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THE

PRACTICAL WORKS

OF

THE REV. RICHARD BAXTER:

WITH

A LIFE OF THE AUTHOR,

AND

A CRITICAL EXAMINATION OF HIS WRITINGS,

BY THE

REV. WILLIAM ORME,

AUTHOR OF "THE LIFE OF JOHN OWEN, D.D.;" "BIBLIOTHECA BIBLICA," ETC.

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THE

PRACTICAL WORKS

OF THE

REV. RICHARD BAXTER.

VOLUME III.

CONTAINING

THE CHRISTIAN DIRECTORY.

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A

CHRISTIAN DIRECTORY:

OR, A SUM OF

PRACTICAL THEOLOGY,

AND

CASES OF CONSCIENCE.

DIRECTING CHRISTIANS, HOW TO USE THEIR KNOWLEDGE AND FAITH; HOW TO IMPROVE ALL HELPS AND MEANS, AND TO PERFORM ALL DUTIES; HOW TO OVERCOME TEMPTATIONS, AND TO ESCAPE OR MORTIFY EVERY SIN.

IN FOUR PARTS.

I. CHRISTIAN ETHICS, (OR PRIVATE DUTIES.)
II. CHRISTIAN ECONOMICS, (OR FAMILY DUTIES.)
III. CHRISTIAN ECCLESIASTICS, (OR CHURCH DUTIES.)
IV. CHRISTIAN POLITICS, (OR DUTIES TO OUR RULERS AND NEIGHBOURS.

PART I.—*Continued.*

CHRISTIAN ETHICS, (OR PRIVATE DUTIES.)

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A

CHRISTIAN DIRECTORY.

PART I.

CHRISTIAN ETHICS.

CHAPTER IV.—*Continued.*

Subordinate Directions against those Grand Heart-Sins, which are directly contrary to the Life of Godliness and Christianity.

PART V.

Directions against Pride, and for Humility.

Pride, being reputed the great sin of the devil by which he fell, is, in the name and general notion of it, infamous and odious with almost all; but the nature of it is so much unknown, and the sin so undiscerned by the most, that it is commonly cherished, while it is commonly spoke against[a]. Therefore the chief Directions for the conquering of it, are those that are for the full discovery of it. For when it is seen it is shamed, and to shame it is to destroy it.

Direct. 1. 'Understand aright the nature of pride, that you may neither ignorantly retain it, nor oppose your duty as supposed to be pride.' Here I shall tell you, I. What Pride is, and what commandment it is against: and what

[a] Of this subject read the preface to my book of "Self Denial," and chap. xli. to chap. li.

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Humility is, which is its contrary. II. Some seemings or appearances like pride, which may make men be censured as proud, for that which is not pride. III. The Counterfeits of Humility, which may make a proud man seem to himself or others to be humble.

I. Pride, is an inordinate self-exalting; or a lifting up of ourselves above the state or degree appointed us. It is called 'ὑπερηφανία,' because it is an appearing to ourselves, and a desire to appear to others above what we are, or above others of our quality. It is a branch of Selfishness, and containeth Man-pleasing as before described, and produceth Hypocrisy, and is its original and life. It containeth in it these following acts or parts. 1. A will to be higher or greater than God would have us be. 2. An overvaluing of ourselves, or esteeming ourselves to be greater, wiser, or better than indeed we are. 3. A desire that others should think of us, and speak of us, and use us, as greater, or wiser, or better than we are. 4. An endeavour or seeking to rise above our appointed place, or to be overvalued by others. 5. An ostentation of our inordinate self-esteem in outward signs of speech or action. Every one of these is an act of pride. The three first are the inward acts of it in the mind and will, and the two last are its external acts.

As the love of God and man are the comprehensive duties of the decalogue, expressed most in the first and last commandments, but yet extending themselves to all the rest; so selfishness and pride (which is a principal part of it) are the opposite sins, forbidden principally in the first and last commandments, as contrary to the love of God and man, but so as it is contrary to the rest. They are sins against the very relation itself that God and man do stand in to us, and not only against a particular law. They are against the very constitution of the kingdom of God, and not only against the administration. It is treason or idolatry against God, and a setting up ourselves in some part of his prerogative. And it is a monstrous extuberancy in the body, and a rising of one member above and so against the rest; either superiors (and so against the fifth command) or equals (against the rest.)

Humility is contrary to pride; and therefore consisteth, 1. In a contentedness with that degree and state which God

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hath assigned us. 2. In mean thoughts of ourselves, esteeming ourselves no greater, wiser, or better than we are. 3. In a willingness and desire that others should not think of us, or speak of us, or use us as greater, or wiser, or better than we are; that they should give us no more honour, praise, or love than is our due; the redundancy being but a deceit or lie, and an abuse of us and them. 4. In the avoiding of all inordinate, aspiring endeavours, and a contented exercise of our assigned offices, and doing the meanest works of our own places. 5. In the avoiding of all ostentation or appearance of that greatness, wisdom, or goodness which we have not; and fitting our speeches, apparel, provisions, furniture, and all our deportment and behaviour to the meanness of our parts, and place, and worth. This is the very nature of humility. The more particular signs I shall open afterwards.

II. Pride, lying in the heart, is often misjudged of by others, that see but the outward appearances, and sometimes by the person himself, that understandeth not the nature of it. The inward appearances that are mistaken for pride, and are not, are such as these: 1. When a man in power and government, hath a spirit suitable to his place and work: this is not pride but virtue. 2. When natural strength and vigour of spirits expel pusillanimity; especially when faith, beholding God, expelleth all inordinate respect to men, and fear of all that they can do, this is not pride but Christian magnanimity and fortitude: and the contrary is not humility, but weakness, and pusillanimity, and cowardice. 3. When a wise man knoweth in what measure he is wise, and in what measure other men are ignorant or erroneous, and when he is conscious of his knowledge, and delighted and pleased in it through the love of truth, and thankful to God for revealing it to him, and blessing so far his studies and endeavours; all this is mercy and duty, and not pride. For truth is amiable and delectable in itself. And he that knoweth, must needs know that he knoweth; as he that seeth, doth perceive, by seeing, that he seeth. And if it be a fault to know that I know, it must be a fault to know at all. But some knowledge is necessary, and irresistible, and we cannot avoid it: and that which is good must be valued, and we must be thankful for

