you would not burden another so as you do your own bodies: You would pity and relieve a brother groaning and sinking under an heavy burden, but you will not relieve your own bodies.

Some men’s souls have given such deep wounds to the body that they are never like to enjoy many easy or comfortable times whilst they dwell in them.

Now, this is very sinful and displeasing to God; for in such a tender care for our bodies, that he would not have allowed us over much grief, no, though it be for sin, but even to that sorrow sets bounds; how much less will you think of sorrow for temporal loss? May not your stock of natural strength be employed to better purposes, think you, than these? To come, that you may earnestly wish you had that health and strength again to spend for God, which you now so lavishly waste, digally cast away upon your troubles, to no purpose or advantage.

It was therefore an high point of wisdom in David, and no doubt for our imitation, who, when the child was dead, mourn, arose, washed himself, and eat bread, 2 Sam. xii.

Fifthly, when affliction sours the spirit with discommodity, it makes it inwardly grudge against the hand of God, who in trouble is full of sin, and we ought to be humbled for it before the Lord.

Whatever God doth with us, or ours, still we should have good thoughts of him. A gracious heart cleaves nearer and to God in affliction, and can justify God in his severe straits, knowing them to be all just and holy, Psal. cxix. 75. “also that thy judgments are right, and that thou in faith “hast afflicted me.” And hereby the soul may comfort itself to its own uprightness and sincere love to God, and that God hath been of singular use to some souls, to take right measures in their affairs, as Paul saith, Acts vii. 29.
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lest comforts, argues plainly that we love him for himself, and not for his gifts only. And thus his interest in the heart is deeper than any creature-interest is. And such is the comfort that hath resided to some from such discoveries of their own hearts by close small affections, that they would not part with it, to have their com cons (whose removal occasioned them) given back in lieu of it.

But to swell with secret discontent, and have hard thoughts of as if he had done us wrong, or dealt more severely with us than O this is a vile temper, cursed fruit springing from an evil root; a very carnal, ignorant, proud heart; or at least from a very distempered, if renewed, heart. So it was with Jonah when God said his gourd: "Yea, (saith he) I do well to be angry even unto death." Jonah iv. 9. Poor man! he was highly distempered at this time, and out of frame; this was not his true temper, or ordinary frame, but a surprize; the effect of a paroxysm of temptation, in which passions had been over-heated.

Few dare to vent it in such language: But how many have hearts imbittered by discontent, and secret risings against the Lord? Which, if ever the Lord open their eyes to see, will cost them more trouble than ever that affliction did, which gave the occasion of it.

I deny not but the best heart may be tempted to think and frowardly concerning these works of the Lord; that envious and sary, the devil, will blow the coals, and labour to blow up our spirits at such times into high discontents: The temptation was strong upon David himself, to take up hard thoughts of God, and to conclude, "Verily I have cleansed my heart in vain;" q. d. How little privilege from the worst of evils hath a man by his godliness! But he soon suppressed such motions: "If I should say thus, I should offend against the generation of thy children:" Meaning, that he should condemn the whole race of godly men through the world; for who is there among them all, but is, or hath been, may be, afflicted as severely as myself?

"Surely, it is meet to be said unto God, I have borne charging "ment, I will not offend any more," Job xxxiv. 31. What God doth with you, speak well, and think well of him, and his works.

Sixthly, Our sorrows exceed due bounds when we continually cite and provoke them by willing irritations.

Grief, like a lion, loves to play with us before it destroy us strange it is that we should find some kind of pleasure in rousing sorrows. It is *Seneca's observation, and experimentally true every man, it self hath a particular kind of delight in angering it
“When they saw that she went out hastily, followed her: 

‘she goeth to the grave to weep there,’ John xi. 32. as saith * Calvin, ‘that seek to provoke their troubles, by going to the grave, or often looking upon the dead body.

Thus we delight to look upon the relics of our deceased, and often to mention their actions, and sayings, not so much matter of holy, and weighty instruction, or imitation, for their warrant, and commend the action; but rather to rub the wound fresh, and fetch fresh blood from it, by piercing ourselves with some little yet wounding circumstances. I have known many that were talk of the features, actions and sayings, of their children, hours together, and weep at the rehearsal of them, and many months after they are gone; so keeping the wound open, and excruciating their own hearts, without any benefit by them: A lock of hair, or some such trifles, must be kept purpose to renew their sorrow daily, by looking on it. On account, Jacob would not have his son called Benoni, lest he renew his sorrow, but Benjamin.

I am far from commending a brutish oblivion of our dear, and condemn it as much as I do this childish and unpro- memembrance. O friends! we have other things to do under these: Were it not better to be searching our hearts, and when God’s rod is upon us, and studying how to answer to it, by mortifying those corruptions which provoke it? Surely works not kindly till it comes to this.

Seventhly, Lastly, Our sorrows may then be pronounced when they deafen our ears to all the wholesome, and save words of counsel, and comfort, offered us for our relief, and Jer. xxxi. 15. “A voice was heard in Ramah, lamented “bitter weeping: Rachel weeping for her children, would “comforted for her children, because they were not.” She mit no comfort, her disease is curable by no other means by restoration of her children; give her them again, and she quiet; else you speak unto air, she regards not whatever you

Thus Israel, in the cruel bondage in Egypt, Moses brings the glad tidings of deliverance; “But they hearkened not “because of the anguish of spirit, and their cruel bondage vi. 9.

Thus obstinately fixed are many, in their trouble, that of advice, or comfort, find any place with them; yea, I have some exceeding quick and ingenious, even above the rest, common parts and abilities, in inventing shifts, and framing
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say what you will, they mind it not, or, at most it abides not on them. Let proper, seasonable advice, or comfort be tendered; and if they refuse it; your counsel is good, but they have no heart now. Thus, Psal. lxxviii. 10. “My soul (saith he) refused to be comforted.”

To want comfort in time of affliction, is an aggravation of that affliction; but to refuse it when offered us, wants not sin. Time shall come when we would be glad to receive comfort, or hear a word of support, and shall be denied it.

O it is a mercy to the afflicted to have Barnabas with them, their interpreter, one among a thousand; and it will be the great succor of folly of the afflicted, to spill like water upon the ground, those excellent cordials, prepared and offered to them, out of a froward dead spirit, under trouble. Say not with them, Lam. iii. 17, “My hope is perished from the Lord, remembering mine affliction, and my misery, the wormwood and the gall.” It is a thought that pities the wormwood and gall of affliction should so disgust a Christian, as that he should not at any time be able to relish the goodness that is in Christ, and in the promises. And thus I have patched the first part of my design, in shewing you wherein the sect of mourners doth not lie, and in what it doth.

Secondly, Having cleared this, and shewn you wherein the danger lies; my way is now prepared to the second thing proposed, namely, to dissuade mourners from these sinful excesses of soul, and keep the golden bridle of moderation upon their passions in time of affliction. And O that my words may be as successful upon expensive souls that shall read them, as Abigail’s were to David, 1 Sam. xxv. 32. who, when he perceived how proper and seasonable they were, said, “Blessed be the Lord God of Israel, who sent this day to meet me, and blessed be thy advice.”

I am sensible how hard a task it is I here undertake, to work down and allay mutinous, raging, and tumultuous passions; to make it rage and swell the more.

The work is the Lord’s, it wholly depends upon his power and blessing. He that saith to the sea when the waves thereof rise still, can also quiet and compose the stormy and tumultuous seething rages in the breasts of the afflicted, and casts up nothing but froth of vain and useless complaints of our misery, or the dirt and filth and wicked complaints of the dealings of the Lord with us.

The rod of affliction goes round, and visits all sorts of persons, with a different mischief, according to the nature of their tempers;
Here, therefore, I must have respect to two sorts of whom I find in tears upon the same account; I mean, the lost, dear relations, the regenerate, and the unregenerate. I am to both, and shall endeavour their support and assistance, for unregenerate call for our help and pity, and must not be and wholly slighted in their afflictions. We must pity them, not pity themselves *. The law of God commands us to help if fallen under its burden; how much more a man sinking load of sorrows?

I confess, uses of comfort to the unregenerate are not (or) in use among us; and it may seem strange whereby any thing or should be drawn for them that have no special interest in the promises.

I confess also I find myself under great disadvantages for the I cannot offer them those reviving cordials that are common Christ and the covenant, for God's afflicted people; but yet the goodness of God even to his enemies, that they are wholly without supports or means to allay their sorrow.

If this, therefore, be thy case, who readest these lines; and unsanctified, mourning bitterly for thy dead friends, a cause to mourn for thy dead soul, christless and graceless, a childless or friendless: no comfort in hand, nor yet in hope trouble, and no vent by prayer or faith to ease thy heart. Poor creature! thy case is sad, but yet do not wholly sink thyself to be swallowed up of grief: thou hast laid thy in the grave, yet throw not thyself headlong into the grave of him; that will not be the way to remedy thy misery: but a while, and ponder these three things.

First, That of all persons in the world, thou hast most regard over thy life and health, and careful to preserve it: for troubles destroy thee, thou art eternally lost, undone for ever. "ly sorrow (saith the apostle) works death." And if it were death, it works thy damnation also; for hell follows that part Rev. vi. 8. If a believer die, there is no danger of hell to second death hath no power over him; but woe to thee if it thee in thy sin: beware, therefore, what thou dost against the and life; do not put the candle of sorrow too near that thou which thou hangest over the mouth of hell.

O it is far better to be childless or friendless on earth, than less and remediless in hell.

Secondly, Own and admire the bounty and goodness of God, bestowed upon thee in this affliction; that when death came into the
thy name been in the commission, thou hadst been now past help,

O the sparing mercy of God! the wonderful long-suffering of God towards thee! Possibly that poor creature that is gone never provoked God as thou hast done: thy poor child never abused me, neglected calls, treasured up the ten thousandth part of that guilt thou hast done: so that thou mightest well imagine it should not have cut thee down, that hadst so provoked God, than thy little one.

But, O the admirable patience of God! O the riches of his suffering! Thou art only warned, not smitten by it: is there now in this worth thankful acknowledgment? Is it not better to be black for another on earth, than in the blackness of darkness for ever? Is it not easier to go to the grave with thy dead friend, and be there, than to go to hell among the damned, where there is weeping and wailing, and gnashing of teeth?

Thirdly, This affliction for which thou mournest, may be the greatest mercy to thee that ever yet befel thee in this world. God now made thy heart soft by trouble, shewed thee the vanity of the world, and what a poor trifle it is which thou madest thy happiness; there is now a dark cloud spread over all thy worldly compt. Now, O now! if the Lord would but strike in with this affliction, and by it open thine eyes to see thy deplorable state, and take out thy heart for ever from the vain world, which thou now seest hath nothing in it; and cause thee to choose Christ, the only abiding portion for thy portion. If now thy affliction may but bring thy spirit to remembrance, and thy dead friend may but bring thee to a sense of a dead soul, which is as cold to God and spiritual things, as his body to thee; and more loathsome in his eyes than that corpse is, or she will be to the eyes of men: then this day is certainly a day of greatest mercy that ever yet thou sawest. O happy death, that prove life to thy soul.

Why this is sometimes the way of the Lord with men, Job xii. 8, 9. “If they be bound in fetters, and holden in cords of affliction, then he sheweth them their work and their transgression; they have exceeded: he openeth also their ear to discipline, commandeth them that they shall return from iniquity.”

O consider, poor pensive creature, that which stole away thy from God is now gone; that which eat up thy time and thou that there was no room for God, soul, or eternity in them, is gone all the vain expectations that thou raisedst up unto thyself, from poor creature which now lies in the dust, are in one day quite passed. O God, to shake not at the name of a dead soul, and show not
from you, they belong to the people of God, and you have nothing to do with them.

I shall therefore turn from you to them, and present some comforts to them, to whom they properly belong, which is of great use to you in reading, if it be but to convince you of the privilege and state of the people of God in the greatest troubles in this world, and what advantages their interest gives them for peace and settlement, beyond that state you are in.

And here I do with much more freedom and hope of supplying myself to the work of counseling and comforting the weary. You are the fearers of the Lord, and tremble at his word; 
sin is more formidable to you than the greatest affliction and you would rather choose to bury all your children, than provoke your heavenly Father. Your relations are dear, but is dearer to you by far.

Well then, let me persuade you to retire a while into your own, redeem a little time from your unprofitable sorrows, ease and quiet your hearts before the Lord, and beg his blessing upon these quieting, and heart-composing considerations that follow, which are more general and common, some more particular; but all of them such as, through the blessing of God, are very useful at this time to your souls.

Consideration I. Consider, in this day of sorrow, who is the author and creator of this rod by which you now smart; is it not the Lord? And if the Lord hath done it, it becomes you meekly to submit.

XLVI. 10. “Be still, and know that I am God.”

Man and man stand upon even ground; if your fellow does any thing that displeases you, you may not only enquire why he did it, but why he did it? You may demand his ground for what he hath done; but you may not do so here expected that this one thing, The Lord hath done it, should any farther disputes or contests, silence and quiet you, what that he hath done. Job xxxiii. 13. “Why dost thou strive “him? For he giveth not an account of any of his matters.

Being.

It is a shame for a child to strive with his father; a servant to contend with his master; but for a creature to strive with the God that made him, O how shameful is it! it is highly reasonable that you be subject to that will which proceeded, and that he who formed you and yours should both do as seemeth him good. It is said, 2 Sam. iii. 66. “The
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was cropt off by him that owned it, yea, by him that formed it. his dominion be absolute, sure his disposal should be acceptable.

It was so to good Eli, 1 Sam. iii. 18. “It is the Lord, let him: “what seemeth him good:” And it was so to David, Psal. xxxiv. “I was dumb, I opened not my mouth; because thou didst it.” let it be for ever remembered, “That he whose name alone is Jh "vah, is the Most High over all the earth,” Psalm lxxxiii. 18.

The glorious sovereignty of God, is illustriously displayed in things, his decrees and his providences: With respect to the he saith, Rom. ix. 15. “I will have mercy on whom I will have mercy.

Here is no ground of disputing with him; for so it is said, ver. “Who art thou, O man, that repliest against God? Shall the "formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay?

And as to his providences, wherein his sovereignty is also manifested; it is said, Zech. ii. 14. “Be silent, O all flesh, before "Lord, for he is raised up out of his habitation.” It is spoken of providential working in the changes of kingdoms and desolations to attend them.

Now, seeing the case stands thus, that the Lord hath done it: his pleasure to have it so, and that if it had not been his will, it could never have been as it is; he that gave thee (rather lent thee) thy nation hath also taken him: O how quiet should this consideration let thee? If your landlord, who has many years suffered you to dwell in his house, does at last warn you out of it, though he tells you why; you will not contend with him, or say he has done you wrong. Much less if he tells you it will be more for his profit and accomodation to take it into his own hand, than let it to you any longer.

Doubtless, reason will tell you, you ought quietly to pack up and quit it. It is your great landlord, from whom you hold (at pleasure your own, and your relations lives, that hath now warned you out from one of them, it being more for his glory, it may be, to take it in his own hands, by death; and must you dispute the case with him?

Come, Christian, this no way becomes thee, but rather, “The "Lord gave, and the Lord hath taken away, blessed be the name "of the Lord.” Look off from a dead creature, lift up thine eye to the sovereign, wise, and holy pleasure that ordered this affliction. Consider who he is, and what thou art; yea, pursue this consideration till thou canst say, I am now filled with the will of God.

Consideration 2. Ponder well the quality of the comfort you c
said of the wicked, Psal. lxxvii. 14. that they are full of yea, and of children that do survive them too; for they are substance to their babes. Full of sin, yet full of children, children live to inherit their parents sins and estates together.

It is the mistaking of the quality and nature of our enjoyment so plunges us into trouble when we lose them. We think so necessary a connection betwixt these creatures and our persons that we are utterly undone when they fail us.

But this is our mistake; there is no such necessary connection; we may be happy without these things. father, mother, wife, or child, in which our chief good lies; we have higher, better, and more enduring things than all these may perish, and yet our soul be secure and safe. our comfort in the way, as well as end, may be safe enough without these. Had God let your children live and flourish; and you may live in ease and rest in your tabernacle, but in the mean time intellectual judgments upon your souls; how much more sad had you been?

But as long as our best mercies are all safe, the things of salvation in them remain, and only the things that have been taken away. you are not prejudiced, or much hindered in the attainment of your last end, by the loss of these things.

Alas! it was not Christ's intent to purchase for you a content in the enjoyment of these earthly comforts; but to remove you from all iniquity, purge your corruptions, sanctify your nature, your hearts from this vain world, and so to dispose and order them in the present condition, that, finding no rest and content here, you might the more ardently pant and sigh after the rest which remains to the people of God. And are you not in as probable a way to attain this end now, as you were before? Do you think you are not at present one of these methods of providence, to be weaned from the world and its more pleasant and prosperous ones? Every wise man restricts his station and condition to be best for him, which most procures his last end and great design.

Well then, reckon you are as well without these things as with them; yea, and better too, if they were but clogs and snares to your affections; you have really lost nothing if the thing of your eternal happiness consisteth be yet safe. Many of God's children have been denied such comforts as these, and have derived of them, and yet never the farther from the enjoyment of other things.
Before this relation, whose loss you lament, was born, the time your enjoyment and separation was unalterably fixed and limited by the God of the spirits of all flesh: And although it was secret to you whilst your friend was with you; yet now it is a thing and evident thing that this was the time of separation before appointed; and that the life of your friend could by no means be protracted or abbreviated, but must keep your company just so far, and no farther part with you.

This position wants no full and clear scripture authority for its foundation: How pregnant and full is that text, Job xxxiv. 5, 6. "Thy days are determined, the number of his months are all written before them: The time of your life is in his hand." The time of our life, as well as the place of your habitation, is prefixed before we were born.

It will greatly conduce to your settlement and peace of mind, established in this truth; that the appointed time was fully come, you and your dear relation parted; for it will prevent and save a great deal of trouble which comes from our after-reflections.

O if this had been done, or that omitted; had it not been for such miscarriages and oversights, my dear husband, wife, or child, had been alive at this day! No, the Lord's time was fully come, all things concurred, and fell in together to bring about the pleasure of his will; let that satisfy you: Had the ablest physicians in the world been there, or had they that were there prescribed anything, course, as it is now, so it would have been when they had done their utmost.

Only it must be precautioned, that the decree of God no way extends any voluntary, or sinful neglects or miscarriages. God overthrows these things to serve his own ends, but no way approves them; it greatly relieves, against all our involuntary and unavoidable oversights and mistakes about the use of means, or the timing of things, for it could not be otherwise than now it is.

Objection. But many things are alleged against this position, that with much seeming countenance from such scriptures as these, Psal. lixiv. 25. "Blood-thirsty men shall not live out half their days." Eccl. vii. 18. "Why shouldst thou die before thy time." Psal. 24. "O my God, take me not away in the midst of my days." xxvii. 10. "I am deprived of the residue of my years." And, Prov. x. 27. "The fear of the Lord prolongeth days, but the years of the wicked shall be shortened." It is demanded what tolerable error we can give these scriptures, whilst we assert an unalterable fixity of the term of death.
or the vigour and soundness of his natural constitution; for weakness either drowns nature in an excess of riot and luxury, poses him to the hand of justice, which cuts him off for his weakness before he hath accomplished half his days.

Again, we must distinguish of the term or limit for death is either General, or Special.

The general limits are now seventy or eighty years, Ps. 90:10; The days of our years are threescore years and ten, and if of strength they are fourscore years, yet is their strength beam "sorrow." To this short limit the life of man is generally referred since the flood; and though there are some few exceptions, the general rule is not thereby destroyed.

The special limit is that proportion of time, which God hath allotted every individual person, it is only known to us by the event: This we affirm to be an immoveable term; with it all things shall fall in, and the will of God in our dissolution at that time. But be it general limit is known, and this special limit is a secret hidden in his own breast; therefore man reckons by the former account; he is said, when he dies at thirty, or forty years old, to be у dead in the midst of his days: For it is so, reckoning by the general rule though he be not cut off till the end of his days, reckoning the special limit.

Thus he that is wicked, dies before his time; (i.e.) the time might attain to in an ordinary way; but not before the time hath appointed: And so in all other objected scriptures.

It is not proper at all, in a subject of this nature, to digress controversy: Alas! the poor mourner, overwhelmed with grief, hath no pleasure in that; it is not proper for him at this time to therefore I shall, for the present, wave the controversy, and consider this consideration with an humble, and serious motion to the mind that they will wisely consider the matter. The Lord's time, your relations lived with you every moment that God intended for you before you had them.

O parents! mind this, I beseech you; the time of your continuance in the womb, was fixed to a minute by the Lord when the parturient fulness of that time was come, were ye willing it should be delivered thence into the world? The Governor would not have it abide one minute longer in the womb, in such a state, as is a part of the life of man, and as long as it continued, though in a state of weakness, it was employed in producing a human mind and body, making all those parts and organs of it; and when it was born, the Lord's time was over, and it is impossible to delay it. And if God's appointed time is come to have it delivered, are you willing to prevent it, and keep it longer in the womb, than God intended? for are you willing to keep it alive there? and to keep it alive is to keep it in a state of weakness, till the Lord shall order it to be delivered and made perfect in the world.
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He that appointed the seasons of the year appointed the seasons of our comfort in our relations: And as those seasons cannot be altered, no more can these. All the course of providence is guided by an unalterable decree; what falls out casually to our apprehension, yet falls out necessarily in respect of God's appointment.

O therefore be quieted in it, this must needs be as it is.

Consider. 4. Hath God smitten your darling, and taken away the light of your eyes with this stroke? Bear this stroke with patient, quiet submission: For how know you but your trouble might have been greater from the life, than it now is from the death of your child?

Sad experience made a holy man once say, 'It is better to weep ten dead children, than for one living child: A living child may prove a continual dropping, yea, a continual dying to the parents heart. What a sad word was that of David to Abishai, 2 Sam. 11. 'Behold, (saith he) my son, which came out of my bowels, seeketh my life.' I remember Seneca, in his consolatory epistle to his friend Marullus, brings in his friend thus aggravating the extremity of his child.

'O, (saith Marullus) had my child lived with me, to how much modesty, gravity, and prudence, might my discipline have fitted and moulded him? But, saith *Seneca, (which is more to be ed) he might have been as others mostly are; for look, (saith him) what children come even out of the worthiest families; such as exercise both their own, and others lusts; in all whose life there is not a day without the mark of some notorious wickedness upon it.