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it. Humility doth no more require that a wise man think his knowledge equal with a fool's, or ignorant man's, than that a sound man take himself to be sick. 4. When a wise man valueth the useful knowledge which God hath given him, above all the glory and vanities of the world, which are indeed of lower worth, this is not pride, but a due estimation of things[b]. 5. When a wise man desireth that others were of his mind for their own good, and the propagating of the truth, this is not pride, but charity and love of truth: else preachers were the proudest men, and Paul had done ill in labouring so much for men's conversion, and saying to Agrippa, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds[c]." 6. When an innocent man is conscious of his innocency, and a holy person is conscious of his holiness, and assured of his state in grace, and rejoiceth in it, and is thankful for it, this is not pride, but an excellent privilege and duty. If angels rejoice at the conversion of a sinner, the sinner hath reason to rejoice himself. And if it be a sin to be unthankful for our daily bread, much more for grace and the hope of glory. 7. When we value our good name, and the honour that is indeed our due, as we do other outward, common mercies, not for themselves, but so far as they honour God, or tend to the good of others, or the promoting of truth or piety among men, desiring no more than is indeed our due, nor overvaluing it as that which we cannot spare; but submitting it to the will of God, as that which we can be without; this is not pride, but a right estimation of the thing.

The outward seemings which are oft mistaken for the signs and fruits of pride by others, are such as these: 1. When a magistrate or other governor doth maintain the honour of his place, which is necessary to his successful government, and liveth according to his degree. When princes, and rulers, and masters, and parents, do keep that distance from their subjects, and servants, and scholars, and

[b] Duplex est humilitas: una lucida solum et non fervida: quæ ex ratione potius quam ex charitate exercetur. Altera quæ lucida, fervidaque simul est ex charitate magis quam ex ratione exercetur; non tamen citra rationem. Humilitas enim (ut et reliquæ virtutes) opus est voluntatis. Nam sicut virtutes per rationem cognoscimus, ita per dilectionem nobis sapiunt. Thauler. flor. c. 7. pp. 103, 104.

[c] Acts xxvi. 29.

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children, which is meet and needful to their good, it is usually misjudged to be their pride.

2. When a sinner is convinced of the necessity of holiness in a time and place where it is rare; and infidelity, or profaneness and ungodliness is the common road, the necessary singularity of such a one in giving up himself to the will of God, is commonly charged on him as his pride: as if he were proud that cannot be contented to be damned in hell for company with the most; or to despise salvation if most despise it, and to forsake his God when most forsake him, and to serve the devil when most men serve him. If you will not swear, and be drunk, and game, and spend your time, even the Lord's day, in vanity and sensuality, as if you were afraid of being saved, and as if it were your business to work out your damnation, the world will call you proud and singular, and "think it strange that you run not with them to excess of riot, speaking evil of you[d]." You shall quickly hear them say, 'What! will you be wiser than all the town? What a saint! What a holy precision is this!' When Lot was grieved for the filthiness of Sodom, they scorn him as a proud controller: "This one fellow came in to sojourn, and he will needs be a judge[e]." And what thought they of Noah, that walked with God in so great singularity, when the world was drowned in (and for) their wickedness? When David "humbled his soul with fasting," they turned it to "his reproach[f]." Especially when any of the servants of Christ do press towards the highest degree of holiness, they shall be sure to be accounted proud and hypocrites. And yet they accuse not that child or servant of pride who excelleth all the rest in pleasing them, and doing their work. Nor do they take a sick man to be proud, if he be more careful than others to recover his health. But he that will do most for heaven, and most carefully avoideth sin and hell, and is most serious in his religion, and most industrious to please his God, this man shall be accounted proud.

3. He that will not forsake his God and betray the truth,

[d] 1 Pet. iv. 4. See Plutarch Tract. How a man may praise himself without incurring blame. He that is blamed and suffereth reproach for well-doing, is justifiable if he praise himself, &c. p. 304.

[e] Gen. xix. 9. [f] Psal. lxix. 10. xxxv. 13.

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and wound his conscience by wilful sin; but will do as Daniel and the three confessors did[s], and answer as they answered, will be accounted proud. But it is no pride to prefer God before men, and to fear damnation more than imprisonment or death. The army of martyrs did not in pride prefer their own judgments before their superiors that condemned them; but they did it in obedience to God and truth, when that was revealed to babes, which was hid from the wise, and prudent, and great, and noble of the world.

4. When those that are faithful to the honour of Christ's sovereignty, dare not approve of papal usurpations, against his laws, and over his church, and the consciences of his subjects, they shall, by the popish usurpers, be called proud, and despisers of government: as if an usurper of the kingly power should call us proud because we dare not consent to his pride; or call us traitors, for not being traitors as he is himself.

5. When a man that hath the sense of the matters of God and men's salvation upon his heart, is zealous and diligent to teach them to others, and, if he be a minister, be fervent and laborious in his ministry, he is called proud, as one that must needs have all men of his mind: though compassion to souls, and aptness to teach, and preaching instantly in season and out of season, be his necessary duty required of God. And what is the ministry for, but to change men's minds, and bring them to the full obedience of the truth?

6. If a man understand the truth in any point of divinity better than most others, and hold any truth which is there in credit, or commonly received, he shall be accounted proud, for presuming to be so singular, and seeming wiser than those, that think they are wiser than he. But humility teacheth us not to err for company, nor to grow no wiser when once we arrive at the common stature; nor to forsake the truth which others understand not, nor to forbear to teach it because it is not known already. If some of the pastors in Abassia, Syria, Armenia, Russia, Greece, or Italy, or Spain, were as wise as the ministers in England are, it were no evidence of their pride.

7. If a man that understandeth any thing contrary to the

[s] Dan. vi. iii.

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judgment of another, cannot forsake it, and think or say as another would have him, especially if you contradict him in disputation, he will take it to be your pride, and over-valuing your own understanding, and being too tenacious of your own conceits [h]. Erroneous men that in their pride are over eager to have others of their mind, will call you proud because you yield not to their pride. They think that the evidence is so clear on their side, that if you were not proud, you could not choose but think as they do.

8. Some humble men are naturally of a warm and earnest manner of discourse; and their natural heat and eagerness of speech are frequently misjudged to come from pride, till fuller acquaintance with their humble lives do rectify the mistake [i]. It is written of Bishop Hooper the martyr, that 'those that visited him once, condemned him of over-austerity; they that repaired to him twice, only suspected him of the same; those that conversed with him constantly, not only acquitted him of all morosity, but commended him for sweetness of manners. So that his ill-nature consisted in other men's little acquaintance with him.' Tho. Fuller's Church Hist. lib. vii. p. 402. and Godwin in Glocest. Bishops. The same is true of very many worthy men [k].