I know your tender love to your children will scarce admit jealousies of them; they are for the present, sweet, lovely, inconstant companions, and you doubt not but by your care of their education and prayer for them, they might have been the joy of your heart.

Why doubtless Esau, when he was little, and in his tender years promised as much comfort to his parents as Jacob did; and Ishmael not but Isaac and Rebecca (a glorious pair) spent as many prayers and bestowed as many holy counsels upon him, as they did upon their brother; But when the child grew up to riper years, then he became a sharp affliction to his parents; for it is said, Gen. xxv.

'That when Esau was forty years old, he took to wife Judith, daughter of Berith the Hittite, which was a grief of mind to Jacob and Rebecca.' The word in the original comes from a root which signifies to imbitter: This child imbittered the minds of his parents by his rebellion against them, and despising their counsels.

And I cannot doubt but Abraham disciplined his family as soon
many and as frequent prayers for his children, and particularly his son Ishmael, as any of you: We find one, and that a very
typical one, recorded, Gen. xvii. 18. "O that Ishmael might "fore thec:" And yet you know how he proved, a son that to him no more comfort than Esau did to Jacob and Rebecca.

O how much more common is it for parents to see the evils of their children, than their virtues and graces? And one parent lives to rejoice in beholding the grace of God forth in the life of his child, there are twenty, it may be and that live to behold, to their vexation and grief, the working of disruption in them.

It is a note of * Plutarch, in his morals, Nicocles (saith he) to see the noble victory obtained by Themistocles his son; andades, to see the battle his son Cimon won in the field; not to hear his son Plato his Pericles preach and make orations. Aristolex heard his son Plato’s lectures and disputations; but men commonly live to see their children fall a gaming, reveling, and whoring: Multitudes live to see such things to the And if thou be a gracious soul, O what a cut would this very heart! to see those (as David spoke of his Absalom) out of thy bowels, to be sinning against God, that God will lovest, and whose honour is dearer to thee than thy very heart.

But admit they should prove civil and hopeful children, yet est thou not live to see more misery come upon them than the endure to see? O think what a sad and doleful sight was the dekiah, Jer. l. 10. "The king of Babylon brought his child "slew them before his eyes." Horrid spectacle! and that Consider. 5. How know you, but by this stroke which ment, God hath taken them away from the evil to come?

Is it God’s usual way, when some extraordinary calamities coming upon the world, to hide some of his weak and to out of the way by death, Isa. lvii. 1, 2. he leaves some, and others, but taketh care for the security of all. He provideth for Methuselah before the flood. The grave is an hiding some, and God sees it better for them to be under-ground in such evil days.

Just as a careful and tender father, who hath a son school, hearing the plague is broke out in or near the place his horse presently to fetch home his son before the danger fulcruty be greater. Death is our Father’s pale horse which to fetch home his tender children, and carry them out of his

* Plutarch.
him that goeth away, for he shall return no more, nor see "native country."

And is there not a dreadful sound of troubles now in our ears? not the clouds gather blackness? Surely all things round about seem to be preparing and disposing themselves for affliction. days may be nigh in which you shall say, "Blessed is the "that never bare, and the paps that never gave suck."

It was in the day wherein the faith and patience of the saints exercised, that John heard a voice from heaven, saying to "Write, blessed are the dead which die in the Lord from "forth."

Thy friend by an act of favour is disbanded by death, whilst thyself art left to endure a great fight of affliction. And now if troubles come, thy cares and fears will be so much the less, and thy death so much the easier to thee; when so much of thee is in heaven already. In this case the Lord, by a merciful dispensation, providing both for their safety, and thy own easier passage to it.

In removing thy friends before-hand, he seems to say to thee, he did to Peter, John xiii. 7. "What I do thou knowest not "but thou shalt know hereafter." The eye of providence has prospect far beyond thine; probably it would be a harder task for thee to leave them behind, than to follow them.

A tree that is deeply rootet in the earth, requires many stumps to fell it; but when its roots are loosed before-hand, then an easy stroke lays down upon the earth.

Consider. 6. A parting time must needs come, and why is not as good as another? You knew before-hand your child or friend mortal, and that the thread that linked you together must be broken. If any one, (saith Basil), had asked you when your child was to die, What is that which is born? What would you have answered? Would you not have said, It is a man? And if a man, then a mortal a vanishing thing. And why then are you surprized with wonder to see a dying thing dead?

He, (saith * Seneca), who complains that one is dead, compares that he was a man. All men are under the same condition, to which share it falls to be born, to him it remains to die.

We are indeed distinguished by the intervals, but equalized by the issue: "It is appointed to all men once to die," Heb. ix. 27. This is a statute law of heaven in the case.

Possibly you think this is the worst time for parting that could have enjoyed it longer, you could have parted easier; but you are not here in it. The lengthened life is given in that time which is best for the parting. And what do you think is the best time for a man to die, his youth or old age?
Had God given you such a privilege as was once granted to the English parliament; that the union betwixt you and your friends should not be dissolved till you yourself were willing it should be dissolved when, think you, would you have been willing it should be dissolved?

It is well for us and ours that our times are in God's hands, not in our own. And how immature soever it seemed to be, and to have been cut down; yet it "came to the grave in a full age, as corn in its season," Job v. 26. They that are in Christ the covenant, never die unseasonably, whensoever they do die; when one upon the text, "They die in a good old age; yea, they die in the spring and flower of youth; they die in a good old age," i.e. they are ripe for death whenever they die. When they godly die, it is harvest time with him; though in a natural sense, "he be cut down while he is green, and cropt in the bud of his days," yet in his spiritual capacity he never dies before he is ripe: "the ripe corn in haste will not be taken," "ripen him speedily, he can let out such warm rays and beauty as the Holy Spirit upon them, as shall soon mature the seed of their sacrifice into a preparedness for glory."

It was doubtless the most fit and seasonable time for them to die, they could die in, and as it is a fit time for them, so for you. Had it lived longer, it might either have engaged you more in your parting would have been harder; or else have postponed to you more by discovering its natural corruption, and what a stinging aggravation of your sorrow would that have been!

Surely the Lord of time is the best judge of time; and if we do more discover our folly and rashness, than in presenting the times either of our comforts or troubles; as for our part, we never think they can come too soon; we would have them sooner, whether the season be fit or not, as Num. xii. 13. "He is the Lord." O let it be done speedily; we are in post-haste for comforts, and for our afflictions we never think they come too early; not at this time, Lord, rather at any other time.

But it is good to leave the timedings both of the one and the other to him, whose works are all beautiful in their seasons, and doth any thing in an improper time.

Consider, 7. Call to mind in this day of trouble, the confidence you have with God, and what you solemnly promised him in the covenant, and take him for your God.

It will be very seasonable and useful for thee, Christian, to time to reflect upon these transactions, and the frame of mind in those days, when an heavier load of sorrow prest thee down, even darkest.
door of hope; ah! what good news wouldst thou then have acco-
ed it, to escape that danger with the loss of all earthly comforts.

Was not this thy cry in those days? 'Lord, give me Christ, or
deny me whatever else thou pleasest. Pardon my sin, save my
and, in order to both, unite me with Christ, and I will never re
or open my mouth. Do what thou wilt with me; let me
friendless, let me be childless, let me be poor, let me be any th
rather than a christless, graceless, hopeless soul.'

And when the Lord hearkened to thy cry, and shewed thee me
when he drew thee off from the world into thy closet, and t
reated with thee in secret, when he was working up thy heart to
terms of his covenant, and made thee willing to accept Christ u
his own terms; O then, how heartily didst thou submit to his y
as most reasonable and easy, as at that time it seemed to thee?

Call to mind these days, the secret places where Christ and m
made the bargain; have not these words, or words to this sense, b
whispered by thee into his ear with a dropping eye, and mel
heart?

' Lord Jesus, here am I, a poor guilty sinner, deeply laden w
sin; fear and trouble upon one hand, and there is a just Go
severe law, and everlasting burnings, on the other hand; t
blessed be God, O blessed be God for Jesus the Mediator, wh
terpœseth betwixt me and it. Thou art the only door of h
which I can escape, thy blood the only means of my pardon.
'thine, shall in no wise be cast out.

'Blessed Jesus, thy poor creature cometh to thee upon these
couragements: I come, O but it is with many staggerings,
many doubts and fears of the issue; yet I am willing to come
make a covenant with thee this day.

'I take thee this day to be my Lord, and submit heartily to all
disposals; do what thou wilt with me, or mine, let me be ri
poor, any thing or nothing in this world: I am willing to be
thou wouldst have me, and I do likewise give myself to thee
day, to be thine; all I am, all I have shall be thine, thine to s
thee, and thine to be disposed of at thy pleasure. Thou s
henceforth be my highest Lord, my chiefest good, my last en

Now, Christian, make good to Christ what thou so solemnly m
him: He, I say, he hath disposed of this thy dear rela
as pleased him, and is thereby trying thy uprightness in the c
this dear child; I reserve this out of the bargain? I shall
sure that thou shouldst kill this comfort. If so, thou do
this but prove thyself an hypocrite; if thou wast since
covenant, as Christ had no reserve on his part, so thou h
on thine.

It was all without any exception thou then resignedst to
now wilt thou go back from thy word, as one that had out
himself, and repents the bargain? Or, at least, as one that
gotten these solemn transactions in the days of thy distress?
hath Christ failed in one tittle that he promised thee? Chi
if thou canst, with the least unfaithfulness; he hath been
a tittle on his part, O be thou so upon thine; this day i
the proof, remember what thou hast promised him.

Consider. 8. But if thy covenant with God will not qui
methinks God's covenant with thee might be presumed to

Is thy family, which was lately hopeful, and flourishing
ful tabernacle, now broken up and scattered? Thy poste
which thou raisedst up to thyself great expectations of e
old age, cut off? So that thou art now like neither to have
or memorial left thee in the earth.

Dost thou sit alone, and mourn to think whither to thy
comforts are now come?

Dost thou read over those words of Job, chap. xxix. ver
4, 5. and comment upon them with many tears; "O that
"in months past, as in the day when God preserved me!
"candle shined upon my head, and when by his light
"through darkness! as I was in the days of my youth,
"secret of God was upon my tabernacle, when the Alm
"yet with me, when my children were about me."

Yet let the covenant God hath made with thee, commo
this: thy desolate condition.

You know what domestic troubles holy David met wit
succession, not only from the death of children, but, which
worse, from the wicked lives of his children. There was
murder, and rebellion in his family; a far sorer trial than
their infancy could have been; And yet see how sweetly he
himself from the covenant of grace, in 2 Sam. xxiii. 5. "
"my house be not so with God, yet he hath made with m
"lasting covenant, ordered in all things, and sure, for th
"salvation and all my desire, although he make it not to

I know this place principally refers to Christ, who was
of David's line according to God's covenant and
those that were left were not such as he desired; so it may abundantly comfort you also, whatever troubles, or deaths, are upon your families, who have an interest in the covenant. For,

First, If you are God's covenant people, though he may afflict you yet he will never forget you, Psalm iii. 5. he is ever mindful of his covenant: You are as much upon his heart in your deepest afflictions, as in the greatest flourish of your prosperity.