9. If we zealously contend for the faith or the peace of the church against heretical or dividing persons, and their dangerous ways, they will call us proud, though God command it us [l]; especially if we "avoid them, and bid them not God speed [m]."

10. When a man of understanding openeth the ignorance of another, and speaketh words of pity concerning him, though it be no more than truth and charity command, they will be taken to be the words of supercilious pride.

11. That plain dealing in reproof which God commandeth, especially to his ministers, towards high and low, great and small, and which the prophets and servants of God have

[h] Siquid agere instituis, lente id aggredere: cæterum in eo quod elegeris, firmiter persiste. Bias in Diog. Laert. lib. i. sect. 87. p. 54.

[i] Pertinacior tamen erat (Chrysanthius) nec de sententia facile discedebat: inquit Eunapius humilitatem ejus laudans.

[k] Bullingero ob eruditionem non contemnendam, morumque tam sanctitatem quam suavitatem, percharus fuit. p. 591.

[l] Jud. ii. 2. [m] Tit. iii. 10. 2 John x.

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used, will be misjudged as arrogancy and pride[n]. As if it were pride to be true to God, and to pity souls, and seek to save them, and tell them in time of that which conscience will more closely and terribly tell them of, when it is too late!

12. Self-idolizing Papists accuse their inferiors for pride, if they do but modestly exercise a judgment of discretion, about the matters that their salvation is concerned in, and do not implicitly believe as they believe, and forbear to prove or try their sayings, and swallow not all without any chewing, and offer to object the commands of God against any unlawful commands of men: as if God were contented to suspend his laws, whenever men's commands do contradict them; or humility required us to please and obey men at the price of the loss of our salvation[o]. They think that we should not busy ourselves to inquire into such matters, but trust them with our souls, and that the Scriptures are not for the laity to read, but they must wholly rely upon the clergy: and if a layman inquire into their doctrine or commands, they say as David's brother to him, "With whom hast thou left the sheep in the wilderness? I know thy pride, and the naughtiness of thy heart[p]."

13. If a zealous, humble preacher of the Gospel, that preacheth not himself but Christ, be highly esteemed and honoured for his works' sake, and crowded after, and greatly followed by those that are edified by him, it is ordinary for the envious, and the enemies of godliness, to say that he is proud, and preacheth to draw disciples after him, and to be admired by men; for they judge of the hearts of others by their own: as if they knew not that Christ and his most excellent servants have been crowded after, without being thereby lifted up, or chargeable with pride! As the sun is not accusable for being beheld and admired by all the world; nor fire and water, earth and air, food and rest, for being valued by all. Little do they know how deep a sense of their own unworthiness is renewed in the hearts of the most applauded preachers, by the occasion of men's estimation and applause, and how much they desire that none

[n] Amos vii. 12, 13. 2 Chron. xxv. 16. Acts xxiii. 4.

[o] Cum humilitatis causa mentiris, si non eras peccator antequam mentiris, mentiendo efficies quod evitaras. Augustin. de Verb. Apost.

[p] 1 Sam. xvii. 28.

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may overvalue them, and turn their eye from the doctrine upon the person! And how oft they cry out with the laborious apostle, "Who is sufficient for these things?" And how oft they are tempted to cast off all through fear and sense of their unfitness, when the envious dullards fearlessly utter a dry discourse, and think that they are wronged because they are not commended and followed as much as others; they think the common sense of all the faithful, and the love of truth, and care of their salvation, must be called pride, because it carrieth men to prefer the means which are fitted best to their edification and salvation.

14. If a humble Christian have, after much temptation and a holy life, attained to well-grounded persuasions of his salvation, and be thankful to God for sanctifying him, and numbering him with his little flock, when the world lieth in wickedness, he will be taken for proud by ungodly men, that cannot endure to hear beforehand of the difference, which the judgment of God will declare between the righteous and the wicked: as if it were pride to be happy or to be thankful.

15. If a man that is falsely accused or slandered, shall modestly deny the charge, and use that lawful means which he oweth to his own vindication, he will be accused of pride because he contradicteth proud accusers, and consenteth not to belie himself; yea, though the dishonour of religion, and the hindrance of men's salvation be the consequent of his dishonour.

16. Many of the poor do mistake their superiors to be proud, if their apparel be not in fashion and value almost like their own, though it be sober and agreeable to their rank.

17. Some are of a more rustic or careless disposition, unfit for compliment; and some are taken up with serious studies and employments, so contrary to compliment, that they have neither time nor mind for the observance of the humours of complimental persons; who, because they expect it, and think they are neglected, do usually accuse such men of pride[q].

18. Some are of a silent temper, and are accused for

[q] Attila incessu adeo gestuosus et compositus, ut vel exinde superbissimi animi contraxerit infamiam. Callimach. Exper. de Attil. p. 341.

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pride, because they speak not to others as oft as they expect it.

19. Some are naturally unapt to be familiar till they have much acquaintance, and are so far from impudent, that they are not bold enough to speak much to strangers, and take acquaintance with them; no, though it be with their inferiors; and therefore are ordinarily misjudged to be proud.

20. Some have contracted some unhandsome customs in their speech or gestures, which to rash censurers seem to come from pride, though it be not so. By all these seemings the humble are judged by many to be proud [r].

III. There are also many Counterfeits of Humility, by which the proud are taken to be humble. As, 1. An accusing of themselves, and bewailing their vileness, through mere terror of conscience, as Judas, or the constraint of affliction, as Pharaoh, or of the face of death. 2. A customary confessing of such sins in prayer, or in speech with others, which the best are used to confess, and the confessing of them is taken rather to be an honour than a disgrace. 3. A religious observance of those commandments and doctrines of men, which the apostle speaketh of, which have a "shew of wisdom in will-worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh [s]." 4. A holding of those tenets, which doctrinally are most to man's abasement; but never humbled themselves at the heart. 5. A discreet restraint of boasting, and such a discommending of themselves, as tendeth to procure them the reputation of modesty and humility. 6. An affected condescension and familiarity with others, even of the lower sort, which may seem humility, when the poorest have their smiles and courtesy, and yet may be but the humility of Absalom [t], the fruit of pride, designed to procure the commendations of the world. 7. A choosing to converse with their inferiors, because they would bear sway, and be always the greatest themselves in the company: like Dionysius the tyrant, that when he was dethroned, turned

[r] Quod à magnatum ac procerum congressu abstinuerit (Chrysanthius) alienior-que fuerit, non arrogantiæ aut fastui tribuendum est, quin potius rusticitas quædam aut simplicitas existimari debet in eo qui quid esset potestas ignorabat; ita vulgariter, et minime dissimulanter cum illis verba factitabat. Eunapius in Chrysost.