You find it hard to forget your child, though it be now turned to a heap of corruption, and loathsome rottenness; O how doth your mind run upon it night and day! your thoughts tire not upon the object: Why surely it is much more easy for you to forget your dead child, whilst living, and most endearing, (much more when dead and undesirable) than it is for your God to forget you. Isa. xlii. 15. “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will not I forget thee.”

Can a woman, the more affectionate sex, forget her sucking child her own child, and not a nursing child? Her own child, whilst it hangs on the breast, and, together with the milk from the breast draws love from its mother's heart; can such a thing as this be nature? possibly it may, for creature-love is fickle, and variable. But, I will not forget thee; it is an everlasting covenant.

Secondly, As he will never forget you in your troubles, so he order all your troubles for your good: It is a well-ordered covenant or a covenant orderly disposed; so that every thing shall work together for your good.

The covenant so orders all your trials, ranks and disposes your various troubles so, as that they shall, in their orders and places, sweet co-operate, and join their united influences to make you happy.

Possibly you cannot see how the present affliction should be for your good; you are ready to say, with Jacob, Gen. xlii. “Joseph is not, and Simeon is not; and we will take Benjamin away; all these things are against me.” But could you once see how sweetly, and orderly all these afflictions work under the blessing and influence of the covenant, to your eternal good, you would not only be quiet, but thankful for that which now so much afflicted and troubles you.

Thirdly, This covenant is not only well ordered in all things, sure: the mercies contained in it are called, “the sure mercies of David,” Isa. lv. 3. Now how sweet, how seasonable a supposition this consideration give to God's afflicted, under the rod!
work of their hands, but also, in enjoying the fruit of the pains for him.

Probably such thoughts you have had, and raised up
selves great expectations of comfort in your old age from
now you see you built upon the sand, and where were
you had not a firmer bottom to build upon? But bless
the covenant-mercies are more sure, and solid! God, heaven, never start or fade, as these things do.

The sweetest creature-enjoyments you ever had or in
world, cannot say to you, as your God doth, "I will
thee, nor forsake thee." You must part with your dear
how well soever you love them; you must bid adieu to
your bosom, how nearly soever your affections be linked
delighted in her. Your children and you must be separa
they are to you as your own soul.

But though these vanish away, blessed be God there is
that abides. "Though all flesh be as grass, and the good
"as the flower of the grass, though the grass withereth
"flower thereof fadeth, because the Spirit of the Lord
"upon it; yet the word of our God shall stand for ev
c.

Consideration 9. The hope of the resurrection should
restrain all excesses of sorrow in those that do profess it

Let them only mourn without measure, who mourn with
The husbandman doth not mourn when he casts his seed
the earth, because he sows in hope; commits it to the gro
expectation to receive it again with improvement. Why
the case here, and just so the apostle states it, 1 Thess.
"But I would not have you to be ignorant, brethren,
"them which are asleep, that ye sorrow not even as o
"have no hope; for if we believe that Jesus died, and
"even so them also which sleep in Jesus will God bring

Q. d. Look not upon the dead as a lost generation; the
death hath annihilated, and utterly destroyed them: O
not dead, but only asleep; and if they sleep, they shall a
You do not use to make outcries and lamentations for yo
and friends, when you find them asleep upon their bod
death is but a longer sleep, out of which they shall as su
"that reckoned I must part with them; and I part with their
one that makes account to have them."

He speaks, no doubt, of that enjoyment of them, which his pleasant contemplations of their virtuous actions could give him; for he was wholly unacquainted with the comfortable, and heart-supporting doctrine of the resurrection. Had he known the advantages which result thence, at what a rate may we think he would have spoken of the dead, and of their state; But this you profess to believe, and to sink at a strange rate. O suffer not Gentilism to outvie Christianity, let not Pagans challenge the greatest Believers, to out-do them in quiet, and cheerful behaviour under afflictions.

I beseech thee, reader, if thy deceased friend have left thee no solid ground of hope that he died interested in Christ, and the covenant; that thou wilt distinctly ponder these admirable supports on which the doctrine of the resurrection affords.

First, That the same body which was so pleasant a spectacle to thee shall be restored again; yea, the same numerically, as well as the same specifically; so that it shall not only be what it was, but the who it was. "These eyes shall behold him, and not another," Job xix. 27. The very same body you laid, or are now about to lay, in the grave, shall be restored again: Thou shalt find thine husband, wife, or child, or friend again: I say the selfsame, and not another.

Secondly, And farther, this is supporting, that as you shall know the same person that was so dear to you; so you shall know that to be the same that were once endeared to you on earth in so close a tie of relation.

Indeed you shall know them no more in any carnal relation, do dissolved that bond: But you shall know them to be such as once were your dear relations in this world, and be able to single them out among that great multitude, and say, this was my father, mother, husband, wife, or child; this was the person for whom I wept; and whose supplication, who was an instrument of good to me, or whose salvation God then made me instrumental.

For we may allow, in that state, all that knowledge which is relative and perfective, whatsoever may enlarge and heighten our feeling and satisfaction, as this must needs be allowed to do. Luther's judgment in this point, * being asked by his friends at supper the evening before he died, replies thus, What (saith he) befel Adam? I never saw Eve, but was in a deep sleep when God formed her; when he awaked and saw her, he asked not what she was, nor what

*A Token for Mourners.
manner we also shall be in the other life renewed by Christ shall know our parents, our wives, and children.

And this among other things, was that with which I comforted the lady Italica, after the death of her dear husband, persuading her that she should know him in the world to come as glorified saints. Yea, and a greater than either of these, I must comforted himself, that the Thessalonians, whom he had converted to Christ, should be "his joy and crown of rejoicing, in the apprehension of the Lord Jesus Christ at his coming," 1 Thess. ii. 19, must needs imply his distinct knowledge of them in that day, when must be many hundred years after death hath separated them each other. Whether this knowledge shall be by the glorious discerning any lineaments or property of individuation and resemblance upon the glorified bodies of our relations; or whether it shall be by immediate revelation, as Adam knew his wife, or as Peter and John knew Moses and Elias in the mount; as it is determined, it is needless to puzzle ourselves about it.

It is the concurrent judgment of sound divines, and it countenance from scripture and reason, that such a knowledge of them shall be in heaven; and then the sadness of this parting shall be abundantly recompensed by the joy of that meeting.

Thirdly, That at our next meeting, they shall be much more desirable, sweet, and excellent, than ever they were in the world. They had a desirableness in them here, but they will be altogether lovely, and, in every respect, desirable; they will have no infirmities, both natural and moral; but all these are in heaven, and for ever done away: No natural infirmities but those which belong to glorified bodies, or sinful ones upon perfected spirits of the saints, what lovely creatures will they appear to you then, when what is now sown in dishonour, shall be raised in honour! 1 Cor. xvi. 22. And then, to crown all,

Fourthly, You shall have an everlasting enjoyment of sweet heaven, never to part again. The children of the resurrection die no more, Luke xx. 36. ye shall kiss their pale lips, and cheeks no more; you shall never fear another parting with them, together with the Lord for ever, 1 Thes. iv. 14. An apostle thought an effectual cordial in this case when he exhorted the Thessalonians to "comfort one another with these words." 

Consid. 10. The present felicity into which all that die in the present life are presently admitted, should abundantly comfort Christians in the sorrow which they are involved in at the death of their friends.
and in the covenant. Yea; though they had died in silence, their conversations would speak for them, and the tenor of their lives leave no ground of doubting touching their death. Of those dying in their infancy and youth, though they carried not such actual hope with them, yet they have left good grounds of comfort behind them.

Parents, now ponder these grounds; you have prayed for them; you have many times wrestled with the Lord on their behalf; you have taken hold of God's covenant for them, as well as for yourselves, and dedicated them to the Lord; and they have not, by actions of theirs, destroyed those grounds of your hope, but that you may, with much probability, conclude they are with God.

Why, if the case be so, what abundant reason have you to be quiet, and well satisfied with what God hath done? Can their situation be better than where they are? Had you better provisions and entertainment for them here than their heavenly Father hath above?

There is no Christian parent in the world, but would rejoice to see his child out-strip and get before him in grace, that he may be more eminent in parts and services than ever he was: And what reason can be given, why we should not as much rejoice to see our children get before us in glory, as in grace? They are gotten to heaven a few years before you, and is that matter of mourning? Would you rejoice that your child (if he were not ignorant of you) say, as Christ did to his friends, a little before his death, when he saw them cast down at thoughts of parting, John xiv. 28. "If ye loved me, ye would rejoice, because I go to the Father." q. d. Do not value your own present sensible comfort, from my bodily presence with you, before my greater and advancement in heaven. Is this love to me? Or is it not rather self-love?

So would your departed friend say to you: 'You have professed much love all along to me, my happiness seemed to be very dear to you. How comes it to pass, then, that you mourn so exceedingly now? This is rather the effect of a fond and fleshly, than a rational and spiritual love; if you loved me with a pure spiritual love ye would rejoice that I am gone to my Father. It is infinitely better for me to be here, than with you on earth, unless and sorrow. Weep not for me, but for yourselves.'

Alas! though you want your friends company, he wants yours; your care was to provide for this child, but Jesus Christ hath provided infinitely better for it than you could; you into an estate, but he a kingdom for it; you thought upon such or
in his own; stript them out of those garments you provided, and cloathed them in white robes, washed in the blood of the new-born King. Let not your hearts be troubled, rather rejoice exceeding greatly, for God made you instruments to replenish heaven, and bring them into the kingdom of God.

Your child is now glorifying God, in an higher way than he can, and what though you have lost its bodily presence for ever, yet, I hope you do not reckon that to be your loss, which is God's greater glory.

When Jacob heard his Joseph was lord of Egypt, he rather rejoiced himself with Joseph, than his Joseph with him in wants and distress; so should it be with you: You are yet rolling and tossed in tempestuous sea, but your friend is gone into the quiet haven of desire rather to be there than that he were at sea with you.

Consideration 11. Consider how vain a thing all your trouble and self-vexation is; it no way betters your case, nor cases you again.

As a bullock, by wrestling and sweating in the furrow, the yoke to be more heavy, and galls his neck, and spends him the sooner, and no ways helps himself by that: Why thus should it be with thee; if thou be as a bullock unaccustomed to a yoke, as Christ saith of caring, we may say of grieving. (27.) "Which of you, by taking thought can add one cubit to your stature?"

Cares may break our sleep, yea, break our hearts, but they add to our stature, either in a natural, or in a civil notion; sorrowing may sooner break our hearts, than the yoke God puts upon you.

Alas! what is all this but as the fluttering of a bird in air, which, instead of freeing, doth but the more entangle itself? therefore a wise resolution of David in this very case, who of God was signified in the death of his child, 2 Sam. xii. 27. "now he is dead, wherefore should I fast? Can I bring him again? I shall go to him, but he shall not return to me again.

Can I bring him back again? No; I can no more alter his dispose and work of God, than I can change the seasons of his providence, or alter the course of the sun, moon and stars, or disturb the day and night; which are all unalterably established constitution and ordinance of heaven.

As these seasons cannot be changed by man, so neither is the course and way of his providences. So Job xxiii. 18. "is of one mind, and who can turn him? And what his soul can hope for?"

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so, his tears and cries to God before had the nature and use of means to prevent the affliction: but when it was come, and could not be prevented, then they were of no use, to no purpose in the world.

“Wherefore should I fast?” Q. d. To what end, use, or purpose will it be now.

Well then, cast not away your strength and spirits to no advantage; reserve them for future exercises and trials: Time may come when you may need all the strength you have, and much more support greater burdens than this.

Consideration 12. The Lord is able to restore all your lost comfort in relations double to you, if you meekly submit to him, and patiently wait upon him under the rod.

When Esau had lost his blessing, he said, “Hast thou but one blessing, my father?” Gen. xxvii. 38. But your Father has more blessings for you than one: his name is the “Father of mercies,” 2 Cor. xiii. 11. He can beget and create as many men for you as he pleaseth; relations, and the comforts of them, and all his command.

It is but a few months, or years past, and these comforts, which loss you now lament were not in being; nor did you know what they should arise to you, yet the Lord gave the word, and commanded them for you; and, if he please, he can make the death of these like a scythe to the meadow that is mown down, or a razor to the head that is shaved bare; which, though it lay you under the present trouble and reproach of barrenness, yet doth but make way for double increase, a second spring with advantage.

So that even as it was with the captive church, in respect of special children, in the day of her captivity and reproach, the Lord made up all with advantage to her, even to her own astonishment. Isa. xlii. 20. “The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, the place is too small for me; Give place to me that I may dwell.”

Thus may he deal with you, as to your natural children, and relations; so that what the man of God said to Amaziah, 1 Chron. xxv. 9. may be applied to the case in hand. “Amaziah said to the "man of God, but what shall we do for the hundred talents? And "the man of God answered, the Lord is able to give thee more "more than this.”

O say not, What shall I do for friends and relations? Death robbed me of all comfort in them. Why the Lord is able to give you much more. But then, as ever you expect to see your future blessing multiplied, look to it, and be careful that you neither
whilst they were endearing each other by mutual expression of affection. This must be yielded to be an extraordinary triumph. He meekly receives, and patiently bears it from the hand of God.

You have heard of the patience of Job, (saith the apostle, 1 Thess. 11.) "and seen the end of the Lord." Not only the grace or intention of the Lord in all his afflictions, but the happy issue the Lord gave to all his afflictions, of which you have an account, Job xlii. 10. "The Lord gave Job twice as much before." The number of his children was not double to what he had, as all his other comforts were: But though the Lord stored the same number to him again that he took away, it is likely the comfort he had in these latter children was half what he had in the former. There is nothing lost by willingly, and submitting willingly to the Lord’s dispose.

It is as easy with the Lord to revive, as it is to remove comforts in relations. There is a sweet expression to this purpose in Psal. lxxxii. 28. “For thou, Lord, will light my candle, and my God will enlighten my darkness.”

Every comfortable enjoyment, whether it be in relation to health, or friends, is a candle lighted by providence for our use in this world, and they are but candles, which will not abide, and those that last longest will be consumed and wasted; but oftentimes it falls out with them as with candles, they are blown out before they are half consumed; yea, almost as soon as they are put up, and then we are in darkness for the present.

It is a dark hour with us, when these comforts are put out. David’s faith did, and ours may comfort us with this, that he put out the candle, can light up another: “Thou, Lord, shalt be my candle, the Lord my God shall enlighten my darkness.” It is, the Lord will renew my comforts, alter the present clause in, and chase away that trouble and darkness which now lies upon me: Only beware of offending him, at whose lights and comforts come and go. Michal displeased thee therefore had no child unto the day of her death, 2 Sam. xvi. 7.

Hannah waited humbly upon the Lord for the blessings of her children, and the Lord remembered her: she enlightened her with that comfort, when she was as a lamp despised. The comfort you have lost but God can restore it, yea, double, if he sees it convenient for you. And if not, then,

Consideration 13. Consider, though he should deny you comforts of that kind, yet he hath far better to bestow such as these deserve not to be named with.
Men's names are to be continued in their issue, in their male and female. God being Lord and ruler of all earth and heaven, especially, and consequently to fail in such as want and are in need; See English Annotations, Num. xvii. 4. and a numerous issue is deemed thereon the place. mised here to supply, and make good the want of others, and whatsoever, either honour here, or memorial after, might from it have accrued to them, by bestowing upon some matter of far greater honour, and more durable; a name better than before the names of sons or daughters.

It is a greater honour to be the child of God, than to have greatest honour, or comfort, that ever children afforded their parents in this world.

Poor heart, thou art now dejected by this affliction that liest on thee, as if all joy and comfort were now cut off from thee in this world.

A cloud dwells upon all other comforts, this affliction hath a bittered thy soul, that thou tastest no more in any other earthly comforts, than in the white of an egg. O that thou didst but consider consolations that are with God for such as answer his ends in destruction, and patiently wait on him for their comfort! he hath commands for you far transcending the joy of children.

This some hath found when their children have been cut off from them, and that in so eminent a degree, that they have little with their comfort in children, in comparison with this comfort.

I will therefore set down a pregnant instance of the point in question, as I find it recorded by the grave and worthy author of that excellent book intitled, The fulfilling of the scripture.

Another notable instance of grace, with a very remarkable part in his condition, I shall here mention. 'One Patrick Mackew, who lived in the west parts of Scotland, whose heart, in a remarkable able way the Lord touched, and after his conversion (as he says to many Christian friends) was in such a frame, so affected with a new world, wherein he was entered, the discoveries of God, and a life to come; that for some months together he did seldom or seldom but was still taken up in wondering. His life was very remarkable for tenderness, and near converse with God in his walk; and, what was worthy to be noted, one day, after a sharp trial, having his son suddenly taken away by death, he retired alone for some hours, and when he came forth did look so cheerfully, that to one who asked him the reason thereof, and wondered at the same such a time; he told them, He had got that in his retirement to the Lord, that to have it afterwards renewed, he would be contented to live many more years.'
Would it please the Lord to make this sun arise and shine on you, now when the stars that shined with a dim and borrowed luster are gone down, you would see such gain by the exchange. Would not quickly make you cast your votes with him we now may? Say, Lord, let every day be such as this funeral day; let your hours be as this, so that I may see and taste what I now do not. Gladly would I part with the dearest and nearest creature-created own in this world. The gracious and tender Lord hath reserved cordials reserved on purpose for such sad hours; these are given before some sharp trial, to prepare for it, and sometimes to support under it.

I have often heard it from the mouth, and found it in the sweet Christian now with God, that a little before the Lord took her dear husband by death, there was such an abundant love of God unto her soul for several days and nights that when the Lord took away her husband by death, though a gracious and sweet tempered (and by her most tenderly loved husband, she was scarce sensible of the stroke, but carried quietly all earthly things, their comforts, and their troubles: so that she almost lost the thoughts of her dear husband in God. And when the Lord taken that course with her, she concluded that it not been possible to be borne by her, she must have sunk under such a preparative.

A husband, a wife, a child, are great, very great things, as to our other creatures; but surely they will seem little things, when the Lord shall set himself by them before us.

And how know you, but God hath bidden these earthly things stand aside this day, to make way for heavenly ones? Is it not God is coming to communicate himself more sweetly, more tenderly than ever to your souls; and these are the providences which He cast up, and prepare the way of the Lord. Possibly God’s care in their death is but this: child, stand aside, thou art in thy parent’s heart.

Consideration 14. Be careful you exceed not in your grief of loss of earthly things, considering that Satan takes the advantage of all extremes.

You cannot touch any extreme, but you will be touched by the enemy, whose greatest advantages lie in assaulting you here.

Satan is called, The ruler of the darkness of this world. 12. i. e. his kingdom is supported by darkness. Now, there is fold darkness, which gives Satan great advantage; the darkness of the mind, viz. ignorance; and the darkness of the condition.
sired that the hand of God should have been stretched out upon any person, estate, and children, but that he promised himself a nor advantage therein, to poison his spirit with vile thoughts of it.

"Do this (saith he) and he will curse thee to thy face."

What the Psalmist observes of natural, is as true of metaphor.
darkness, Psal. civ. 20. "Thou makest darkness, and it is un
"wherein all the beasts of the forest do creep forth, the young
"roar after their prey."

When it is dark night with men, it is noon-day with Satan; our suffering-time is his busiest working-time; many a dismal

gestation he then plants, and grafts upon your affliction, which
much more dangerous to us than the affliction itself.

Sometimes he injects desponding thoughts into the afflicted so
"Then, said I, I am cut off from before thine eyes," Psal. xxxix.
and Lam. iii. 18, 19. "My hope is perished from the Lord, rem
"bering my affliction, and my misery, the wormwood and the g

Sometimes he suggests hard thoughts of God, Ruth i. 20. "
"Lord hath dealt very bitterly with me." Yea, that he hath more severely with us than any other, Lam. i. 12. "See and
"hold, if there be any sorrow like unto my sorrow, which is
"unto me, wherewith the Lord hath afflicted me in the day of
"fierce anger."

And sometimes murmuring and repining thoughts against the
Lord; the soul is displeased at the hand of God upon it. Jonah
angry at the hand of God, and said, "I do well to be angry,
"unto death," Jon. iv. 9. What dismal thoughts are these?

how much more afflicting to a gracious soul, than the loss of
outward enjoyment in this world.

And sometimes very irreligious and atheistical thoughts, if
there were no privilege to be had by religion, and all our pains,
and care about duty, were little better than lost labour, Psal. li.
13, 14. "Verily I have cleansed my heart in vain, and washed
"hands in innocency; for all the day long I have been plag
"and chastened every morning."

By these things Satan gets no small advantage upon the affli
Christian; for albeit these thoughts are his burden, and God
not impute them to the condemnation of his people; yet they ro
soul of peace, and hinder it from duty, and make it act unco under affliction, to the stumbling and hardening of others in sin: beware therefore, lest by your excess of sorrow ye give

to the devil; we are not ignorant of his devices.
eyes are upon you. It is a true observation that a late author hath made upon this case: 'What will the Atheist, and the profane scoffer say when they shall see this? Seeing they are straightway scornfully demanding, Where is your God? But what would they say, if they should hear you yourselves believingly cry out, Where is our God? Will they not to cry, this is the religion they make such boast of, which how little it does for them in a day of extremity: they take promises, rich and precious promises; but where are they to what purpose do they serve? They said they had a true heaven; what ails them to mourn so then if their riches are

O beware what you do before the world; they have eyes what you can do, as well as ears to hear what you can say: and as your carriage under trouble is so much like their own, never think your principles are better than theirs. Carnal will be drawn to think, that whatever fine talk you might have God and heaven, your hearts were most upon the same thing theirs were, since your grief for their removal is as great as

They know by experience what a stay it is to the heart, to able, faithful friend to depend upon, or to have hopes of estate shortly to fall to them; and they will never be persuade have any such ground of comfort if they see you as much as as they that pretend to no such matter.

By this means the precepts of Christ to constancy and comfort in all estates, will come to be looked upon (like those of the only as magnifica verba, brave words; but such as are intended to be practised; and the whole of the gospel will be taken airy notion, since they that profess greatest regard to it, are helped thereby.

O what a shame is it that religion should, in this case, have more difference betwixt man and man! Wherefore shew to (whatever their common censures are) that it is not so much care to differ from them in some opinions, and a little strict in humility, meekness, contempt of the world, and heavenlyness; and now let these graces display themselves by your patient deportment under all your grievances.