[s] Col. ii. 18—23. [t] 2 Sam. xv. 3—6.

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schoolmaster, that he might domineer among the boys. 8. A constrained meanness of apparel, provisions, and deportment; when poverty forceth men to speak and live, as if they were humble; whereas, if they had but wealth and honours, they would live as high as the proudest of them all. How quiet is the bear when he is chained up? and how little doth serve a dog or a fox when they can get no more? 9. An affected meanness and plainness in apparel, while pride runs out some other way! He that is odiously proud of his supposed wisdom, or learning, or holiness, or birth, or great reputation, may, in his very pride, be above the womanish and childish way of pride, in apparel and such other little toys. 10. A loathing and speaking against the pride of others, while he overlooks his own, perhaps because the pride of others cloudeth him: as the covetous hate others that are covetous, because they are the greatest hinderers of their gain: as dogs fight for the bone which both would have. Many more counterfeits of humility may be gathered from what is said before of the seemings of pride, whereto it is contrary.

Direct. 11. 'Observe the motions and discoveries of pride, towards God and man, that it may not, like the devil, prevail by keeping out of sight.' Because this is the chief part of my work, I shall here distinctly shew you, the Signs and Motions of it, in its several ways against God and man.

Signs of the worst part of Pride against God.

Sign 1. Self-idolizing pride doth cause men to glory in their supposed greatness, when the greatness of God should shew them their contemptible vileness; and to magnify themselves, when they should magnify their Maker. It makes the strong man glory in his strength, and the rich man in his wealth, and the conqueror in his victories, and princes, and rulers, and lords of the earth, in their dominions, and dignities, and power to do hurt or good to others[w]: and say as Nebuchadnezzar, "Is not this great Babylon that I have built, for the house of the kingdom, by the might of my power, for the honour of my majesty[x]?" How hard is it to be great and truly humble, and not to swell, and be

[w] Jer. ix. 23, 24. Psal. xlix. 6. 2 Chron. xxv. 19. [x] Dan. iv. 30.

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lifted up in heart, as they rise in power! This God abhorreth as unsuitable to worms and dust, and injurious to his honour, and will make them know that power, and riches, and strength are his, and that "the Most High doth rule in the kingdom of men, and giveth it to whomsoever he will[y]."

Sign 11. Pride causeth men to set up their supposed worth and goodness above or against the Lord: so that they make themselves their principal end, and practise that which some of late presume to teach, that it is not God that can or ought to be man's end, but himself alone: as if we were made only for ourselves, and not for our Creator. Pride makes men so considerable in their own esteem, that they live wholly to themselves, as if the world were to stand or fall with them: if they be well, all is well with them: if they are to die, they take it as if the world was at an end. They value God, but as they do their food, or health, or pleasure, even as a means to their own felicity; not as preferring him before themselves, nor making him the chiefest in their end[z]. They love themselves much better than God: and so far is man fallen from God to himself, that he feeleth disposed to this as strongly, as that he taketh it to be his primitive nature, and therefore warrantable, and that it is impossible to go higher.

God is to be man's end, though we can add nothing to him. The highest love supposeth no want in him that we love, but an excellency of glory, wisdom, and goodness, to which all our faculties offer up themselves in admiration, love, and praise: not only for the delights of these, nor only that our persons may herein be happy; but chiefly that God may have his due, and his will may be pleased and fulfilled; and because his excellencies deserve all this from men and angels. When we love a man of wonderful learning, and wisdom, and meekness, and charity, and holiness, and other goodness, it is not chiefly for ourselves that we love him, that we may receive something from him; for we feel his excellency command our love, though we were sure that we should never receive any thing from him: nor is the delight

[y] Dan. iv. 32.

[z] Ut lumen lunæ in præsentia solis non apparet, pari ratione esse secundum in præsentia primi; nec meritum nostrum præsente merito Christi. Paul. Scaliger. Thes. 73, 74. de Mundo Archetyp. Epist. lib. 14.

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of loving him our chief end, but a consequent, or lesser part of our end: for we feel that we love him before we think of the delight[a]. The admiration, love, and praise of God, our ultimate end, hath no end beside their proper object: for it is itself the final act, even man's perfection. Amiableness magnetically attracteth love: if you ask an angel, why he loveth God, he will say, because he is infinitely amiable: and though in such motions nature secretly aimeth at its own perfection and felicity, and lawfully interesteth itself in this final motion, yet the union being of such as are infinitely unequal, O how little do the glorified spirits respect themselves in comparison of the blessed, glorious God. See what I said of this before, Chap. iii. Direct. 11. and 15.

Sign III. Pride maketh men more desirous to be overloved themselves, than that God be loved by themselves or others. They would fain have the eyes and hearts of all men turned upon them, as if they were as the sun, to be admired and loved by all that see them.

Sign IV. Pride causeth men to depend upon themselves, and contrive inordinately for themselves, and trust in themselves; as if they lived by their own wit, and power, and industry, more than by the favour and providence of God.

Sign V. Pride makes men return the thanks to themselves, which is due to God for the mercies which they have received. God is thanked by them but in compliment: but they seriously ascribe it to their care, or skill, or industry, or power: they sacrifice to their net, and say, Our hand, our contrivance, our power, our good husbandry, hath done all this[b].

Sign VI. Pride setteth up the wisdom of a foolish man against the infinite wisdom of God. It makes men presume to judge their Judge, and to judge his laws, before they understand them; and to quarrel with all that they find unsuitable to their own conceits, and say, How improbable is this or that? and how can these things be? He that cannot

[a] Idem sonant, summe amari, et esse finem ultimum: at proculdubio Deus summe amandus est. Unum vero finem Aristoteles declaravit esse, usum virtutis in vita sancta et integra. Hesych. Illust. in Aristot.

[b] Laert. in Thal. speaketh of the oracle of Delphos adjudging the Tripos to the wisest: so it was sent to Thales, and from him to another, till it came to Solon, who sent it to the oracle, saying, None is wiser than God. So should we all send back to God, the praise and glory of all that is ascribed to us.

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undo a pair of tarrying irons, or unriddle a riddle till it be taught him, which afterwards appeareth plain, will question the truth of the Word of God, about the most high, unsearchable mysteries. Proud men think they could mend God's Word, and they could better have ordered matters in the world, and for the church, and for themselves, and for their friends, than the providence of God hath done[c].

Sign VII. Pride maketh men set up their own love and mercy above the love and mercy of God. Augustine mentioneth a sort of heretics called Misericordes, merciful men: and Origen was led hereby into his errors. When they think of hell-fire, and the number of the miserable, and the fewness of the saved, they consult with their ignorant compassion, and think that this is below the love and mercy which is in themselves, and that they would not thus use an enemy of their own; and therefore they censure the Holy Scripture, and pride inclineth them strongly to unbelief: while they forget the narrowness and darkness of their souls, and how unfit they are to censure God; and how many truths may be unseen of them, which would fully satisfy them if they knew them; and how quickly God will shew them that which shall justify his Word and all his works, and convince them of the folly and arrogancy of their unbelief and censures.

Sign VIII. Pride makes men pretend to be more just than God: and to think that they could more justly govern the world; and to censure God's threatenings, and the sufferings of the good, and the prosperity of the wicked, as things so unjust, as that they thereby incline to atheism. So James and John would be more just than Christ, and call down fire on the rejecters of the Gospel: and the prodigal's brother, repined at his father's lenity.

Sign IX. Pride makes men slight the authority and commands of God, and despise his messengers, and choose to be ruled by their own conceits, and lusts, and interests; when the humble tremble at his Word, and readily obey it[d].

[c] Laert. saith, that Pythagoras first called himself a philosopher. Nullum enim hominum, sed solum Deum, esse sapientem asserit: antea σοφὸν dicta, quæ nunc philosophia: et qui hanc profitebantur σοφοὶ appellati: quicunque ad summam animi virtutem excreverunt, hos nunc honestiore vocabulo, authore Pythagora philosophos appellamus. See Diog. Laert. Præm. sect. 12. p. 9. (T. C.)

[d] Isa. lvii. 15. Neh. ix. 16. 29. Isa. ix. 9.

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Sign x. A proud man in power will expect that his will be obeyed before the will of God; and that the subjects of God displease their Master rather than him. He will think it a crime for a man to inquire first what God would have him do, or to plead conscience and the commands of the God of heaven, against the obeying of his unjust commands. If he offer you preferment, as Balak did Balaam, he looketh you should be more taken with it, than with God's offer of eternal life. If he threaten you, as Nebuchadnezzar did the three witnesses, he looks that you should be more afraid of him than of God, who threateneth your damnation; and is angry if you be not.

Sign xi. A proud man is more offended with one that would question his authority, or speak diminutively of his power, or displease his will, or cross his interest, than with one that sinneth against the authority, and will, and interest of God. He is much more zealous for himself and his own honour, than for God's; and grieved more for his own dishonour, and hateth his own enemies more than God's; and can tread down the interest of God and souls, if it seem but necessary to his honour or revenge. He is much more pleased and delighted with his own applause, and honour, and greatness, than with the glory of God, or the fulfilling of his will.

Sign xii. Proud men would fain steal from God himself the honour of his most excellent works[e]. If they are rulers, they are more desirous that the thanks, for the order and peace of societies, be given by the people to them, than unto God. If they are preachers, they would fain have more than their due, of the honour of men's conversion and edification. If they are pastors, they would encroach upon Christ's part of the government of his church. If they be bountiful to the poor, and do any good works, they would have more of the praise than belongeth to a steward, or messenger that delivereth the gifts of God. If they be physicians, they would have the real honour of the cure, and have God to have but a barren compliment. Like the atheistical physician, that reviled and beat his patient for thanking God that he was well, 'when,' saith he, 'it was I that cured you, and do you thank God for it?'

[e] Quicquid boni egeris, in deos refer. Bias in Diog. Laert. lib. 1. sect. 88. p. 54.

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Sign XIII. A proud man will give more to his honour than to God: his estate is more at the command of his pride, than of God. He giveth more in the view or knowledge of others, than he could persuade himself to do in secret. He is more bountiful in gifts that tend to keep up the credit of his liberality, than he is to truly indigent persons. It is not the good that is done, but the honour which he expecteth by it, which is his principal motive. He had rather be scant in works of greatest secret charity, than in apparel, and a comely port, and the entertaining of friends, or any thing that is for ostentation, and for himself.

Sign XIV. A proud man would have as great a dependance of others upon him as he can. He would have the estates, and lives, and welfare of all others at his will and power: that he might be much feared, and loved, and thanked, and that many may be beholden to him as the god or great benefactor of the world. He is not contented that good is done, and men's wants supplied, unless he have the doing of it, that so he may have the praise. If he save his enemy, it is but to make him beholden to him, and be said to have given him his life. Fain he would be taken to be as the sun to the world, which mankind cannot be without.

Sign XV. A proud man is very patient when men ascribe that which he knoweth to be above his due, though it be to the injury of God. He can easily forgive those that value and love him more than he deserveth, though they sin in doing it. He is seldom offended with any for over-praising him; nor for reverencing or honouring him too much; nor for setting him too high, or for giving or ascribing too much power to him; nor for obeying him before God himself. He careth not how much love, and honour, and praises, and thanks he hath; when a humble soul saith, as Psal. cxv. 1. "Not unto us, O Lord, not unto us, but unto thy name give the glory:" and as the angel to John, that would have worshipped him, "See thou do it not, for I am thy fellow servant." They know God will not give "his glory to another[f]." "In his temple every one speaketh of his glory[g]." But of themselves they say, 'I am a worm and no man: I am less than the least of all thy mercies; less than the least of all saints: the chiefest of sinners.' How unfit am I for so much love, and praise, and honour!

[f] Isa. xlii. 8. [g] Psal. xxix. 9.

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Sign XVI. A proud man would have his reason to be the rule of all the world, or, at least, of all that he hath to do with. If there were laws or canons to be made, he would have the making of them. He would have all men take his counsel, as an oracle. He would have all the world of his opinion; and sets more by those that thus esteem him, and are of his opinion, and yield to all that he saith and doth, than by those that most earnestly desire to conform their minds to the Word of God, and differ from him in understanding of any part of it. He loveth them better that inquire of him, and take his word, than them that inquire of the Word of God; though he cannot deny but it is God's prerogative to be infallible, and the rule of the world.