Wherefore hath God planted those excellent graces in you but that he might be glorified, and you benefited by the example in tribulation; should these be suppressed and hid, and but the pride, passion, and unmortified earthliness of your own work, and discovered in time of trouble, what a slum
I beseech you, therefore, be tender of the name of God, it will not be so of your own peace and comfort.

Consider. 16. Be quiet, and hold your peace, you little know many mercies lie in the womb of this affliction.

Great are the benefits of a sharp, rousing affliction to the people of God at sometimes, and all might have them at all times, were they more careful to improve them. Holy David thankfully acknowledgeth, Psal. cxix. 71. "It is good for me that I have been afflicted."

And surely there is as much good in them for you, as for him; the Lord sanctify them to such ends and uses as his were sanctified to his ends and uses.

Such a smarting rod as this came not before there was need enough of it, and possibly you saw the need of some awakening providence yourselves: but if not, the Lord did: he took not up the rod to smite you, till his faithfulness and tender love to your souls were become apparent plainly speak how much your heart was set upon, how unwilling you were to repent upon him to correct you.

You now sit pensive under the rod, sadly lamenting and depining for the loss of some earthly comfort; your heart is surcharged with sorrow, your eyes run down upon every mention and remembrance of your dear friend: why, if there were no more, this alone may never become the need you had of this rod; for doth not all this sorrow and suffering part your heart to speak how much your heart was set upon, how dearly your heart was grieved to this earthly comfort?

Now you see that your affections were sunk many degrees deeper into the creature, than you are aware of: and what should God do in this case by you? Should he suffer you to cleave to the creature more and more? Should he permit it to purloin, and exhaust your love and delight, and steal away your heart from himself? This would not do, and love you. The more impatient you are in this affliction, the more need you had of it.

And what if by this stroke the Lord will awaken your drowsy and recover you out of that pleasant, but dangerous spiritual slumber you were fallen into, whilst you had pillowed your head upon pleasant, sensible creature-enjoyment? Is not this really better for you than if he should say, Sleep on: he is joined to idols, let him alone; he is departing from me, the fountain, to a broken cistern, let him go.

Yea, what if by this stroke upon one of the pleasantest things you had in this world, God will discover to you, more sensibly and actually than ever, the vanity both of that and all earthly comfort, as that you shall from henceforth never let forth your heart, joy, hope, your love, and delight to any of them, as you did before? What if he shall shew you, as thine affections were sanctified to the ends and uses of his, so also may they be?
is rectified, and your affections to all other enjoyments moderated: and is this nothing? O doubtless it is a great to you, than to have your friend alive again.

And what if by this rod your wandering, gadding heart whipped home to God? your neglected duties revived? cayed communion with God restored? a spiritual, heaven of heart recovered? What will you say then?

Surely you will bless that merciful hand which removed structions, and adore the Divine wisdom, and goodness, that a device as this recovered you to himself. Now you can pr constantly, more spiritually, more affectionately than be blessed rod, which buds and blossoms with such fruits as this be written among your best mercies, for you shall have adore and bless God eternally for this beneficial affliction.

Consider. 17. Suffer not yourselves to be transported by im and swallowed up of grief, because God hath exercised you smart rod; for, as smarting as it is, it is comparatively stroke to what others, as good as yourselves, have felt.

Your dear relation is dead; be it so, here is but a sin before you, but others have seen many deaths contrived upon their relations, to which yours is nothing.

Zedekiah saw his children murdered before his eyes, and those eyes (alas two late) put out. The worth choice and godly gentlewoman in the north of the Scriptures, who when the rebellion broke out there, three children, one of them upon the breast; not gone far before they were stripped naked by the Irish their admiration, spared their lives, (it is like, concluding and hunger would kill them) afterwards going on at the foot which runs to Lochneach, others met them, and would them into the river; but this godly woman, not dismayed little liberty to pray, and as she lay naked on the frozen gr resolution not to go on her own feet, to so unjust a death, up having called her, and she refusing, was dragged by the h that rugged way, to be cast in with her little ones, and co.

But she then turned, and on her knees says, You shot sure, be Christians, and men I see you are; in taking miserable lives, you do us a pleasure; but know, that as wronged you nor yours, you must remember to die also y and one day give an account of this cruelty, to the judge and earth. Hereupon they resolved not to murder them
goes by, unto whom she calls for God's sake to take them in, they being Irish, refused; she desired a little bread, but they had none; then she begs a coal of fire, which she obtained and thus, with some fallen chips, made a little fire, and the child taking a piece of the hide laid it on the coals, and began to gnaw leather; but without an extraordinary Divine support, what could this do?

Thus they lived ten days, without any visible means of having no bread, but ice and snow, nor drink except water.
two boys being near starved, she pressed them to go out of her sight not being able to see their death; yet God delivered them as miraculously at last, as he had supported them all that while.

But judge whether a natural death, in an ordinary way be preparable to such a trial as this; and yet thus the Lord did by his choice and eminently gracious woman:

And Mr. Wall, in his None-but-Christ, relates as sad a passage a poor family in Germany, who were driven unto that extremity in famine, that at last the parents made a motion one to the other to sell one of the children for bread to sustain themselves, and the other, but when they came to consider which child it should be, their hearts so relented, and yearned upon every one, that they resolved rather all to die together. Yea, we read in Lam. iv. 10. "The hand of him "the pitiful women have sodden their own children."

But why speak I of these extremities? How many parents, some godly ones too, have lived to see their children dying in phaneness, and some by the hand of justice, lamenting their rebellion with a rope about their necks.

Ah! reader, little dost thou know what stings there are in the fictions of others! surely you have no reason to think the Lord dealt more bitterly with you than any. It is a gentle stroke, an affectional dispensation, if you compare it with what others have felt.

Consideration 18. If God be your God, you have really lost nothing by the removal of any creature-comfort.

God is the fountain of all true comfort; creatures, the very and sweetest, are but cisterns to receive, and convey to us what comfort God is pleased to communicate to them; and if the cistern be broken, or the pipe cut off, so that no more comfort can be conveyed to us that way, he hath other ways and mediums to do it by, you think not of; and if he please he can convey his comforts to people without any of them: And if he do it more immediately shall be no losers by that; for no comforts in the world are s
Is the fulness of the fountain yours? and yet do you yourselves, because the broken cistern is removed; The be are no better, Jer. ii. 13. Cisterns have nothing but wh receive, and broken ones cannot hold what is put into the then do you mourn, as if your life were bound up in the. You have as free an access to the fountain as you had be the advice of an Heathen, (and let them take the comfort repair, by a new earthly comfort, what we have lost in the. "Thou hast carried forth him whom thou lovedst, (saith she) seek one whom thou mayest love in his stead: It is better than to bemoan thy loss."

But if God never repair your loss in things of the same know he can abundantly repair it himself.

Ah! Christian, is not one kiss of his mouth, one gling countenance, one seal of his Spirit, a more sweet and subst fort, than the sweetest relation in this world can afford. stream fail, repair to the fountain, there is enough still; God he was, and what he was, though the creature be not.

Consideration 19. Though you may want a little comfort life, yet surely it may be recompensed to you by a more The removal of your friends before you may turn to advantage, when your hour is come that you must follow how have many good souls been clogged and ensnared in hour, by the loves, cares, and fears they have had about must leave behind them in a sinful, evil world!

Your love to them might have proved a snare to you, or you to hang back, as loath to go hence; for these are the make men loth to die. And thus it might have been with except God had removed them before-hand, or should give you day such sights of heaven, and tastes of divine love, as she and mortify all your earthly affections to these things.

I knew a gracious person, (now in heaven) who, for man her last sickness, complained that she found it hard to part dear relation, and that there was nothing proved a greater her soul than this: It is much more easy to think of god friends, who are in heaven before us, than of parting with leaving our desirable and dear ones behind us.

And who knows what cares and distracting thoughts you be pestered and distracted with upon their account? What come of these when I am gone? I am now to leave the knows to what wants, miseries, temptations, and afflictions right to face, suitably, deficiency dangerous world.
And some have been enabled cheerfully to do so when they were parting from them. *Luther could say, “Lord, thou hast given me a wife and children, I have little to leave them; now teach, and keep them; O thou Father of the fatherless, Judge of the widow.” But every Christian hath not a Luther faith; some find it a hard thing to disentangle their affections at such a time: But now, if God has sent all yours before you, you have much the less to do; death may be easier to you than others.

Consideration 20. But if nothing that hath been yet said will agree with you, then, lastly, remember that you are near that state, place which admits no sorrows, nor sad reflections, upon any account as these.

Yet a little while, and you shall not miss them, you shall need them, but you shall live as the angels of God: We now partly by faith, partly by sense, partly upon God, and partly upon the creature; our state is mixed, therefore our comforts are so. But when God shall be all in all, and we shall be as the angels, God in the way and manner of our living; how much will then be altered with us then, from what it is now?

Angels neither marry, nor are given in marriage, neither shall children of the resurrection; when the days of our sinning are ended, the days of our mourning shall be so too. No graves were opened till sin entered, and no more shall be opened when sin is excluded.

Our glorified relations shall live with us for ever; they shall plain no more, die no more; yea, this is the happiness of that to which you are passing on, that your souls being in the new conjunction with God, the fountain of joy, you shall have no government out of him. You shall not be put upon these exercises of patience, nor subjected to such sorrows as you now feel, any more. It is but a little while, and the end of all these things will come. O therefore bear up, as persons that expect such a day, jubilee at hand.

And thus I have finished the second general head of this discourse, which is a dissuasive from the sin of immoderate sorrow.

3. I now proceed to the third thing proposed, namely, to remove the pleas and excuses for this immoderate grief. It is natural to yea, to good men, to justify their excesses, or at least to extend them, by pleading for their passions, as if they wanted not cause or reason enough to excuse them. If these be fully answered, and soul once convinced, and left without apology for its sin, it is the fairest way for its cure, which is the last thing designed in this treatise.
Plea 1. You press me by many great considerations to give up and quiet submission under this heavy stroke of God; but I must know what stings my soul feels now in it.

The child was a child of many prayers, it was a Samuel of the Lord, and I concluded when I had it, that it brought with it returns and answers of many prayers. But now I see it was in vain; God had no regard to my prayer about it, nor was it in that special way of mercy, as I imagined it to be: My child is only dead, but my prayers in the same day shut out and

Answer 1. That you prayed for your children before their birth was your duty; and if you prayed not for them, submitting it to the pleasure of God to give, or deny them, to accept or remove them, as should seem good to him, that was your fault or capitolating with him, for what term you shall enjoy your comforts: If you did so, it was your evil, and God hath brought it by this stroke. If you did pray conditionally, and insistently referring both the mercy asked and continuance of the will of God, as you ought to do; then there is nothing in your case of your child that crosses the true scope and intent in your prayers.

Answer 2. Your prayers may be answered, though the time delayed for be with-held, yea, or though it should be given for a while, and snatched away from you again. There are four ways God's answering prayers, by giving the thing prayed for, that is, Dan. ix. 23. or by suspending the answer for a time, and afterwards, Luke xviii. 7. or by holding from you that which you ask, and giving you a much better mercy in the denial of it, Deut. iii. 24. compared with Deut. xxxiv. 4, 5. Or, that giving you patience to bear the loss, or want of it, 2 Cor. xi. 28.