Sign XVII. A proud man affecteth the reputation of God's immutability, as well as his infallibility. He will stand to an error when once he hath vented it, and resist the truth when once he hath appeared against it, to avoid the dishonour of being accounted mutable, or one that formerly was deceived. His pride keepeth him from repenting of any fault or error, that he can but find a cloak for. If he have done wrong to God, and mischief to the church, he will do as much more to make it good, and justify it by any cruelty or violence. If he have once done you wrong, he will do more for fear of seeming to have wronged you: if he have slandered you, he will stab or hang you, if he can, to justify his slander, rather than seem so mutable as to retract it.

Sign XVIII. A proud man affecteth a participation of God's omniscience, and is eager to know more than God revealeth; (if he be an inquiring man, whose pride runneth this way.) Thus our first parents sinned, by desiring to be as God in knowledge. This hath filled the world with proud contentions, and the church with divisions; while proud wits heretically make things unrevealed the matter of their ostentation, imposition, censures, or furious disputes; while humble souls are taken up in studying and practising things revealed, and keep themselves within God's bounds, as knowing that God best knoweth the measure fittest for them, and that knowledge is to be desired and sought, but so far as it is useful to our serving or enjoying God, and the good which truth revealeth to us; and that knowledge may else become

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our sorrow, and truth the instrument to torment us, as it doth the miserable souls in hell.

Sign XIX. A proud man is discontented with his degree, especially if it be low. He would be higher in power, and honour, and wealth: yea, he is never so high but he would fain be one step higher. If he had a kingdom, he would have another: and if he had the dominions of the Turkish or Tartarian emperor, he would desire to enlarge them, and to have more; and would not be satisfied till he had all the world. Men feel not this in their low condition: they think, If I had but so much, or so much, I would be content: but this is their ignorance of the insatiable pride that dwelleth in them. Do you not see the greatest emperors on earth still seeking to be greater. Every man naturally would be a pope, the universal monarch of the world: and every such pope would have both swords, and have princes and people wholly at their will: and when they have no mind to hurt, they would have power to hurt; that all the world might hold their estates, and liberties, and lives, as by their clemency and gift, and they might be as God to other men. And if they had attained this, pride would not stop, till it had caused them to aspire to all the prerogatives of God, and to depose him, and dethrone him of his Godhead and majesty, that they might have his place.

Sign XX. A proud man would fain have God's independency. Though need make him stoop, yet he would willingly be beholden to none. Not only because in prudence he would keep his liberty, and not be unnecessarily the servant of men, nor under obligations to serve them in any evil way, (for so the humblest would fain be independent;) but because he would be so great and high, as to scorn to lean on any other. Thus you see how pride is that great idolatry that sets up man as in the place of God.

Signs of the next degrees of Pride as against God.

Sign I. A proud heart is very hardly brought to see the greatness of its sins, or to know its emptiness of grace, or to be convinced of its unpardoned, miserable state, or of the justice of God, if he should damn it to everlasting torments[h].

[h] Men sick in mind, as witless fools, and loose persons, and unjust, and inju-

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Concerning others it may confess all this, but hardly of itself. Its own unbelief and averseness from God and holiness, seem to it a small and tolerable fault: its own pride, and lust, and worldliness, and sensuality, seem not to be so bad as to deserve damnation: much less the smallest sin which it committeth. Though customarily they may say that God were just, if he did condemn them, yet they believe it not at the heart. The most convincing preacher shall have much ado to bring a proud man heartily to confess that he is an enemy to God, a child of wrath, and under the guilt of all his sins, and sure to be condemned unless he be converted. He will confess that he is a sinner, or any thing else which the most godly must confess, or which doth not conclude him to be in a damnable, unrenewed state: but to make an ungodly man know that he is ungodly, and an impenitent person know that he is impenitent, and an unsanctified person know that he is unsanctified, is wonderful hard, because that pride hath dominion in them. "Are we blind also?" say the proud, incorrigible Pharisees to Christ[1].

Sign 11. A proud heart doth so much overvalue all that is in itself, that every common grace or duty doth seem to it to be a state of godliness. Their common knowledge seemeth to them to be saving illumination: every little sorrow for their sin, or wish that they had done better, when they have had all the sweetness of it, doth go with them for true repentance. Their heartless lip-labour goes for acceptable prayer: their image of religion seemeth to them to be the life of godliness. They take their own presumption for true faith; and their false expectation, for Christian hope; and their carnal security and blockish stupidity, for spiritual peace of conscience; and their desperate venturing their souls upon deceit, they take for a trusting them with God. If they forbear but such sins as their flesh can spare, as unnecessary to its ease, provision or content; yea, or such sins as the flesh commandeth them to forbear, as tending to their dishonour in the world; they take this for true obedience to God. Because they had rather have heaven than

rious, think not that they do amiss and sin, &c. Plutarch. Tract. That Maladies of the Mind are worse than those of the Body.

[1] John ix. 40.

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hell, when they must leave the earth, whether they will or no, they think that they are heavenly-minded, and lay up their treasure there, and take it for their portion. Because conscience sometimes troubleth them for their sin, they think they renew a sincere repentance; and think all is pardoned, because they daily ask for pardon. Their forced submission to the hand of God, they take for patience: and a 'Lord have mercy on us, and forgive us, and save us,' they take for a true preparation for death. Thus pride deceiveth sinners, by making them believe that they have what they have not, and do what they do not, and are something when they are nothing; and by multiplying and magnifying the little common good that is in them.

Sign III. A proud heart hath very little sense of the necessity of a Saviour, to die for his sins, and satisfy God's justice, and reconcile him to God: notionally he is sick of sin; and notionally he thinks he needeth a physician: but practically, at the heart he feeleth little of his disease; and therefore little sets by Christ. He feeleth not that which should throughly acquaint him with the reasons of this blessed work of our redemption: and therefore indeed is a stranger to the mystery, and an unbeliever at the heart; and would turn apostate if the trial were strong enough. He never felt himself a condemned man, under the curse and wrath of God, and liable to hell: and therefore never lay in tears with Mary at his Saviour's feet, nor melted over his bleeding Lord; nor feelingly said with Paul, "He came to save sinners, of whom I am chief;" nor "esteemed all things as loss and dung for the knowledge of Christ, that he might be found in him[k]." He is a Christian but as a Turk is a Mahometan; because it is the religion of the king, and the country in which he was bred.