Now, if the Lord have taken away your child, or friend, in lieu thereof, given you a meek, quiet, submissive heart to your loss, you need not say he hath shut out your cry.

Plea. 2 But I have lost a lovely, obliging, and most endearing one that was beautiful and sweet; it is a stony heart that dissolve into tears for the loss of one so desirable, so eminently this was: Ah! it is no common loss.

Answer 1. The more lovely and engaging your relations to me, the more excellent will your patience and contentment with the death of your child be: the more loveliness, the more self-denial, the more grace. Had it been a thousand times more endearing than it was, it was not too good to deny for God. If there is no more loveliness in God, it is that you have more grace.
Answer 2. The loveliness and beauty of our children and relations though it must be acknowledged a good gift from the hand of God yet it is but a common gift, and often times becomes a snare, as in its own nature, but a transitory, vanishing thing, and there is no such great aggravation of the loss as is pretended.

I say, it is but a common gift; Eliab, Adonijah, and Absalom as lovely presences as any in their generation. Yea, it is not common to the wicked, with the godly, but to the brute animals as well as men, and to most that excel in it, it becomes a temptation to the souls of some had been more beautiful and lovely, if their beauty had been less so. Besides, it is but a flower which nourishes itself in mouth, and then fades. This therefore should not be reflected as so great a circumstance to aggravate your trouble.

Answer 3. But if your relation sleep in Jesus, he will appear thousand times more lovely in the morning of the resurrection, than ever he was in the world. What is the exactest, purest beauties mortals, to the incomparable beauty of the saints in the resurrection “Then shall the righteous shine forth as the sun in the kingdom “their Father,” Matth. xiii. 43. In this hope you part with the therefore act suitably to your hopes.

Plea 3. Oh! but my child was nipped off by death in the bud; I did but see, and love, and part: Had I enjoyed it longer and had time to suck out the sweetness of such an enjoyment could have borne it easier; but its months or years with me were few, that they only served to raise an expectation which was quick and therefore the more sadly disappointed.

Answer 1. Did your friend die young, or was the bond of other relation almost dissolved as soon as made? Let not this so intolerable a load to you; for if you have ground to hope died in Christ, then they lived long enough in this world*. It is said, he hath sailed long enough that hath won the harbour he hath fought long enough that hath obtained the victory; he run long enough that hath touched the goal; and he hath long enough upon earth that hath won heaven, be his days never so few.

Answer 2. The sooner your relation died, the less sin hath committed, and the less sorrow felt: What can you see in this but sin or sorrow? A quick passage through it to glory is a special privilege. Surely the world is not so desirable a place, that Chris tians should desire an hour’s time longer in it for themselves theirs, than serves to fit them for a better.

Answer 3. And whereas you imagine the parting would have

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drawn up by a single hand, but when it hath spread and root many years in the earth, it will require many a strong hard tug to root it up. Affections like those under-ground are fixed and strengthened by nothing more than constant long-possession; it is much easier parting now, than it will hereafter, whatever you think. However, this should sa say that God's time is the best time.

Plea 4. O but I have lost all in one, it is my only one, I left in its room to repair the breach, and make up the loss had given me other children to take comfort in, the loss been so great; but to lose all at one stroke is insupportable.

Answer 1. Religion allows not unto Christians a liberty of expressing the death of their dear relations by so hard a word as them is; they are not lost but sent before you*: And it is ful thing for a Christian to be reproved for such an unexpression by a heathen; it is enough to make us blush to an heathen said in this case†, 'Never say thou hast lost ' (saith Epictetus) but that it is returned. Is thy son dear 'only restored. Is thy inheritance taken from thee? It 'turned.' And a while after he adds, Еι τατο θεος φιλον τι i. e. ' Let every thing be as the gods would have it.'

Answer 2. It is no fit expression to say you have lost all except that one be Christ; and he being yours, can be lost. Doubtless, your meaning is, you have lost all your of that kind; and what though you have? Are there not of comforts yet remaining, of a higher kind, and more pre durable nature? If you have no more of that sort, yet you have better, what cause have you to rejoice!

Answer 3. You too much imitate the way of the world complaint; they know not how to repair the loss of one by another of the same nature, which must be put in its room up the vacancy: But have you no other way to supply you Have you not a God to fill the place of any creature that less Surely this would better become a man whose portion is in than one that professes God is his all in all.

Plea 5. O but my only one is not only taken away, but remains no expectation or probability of any more: I must upon myself as a dry tree, never to take comfort in children more, which is a cutting thought.

Answer 1. Suppose what you say, that you have no hope of expectation of another child remaining to you; yet if you have of better things than children, you have no reason to be a
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“in his walls, a place and a name better than of sons and daughters, and ever lasting name that shall not be cut off.” There are better mercies, and higher hopes than these; though your hope of children, or from children, should be cut off, yet if your eternal hope are secure, and such as shall not make you ashamed, you should not be so cast down.

Answer 2. If God will not have your comforts to lie any more, resolve to place them in himself, and you shall never find cause to complain of loss by such an exchange: You will that in God which is not to be had in the creature; one hour’s communion with him, shall give you that which the happiest parent never yet had from his children; you will exchange brass for gold, perishing vanity for solid and abiding excellency.

Plea 6. But the suddenness of the stroke is amazing, God gave little or no warning to prepare for this trial: Death executed his commission as soon as it opened it. My dear husband, wife, or child, was snatched unexpectedly out of my arms, by a surprizing stroke, and this makes my stroke heavier than my complaint.

Answer 1. That the death of your relation was so sudden, and surprizing, was much your own fault, who ought to have lived to the daily sense of its vanity, and expectation of your separation from it; you knew it to be a dying comfort in its best estate, and it was a such wonderful thing to see that dead, which you knew before was dying: Besides, you heard the changes ringing about you in other families; you frequently saw other parents, husbands, and wives carrying forth their dead: and what were all these but warnings given to you to prepare for the like trials?

Surely, then, it was your own security and regardfulness that made this affliction so surprizing to you; and who is to be blamed for that, you know.

Answer 2. There is much difference betwixt the sudden death of infants, and that of grown persons; the latter may have much to do; many sins actually to repent of, and many evidences of the interest in Christ to examine and clear, in order to their more comfortable death; and so sudden death may be deprecated by the event.

But the case of infants, who exercise not their reason, is different; they have no such work to do, but are purely passive; what is done in order to their salvation, is done by God immediately upon them; so it comes all to one, whether their death be quick, or more slow.

Answer 3. You complain of the suddenness of the stroke: another will be ready to say, had my friend died in that case, when he was just preparing himself, and it was a slow death, better would he have been provided for.
"soul? Which long for death, but it cometh not, and more than for hid treasures: Which rejoice exceeding glad when they can find the grave."

That which you reckon the sting of your affliction, or have reckoned a favour and privilege. How many ten and other relations, who loved their friends as dearly as they have been forced to their knees, upon no other errand but to beg the Lord to hasten the separation, and put an end to that which to them was much greater than the sorrow for the loss of their loved ones.

Plea 7. You press me to moderation of sorrows, and ought to shew it; but you do not know how the case stands there is a sting in this affliction, that none feels but my self: how intolerable is it now! I neglected proper means to preserve life, or miscarried in the use of means. I now repent, or such a mistake about the means, as I cannot greatly to contribute to that sad loss which I now, too late, have bereaved myself of them. Surely there is no sorrow but my sorrow.

Answer 1. Though it be an evil to neglect, and slight ordered by God for recovery of health, yet it is no just to ascribe too much to them, or rely too much on them? the in the world are weak and ineffectual, without God's ass concurrence, and they never have that his assistance or else when his time is come; and that it was fully come in your case, is manifested now by the event. So that if you had the most excellent helps the world affords, they would availed nothing. This consideration takes place only in those who see what the will of God is by the issue, and may now by any whilst it remains dubious and uncertain, as it generally in time of sickness.

Answer 2. Do you not unjustly charge, and blame you that which is not really your fault, or neglect! How to chargeable in this case, will best appear by comparing the stances you are now in, with those you were in when you was only visited by sickness, and it was dubious to you.
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Or, if divers methods and courses were prescribed, and pursued to, and you now see your error, in preferring that which was improper, and neglecting what was more safe, and probable; yet, as long as it did not so appear to your understanding at that time, you followed the best light you had to guide you at that time; were most unjust to charge the fault upon yourselves, for choosing that course that then seemed best to you, whether it were so in it or not.

To be angry with yourselves for doing, or omitting what was done, or omitted, according to your best discretion, and judgment, because you now see it by the light of the event, far otherwise than you did before; it is to be troubled that you are but men, or that you are not as God, who only can foresee issues and events; and you acted as all rational creatures are bound to do, according to the light they have, at the time and season of action.

Answer 3. To conclude, Times of great affliction are ordinary times of great temptation, and it is usual with Satan then to charge us with more sins than we are guilty of, and also make those things to be sins, which, upon impartial examination, will not be found to be so.

Indeed, had your neglect or miscarriage been known or voluntarily or had you really preferred a little money (being able to give before the life of your relation, and did deliberately choose to hazard this, rather than part with that; no doubt, then, but there had been much evil of sin mixed with your affliction; and your conscience may justly smite you for it, as your sin; but in the other case, which is more common, and I presume yours; it is a false charge, and ought not to abet the design of Satan in it.

Judge by the sorrow you now feel by your friend, in what degree he was dear to you, and what you could now willingly give to ransom his life, if it could be done with money. Judge, I say, by this, how groundless the charge is that Satan now draws up against you, and you are but too ready to yield to the truth of it.

Plea 8. But my troubles are upon a higher score, and account my child or friend is passed into eternity, and I know not how it was with his soul; were I sure my relation were with Christ, I should be quiet; but my fears of the contrary are overwhelming; O how terrible to think of the damnation of one so dear to me.

Answer 1. Admit what the objection supposes, that you have no grounds to fear the eternal condition of your dear relation; yet it is utterly unbecoming you, even in such a case as this, to dispute with or repine against the Lord.
First, His indisputable sovereignty over them, Rev. iii. 1, “Who art thou, O man, who disputest with God?” By the matters of eternal election and reprobation. What will not be gracious to those that are so dear to us? Have wrong done to them or us thereby? Aaron’s two sons in the act of sin, by the Lord’s immediate hand, and yet peace, Lev. x. 3. God told Abraham plainly, that thee should not be established with Ishmael, for whom he prayed, O let Ishmael live before thee! and he knew that no salvation out of the covenant, and yet he sits down in the word of the Lord.

Secondly, But if this do not quiet you, yet methinks hising love and mercy to you should do it. O what do God, that root and branch hath not been cast together in that the Lord hath given you good hope, through grace be well with you for ever. Let this stop your mouthly spirit, though you would have grounds for this fe

Answer 2. But pray examine the grounds of your fe it may not proceed from the strength of your affections to welfare of your friend, or from the subtility of Satan, desby to overwhelm and swallow you up in supposed, as just grounds and causes? In two cases it is very probably may proceed only from your own affection, or Satan’s th

First, If your relation died young, before it did any stroystroy your hopes. Or,

Secondly, If grown, and in some good degree hopes did not in life, or at death, manifest, and give eviden with that clearness as you desired.

As to the case of infants in general, it is none of our judge their condition; and as for those that sprang from parents it becomes us to exercise charity towards themture speaks very favourably of them.