Sign IV. A proud heart perceiveth not his own necessity of so great a change as a new birth, and of the Holy Ghost to give him a new nature, and plant the image of God upon him. He findeth, perhaps, some breaches in his soul; but he thinks there needs no breaking of the heart for them; nor pulling all down, and building up his hopes anew. Amending his heart, he thinks may serve the turn, without making it and all things new. The new creature he taketh

[k] Phil. iii. 7, 8.

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to be but baptism, or some patching up of the former state, and amending some grosser things that were amiss. He will confess, that without Christ and grace we can do nothing; but he thinketh this grace an ordinary help. Whereas a humble soul is so emptied of itself, and perceiveth its deadness and insufficiency to good, that it magnifieth grace, and is wondrous thankful for it, as for a new and spiritual life.

Sign v. A proud heart hath so little experimental sense of the great accusations which Scripture bringeth against the corrupted heart of man, that it is easily drawn into any heresy which denieth them: as about our original sin and misery, and need of a Saviour: about the desperate wickedness of the heart, and man's insufficiency and impotency to good, yea, averseness from it: whereas humble men are better acquainted with the sin within them, that beareth witness to all these truths.

Sign vi. The proud are insensible of the need and reason of all that diligence to mortify the flesh, and subdue corruptions, and watch the heart, and walk with God in holiness of life, which God requireth. He saith, what need all this ado? He feeleth not the need of it, and therefore thinks it is more ado than needs. But the humble soul is sensible of that within him that requireth it, and justifieth the strictest ways of God. The rich think they have no need to labour; but labour is a poor man's life and maintenance: if he miss it a day, he feeleth the want of it the next.

Sign vii. Proud men are much insensible of the want of frequent and fervent prayer unto God. Begging is the poor man's trade: the humble soul perceives the need of it: he finds as constant need of God, as of air, or bread, or life itself. And he knoweth that the exercise of our desires and faith, and the expression, by prayer, of our dependance upon God, is the way appointed for our supply. But the proud are full-stomached, and think this earnest, frequent praying is but hypocritical needless work; for they cannot make a trade of begging, and therefore they are sent empty away.

Sign viii. A proud man is a great undervaluer of all mercies, and unthankful for them; but especially for spiritual mercy. He receiveth it customarily, as if it were his due; and customarily gives God thanks. But though he may rejoice in the prosperity of his flesh, yet he is a stranger to

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holy thankfulness to God; and thinks diminutively of mercy: yea, he is discontent, and murmureth if God give him not as much as he desireth. Whereas the humble confess themselves unworthy of the least[l]. Hezekiah's lifting up and unthankfulness go together. A poor man will be very thankful for a penny or a piece of bread, which the rich would reject as a great indignity.

Sign IX. Proud men are always impatient in their afflictions. If they have a stoutness or stupidity, yet they have not Christian patience. They take it as if God used them hardly, or did them wrong. But the humble know that they deserve much worse, and that the mercy that is left them is contrary to their desert: and therefore say with the humbled church, "I will bear the indignation of the Lord, because I have sinned against him[m]." "It is because his compassions fail not, that we are not consumed[n]."

Sign X. Proud men are fearless of temptations, and confident of their strength and the goodness of their hearts: they dare live among snares, in pomp and pleasure, faring deliciously every day; among plays, and gaming, and lascivious company and discourse, and fear no hurt; their pride making them insensible of their danger, and what tinder and gunpowder is in their natures, for every spark of temptations to catch fire in. But the humble are always suspicious of themselves, and know their danger, and avoid the snare. "A wise man feareth and departeth from evil: but the fool rageth, and is confident[o]." "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished[p]."

Sign XI. Pride maketh men murmur, if the work of God be never so well done, if they had not the doing of it; and sometimes, by contending to have the honour of doing it, they destroy the work. If they are officers of Christ, they look more at the power than their obligation; at the dignity than at the duty; and at what the people owe to them, than what they owe to God and to the people. They are like dogs that snarl at any other that would partake with them, or come into the house. They say not as Moses, "Would all

[l] Gen. xxx. 10. 2 Chron. xxxii. 24—26. [m] Mich. vii. 9.
[n] Lam. iii. 22. [o] Prov. xiv. 16. [p] Prov. xxii. 3.

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the Lord's people were prophets." Yea, the peace and unity of church and state are often sacrificed to this cursed pride.

Sign XII. Pride makes men ashamed of the service of God, in a time and place where it is disgraced by the world; and if it have dominion, Christ and holiness shall be denied or forsaken by them, rather than their honour with men shall be forsaken. If they come to Jesus, it is as Nicodemus did, by night: they are ashamed to own a reproached truth, or scorned cause, or servant of Christ: if men will but mock them with the nick-names or calumnies hatched in hell, they will do as others, or forbear their duty. A scorn will do more to make them forbear praying in their families to God, than the lions' den would do with Daniel, or the fiery furnace with the three confessors: especially if they be persons of honour and greatness in the world, then God must be merciful to them while they bow down in the house of Rimmon. As the rich man, when he heard Christ's terms, "was very sorrowful, for he was very rich[q];" so these, because their honours and dignities are so great, do think them too good to let go for the sake of Christ. Had they but the proportion of the obscure vulgar to lay down, they could forsake it; but they cannot forsake so fair a portion, nor endure the reproach of so honourable a name. But O, what contemptible things are these to a humble soul! He marvelleth what dreaming worldlings find, in the doting thoughts and breath of fools, which men call honour, that they should prefer it before the honour of God, and their real honour; when Christ hath told them, that "whosoever shall be ashamed of him and his words, in an adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with his holy angels[r]." I now proceed to the signs of pride in particular duties.

The Signs of Pride in and about Religious Duties.

Sign I. A proud person is most solicitous in and about that part of duty which is visible to man, and tendeth to advance him in men's esteem: and therefore he is more regardful of the outside, than of the inside; of the words,

[q] Luke xviii. 23. [r] Mark viii. 38.