And as for the more adult, who have escaped the poll world, and made conscience of sin and duty, albeit they fested what you could desire they had; yet in them, Abijah, “may be found some good things toward the I you never took notice of. Reverence of your authority, and shame-facedness, reservedness of disposition, and things, may hide those small and weak beginnings of g in children, from the observations of the parents. God that in them that you never saw; he despiseth not these things.
much upon it, I even idolized it, that was my sin: and, saith another, I wanted due affections, and did not love my relation, at least not spiritually as I ought; that was my sin. Now God is visiting me all the neglects and defects that hath been in me towards my relation.

Answer 1. There is no man so thoroughly sanctified, as not to fail and come short in many things pertaining to his relative duties: as to speak, as the thing is, the corruptions of the holiest persons is as much discovered in this, as any other thing whatsoever; and is a very common thing for conscience, not only to charge these failures upon us, but to aggravate them to the utmost when God hath made the separation. So that this is no more than what is usual, and very common with persons in your case.

Answer 2. Admit that which the objection supposes, that God had afflicted you for your sin, and removed that comfort from you which you idolized, and too much doted on; yet there is no reason you should be so cast down under your affliction: For all this not to be, and probably is the fruit of his love to, and care of your soul
Rev. iii. 19. He tells the afflicted, for their comfort, "Whom "love, I rebuke and chasten." How much better is it to have idolized enjoyment taken from you, in mercy, than if God should say concerning you, as he did of Ephraim, Hos. iv. 17. "He "joined to idols, let him alone."

O it is better for you that your Father now reckons with you your follies with the rod in his hand, than to say as he doth to so let them go on, I will not hinder them in, or rebuke them for their sinful courses; but will reckon with them for all together in hell last.

Answer 3. And as to what you now charge upon yourself, that neglect of duty did spring from the want of love to your relation your sorrow at parting may evidence that your relation was root deep in your affection; but if your love was not so spiritual pure, to love and enjoy them in God; that was undoubtedly your sin, and is the sin of most Christians, for which both you, and others, ought to be humbled.

Plea 10. God hath blessed me with an estate, and outward com forts in the world, which I reckoned to have left to my posterity and now I have none to leave it with, nor have I any comfort to the of it; the purposes of my heart are broken off, and the comfort all my other enjoyments blasted by this stroke in an hour. I are the pains and cares of many years perished. 

Answer 1. How many are there in the world, yea, of our own acquaintance, whom God hath either denied, or deprived both of
children left in the world, whose bowels you may refresh he hath bestowed upon you; and your charity to them less turn to a more considerable account, than if you had estate to your own posterity.

Surely we are not sent into this world to heap up goods for our children: and if you have been too eager in this or may now read God's just rebuke of your folly. Bless God yet an opportunity, to serve him eminently by your children. God deny you other executors, let your own hands be yours to distribute to the necessity of the saints, that the blessing that are ready to perish may come upon you.

Plea 11. O but the remembrance of its witty words actions, is wounding.

Answer 1. Let it rather lift up your hearts to God in gave you so desirable a child, than fill your heart with dis his hand in removing it. How many parents are there in whose children God hath deprived of reason and understand that they only differ from the beasts in external shape and. And how many shew betimes so perverse a temper, that can be expected from them.

Answer 2. These are but small circumstances, and trin themselves; but by these little things Satan manages design against your soul, to deject or exasperate it: And is not your business at this time; you have greater thing words and actions of children to mind; to search out God the affliction, to mortify the corruption it is sent to rebuke your hearts in the will of God; this is your work.

Plea 12. Lastly, It is objected, O but God hides his face in my affliction; it is dark within, as well as without, and my case more deplorable, greatly afflicted, and sadly des Answer 1. Though you want at present sensible comfort, have reason to be thankful for gracious supports. Though of God's countenance shine not upon you, yet you find theing arms are underneath you; the care of God works when the consolations of God are withdrawn from you.

Answer 2. To have God hide his face in the time of the new or unusual thing; God's dearest saints, yea, his own experienced it, who in the deeps of inward and outwa when wave called unto wave, felt not those sweet, sensib of comfort from God, which had always filled his soul for Christ cry in extremity, "My God, my God, why hast the "me!" Then sure we need not wonder, as if some st
A TOKEN FOR MOURNERS.

your Father hath given you to drink; accept the punishment of your iniquities; say, Good is the word of the Lord, It is the Lord: he do what he will: You would soon find the case altered with you, but the comforting spirit finds no delight, or rest, in a turbulent and tumultuous breast.

And thus I have satisfied the most considerable pleas urged, justifying of our excesses.

4. I come now to the last thing proposed, namely, the means of curing and preventing these sinful excesses of sorrow for the deaths of our dear relations.

And, although much hath been said already to dissuade from evil, and I have enlarged already much beyond my first intention, yet I shall cast in some farther help and assistance towards the healing of this distemper, by prescribing the following rules:

Rule 1. If you would not mourn excessively for the loss of culture-comforts, then beware that you set not your delight and love excessively, or inordinately upon them, whilst you do enjoy them.

Strong affections make strong afflictions; the higher the tide, lower the ebb. According to the measure of our delight in the joyment, is our grief in the loss of these things. The apostle knew these two graces, temperance and patience, together in the presence of the best men. You read, Gen. xxxvii. 3. “Now Israel loved "Joseph more than all his children, because he was the son of "old age; and made him a coat of many colours.”

This was the darling; Jacob's heart was so exceedingly set upon him, his very life was bound up in the life of the lad. Now when the supposed death of the child was brought to him, how did he carry it? See ver. 34, 35. “And Jacob rent his clothes, and put some "cloth upon his loins; and mourned for his son many days: A "all his sons, and all his daughters, rose up to comfort him, but "refused to be comforted. And he said, for I will go down into "grave to my son mourning. Thus his father wept for him.”

Here, as in a glass, are the effects of excessive love to a child represented: Here you may see what work immoderate love can make, even in a sanctified heart.

O therefore let your moderation be known to all men, in your delight and sorrows about earthly things; for ordinarily the portion of the one is answerable to the other.

Rule 2. If you would not be overwhelmed with grief for the loss of your relations, be exact and careful in discharging your duty.
affliction, as the guilt charged upon us in times of affliction makes our load so heavy.

O what a terrible thing is it to look upon our dead friend conscience is accusing and upbraiding us for our duties and such or such sins committed? O you little think how a spectacle this will make the dead body of thy friend to

Conscience, if not quite stupid or dead, will speak at such O therefore, as ever you would provide for a comfortable death, or meet again at judgment; be exact, punctual, and spect, in all your relative duties.

Rule 3. If you would not be overwhelmed by trouble, if of dear relations, then turn to God under your trouble, out your sorrows, by prayer, into his bosom.

This will ease and allay your troubles. Blessed be God ordiance of prayer; how much are all the saints beholding times, but especially in heart-sinking and distressful times, some relief, when in distress, we can pour out our trouble bosom of a wife, or faithful friend; how much more when our complaint before the gracious, wise, and faithful God you before of that holy man, who having lost his dear and got to his closet, there poured out his soul freely to the Lord, when he came down to his friends that were waiting below him, and fearing how he would bear that stroke, he came duty with a cheerful countenance, telling them he would to bury a son, if it were possible every day, provided he such comfort as his soul had found in that private hour.

Go thy way, Christian, to thy God, get thee to thy kind cloudy and dark day; retire from all creatures, that thou have thy full liberty with thy God, and there pour out thy fore him, in free, full, and broken-hearted confession of thyself worthy of hell, as well as of this trouble; justify his smartest strokes; beg him, in this distress, to put under lasting arms; intreat one smile, one gracious look, to eulogy darkness, and cheer thy drooping spirit. Say with the psalm xvii. 17. “Be thou not a terror to me; thou art my hope “of evil.” And try what relief such a course will afford thely, if thy heart be sincere in this course, thou shalt be able to that holy man, Psalm xciv. 29. “In the multitude of my “which I had within me, thy comforts have delighted me.

Rule 4. If you would bear the loss of your dear relation deration, eye God in the whole process of the affliction mo secondary causes and circumstances of the matter less.
Secondly, As a father’s hand correcting thee in love and faithfulness. Prov. iii. 11. “Whom the Lord loveth he correcteth, even as a father the son in whom he delighteth.” O if once you could see affliction as a rod in a father’s hand, proceeding from his love, intended for your eternal good; how quiet would you then be in this!

And surely if it draws your heart nearer to God, and mortifies more to this vain world, it is a rod in the hand of special love: If it is in your love to God, doubt not but it comes from God’s love to you.

Thirdly, As a just and righteous hand. Hast not thou procured this to thyself by thy own folly? Yea, the Lord is just in all things; come upon thee; whatever he hath done, yet he hath done thee no wrong.

Fourthly, Lastly, as a moderate and merciful hand that hath punished thee less than thine iniquities deserve: He that hath cast thee into affliction, might justly have cast thee into hell. It is the Lord’s mercy that thou art not consumed. Why doth the little man complain?

Rule 5. If you will bear your affliction with moderation, compare it with the afflictions of other men, and that will greatly grieve your spirits.

You have no cause to say God hath dealt bitterly with you, that there is no sorrow like your sorrow: Look round about you, and impartially consider the condition that others are in: and be assured nothing inferior to you in any respect. You had one dear child, Aaron had two at a stroke, Job all at one stroke; and both these had an immediate stroke from the hand of God. Some godly parents have lived to see their children die in their sin by the hand of just vengeance; others have seen them live to the dishonour of God, and breaking down their own spirits, and would have esteemed it a mercy if they had died from the womb, and given up the ghost when they came out of their mother’s belly, as Job speaks.

In what misery have some parents seen their children die! and holding them as so many terrible spectacles of misery before their eyes; so that they begged the Lord, with importunity, to let him striking his hands, and cut them off; death being in their esteem, nothing less than this, those continual agonies in which they have seen them lie weltering from day to day. O you little know what a bitter cup others had given them to drink? Surely, if you compare, you must say, that Lord hath dealt gently and graciously with me.

Rule 6. Carefully shun and avoid whatsoever may renew your sorrow, or provoke you to impatience.
his trouble for the loss of his dear wife; but he called Benjamin.

Your impatience is like tinder, or gunpowder, so long as you prevent the sparks from falling on it, there is no great danger; but carry such dangerous prepared matter in your cells, you cannot be too careful to prevent them. Do by murmuring do by blasphemous thoughts; think quite another way, and on no occasion.

Rule 7. *In the day of your murmuring for the death of your friends, seriously consider your own death as approaching.* You and your dead friend are distinguished by a small point of time. 2 Sam. xi. 13. *I shall go to him.* Surely you are aware of your own death, as approaching also, will greatly allay the rows for the dead that are gone before you.

We are apt to fancy a long life in the world, and the enjoyments and comforts which we promised ourselves so much of the world, and comforts of our lives from, seems an intolerable thought.

But would you realize your own deaths more, you would be so deeply concerned for their deaths as you are. Consider then, look into your own graves more seriously, you would be more composedly into your friend’s grave.

And thus I have finished what I designed from this serious point. Father of mercies, and God of all comforts, whose sole office it is to comfort them that are cast down, write all his comforts into your hearts, that they may abide there, and reduce your affections to that frame which best suits the will of God, and your profession you make of subjection and resignation thereunto.

END OF THE FIFTH VOLUME.