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than of the heart[s]. He taketh much pains, if he be a preacher, to cast his sermon into such a form as tendeth to set forth his parts, according to the quality of them that he would please. If he live where wit is valued above grace, or pedantic gingling above a solid, clear, judicious, masculine discourse, he bends himself to the humour of his auditors, and acts his part as a stage-player, for applause. If he live where serious, earnest exhortations are in more request, he studieth to put an affected fervency into his style, which may make the hearers believe that he believes himself, and to seem to be what indeed he is not, and to feel what he feeleth not: but all this while, about his heart he is little solicitous; and takes small pains to affect it with the reverence of God, and with a due estimation of his truth, and a due compassion of men's souls; and indeed, to believe and feel what he would seem to believe and feel. So also in prayer and discourse, his chief study is to speak so as may best procure applause: and it is seldom that he is so cunning as to hide this his design from the observation of judicious men that know him. They may usually perceive that he is the image of a preacher or Christian, by affectation forcing himself to that which he is not truly serious in. He is sounding brass; a tinkling cymbal; a bladder full of wind; a skin full of words; wise and devout in public on the stage; but at home and with his companions, in his ordinary converse, he is but common, if not unclean. He is the admiration of fools, and the compassion of the wise. An oracle at the first congress, to those that know him not; and the pity of those that have seen him at home, and without his mask. He is like proud gentlewomen that bestow a great part of the morning in mundifying and adorning themselves, when they are to be seen, and go abroad; but at home are very homely. And usually, the proud being hypocrites, are secret haters of the most serious and judicious Christians; because these are more quick-sighted than others, to see through the cloak of their hypocrisy: unless as their charity constraining them to conceal their fears and jealousies, may reconcile the hypocrite to them.

[s] His ergo qui loquendi arte ceteris hominibus excellere videntur, sedulo monendi sunt ut humilitate induti Christianâ discant non contemnere quos cognoverint morum vitia quam verborum amplius devitare. Aug. de Cat. rudib. c. 9.

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Sign II. Proud men are apt to put on themselves to any public duty which may tend to magnify them or set out their parts; and think themselves fitter to be preferred before others, and employed, than indeed they are[t]. They are forward to speak in preaching or praying among others, or in ordinary talk: a little knowledge maketh them think that they are fit to be preachers: whereas the humble say, with Moses, "Who am I, that I should go unto Pharaoh, &c. I am not eloquent, but slow of speech. O, my Lord, send, I pray thee, by the hand of him whom thou wilt send[u]." Or, as Isaiah, "Wo is me, for I am undone, because I am a man of unclean lips[x]," &c. Or as Paul, "Who is sufficient for these things[y]?" How many a sermon hath pride both studied and preached! And how many a prayer hath it formed! And how well are they like to be heard of God!

Sign III. The proud are loath to be clouded by the greater abilities of others: they are content that weaker men pray or preach with them, that will not obscure, but put off their parts, that they may have the pre-eminence; as a dwarf, that makes another seem a proper man. They are less troubled that God and the Gospel are dishonoured by the infirmities, insufficiency and faults of others, than that their glory is obscured by worthier men, though God be honoured, and his work promoted[z]. Whereas the humbled person wisheth from the bottom of his heart, that all the Lord's people were prophets; that all men could preach and pray, and discourse and live much better than he doth himself (though he would also be as good as they). He is glad when he heareth any speak more judiciously, powerfully and convincingly than he; rejoicing that God's work is done, whoever do it: for he loveth wisdom and holiness, truth and duty, not only because it is his own, but for itself and for God, and for the souls of others. A proud man envieth both the parts, and work, and honour of others: and is like the devil, repining at the gifts of God; and the better

[t] Non potest non indoctus esse, qui se doctum credit. Hermar. Barbarus.

[u] Exod. iii. 11. iv. 10, 13. [x] Isa. vi. 5. [y] 2 Cor. ii. 16.

[z] Pliny saith, In commending another, you do yourself right: for he whom you commend is either superior or inferior to you: if he be inferior, if he be to be commended, then you much more: if he be superior, if he be not to be commended, then you much less. Lord Bacon, Essay 54.

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and wiser any one is, the more he envieth him. He is an enemy to the fruits of God's beneficence; as if he would have God less good and bountiful to the world, or to any but himself, and such as will serve his party and interest, and honour with their gifts. His eye is evil, because God is good. If others be better spoken of than himself, as more learned, able, wise or holy, it kindleth in his breast a secret hatred of them, unless they are such whose honour is his honour, or contributeth thereto. Whereas the holy, humble soul, is sorry that he wants what others have, but glad that others have what he wants. He loveth God's gifts wherever he seeth them; yea, though it were in one that hateth him. He would not have the world to be shut up in a perpetual night, because he may not be the sun; but would have them receive that by another which he cannot give them; and is glad that they have a sun, though it be not he. Though some preached Christ of envy and strife, of contention, and not sincerely, to add afflictions to his bonds, yet Paul rejoiced, and would rejoice, that Christ was preached [a].

Sign iv. When the proud man is praying or preaching, his eye is principally upon the hearers, and from them it is that his work is animated, and from them that he fetcheth principally the fire or motives for his zeal. He is thinking principally of their case, and all the while fishing for their love, and approbation, and applause; and where he cannot have it the fire of his zeal goeth out. Whereas, though the humble subordinately look at men, and would do all to edification, yet it is not to be loved by them so much as to exercise love upon them; nor to seek for honour and esteem from them, so much as to convert and save them: and it is God that he chiefly eyeth and regardeth; and from him that he fetches his most powerful motives; and it is his approbation that he expecteth: his eye and heart are so upon the auditors as to be more upon God: he would feed the sheep; but would please the Lord and Owner of them.

Sign v. A proud man after his duty, is more inquisitive how he was liked by men, and what they think or say of him, than whether God and conscience give him their appro-

[a] Phil. i. 15—18.

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bation. He hath his scouts to tell him whether he be honoured or dishonoured. This is the return of prayer that he looks after: this is the fruit of preaching which he seeks to reap. But these are inconsiderable things to a serious, humble soul: he hath God to please; his work to do; and sets not much by human judgment.

Sign VI. A proud man is more troubled when he perceiveth that he is undervalued and misseth of the honour which he sought, than that his preaching succeeds not for the good of souls, or his prayers prevail not for their spiritual good [b]. Every man is most troubled for missing that which is his end. To do good and get good is the end of the sincere, and this he looks after, and rejoiceth if he obtain it, and is troubled if he miss it. To seem good, and wise, and able, is the proud man's end: and if the people honour him, it puffs him up with gladness, as if he were a happy man: and if they slight him or despise him, he is cast down, or cast into some turbulent passion, and falls a hating or wrangling with them that deny him the honour he expects, as if they did him a heinous wrong. As if a physician should want both skill and care to cure his patients; but hateth and revileth them, because they prefer another that is more able, and will not die to secure his honour, or magnify his skill for killing their friends. The proud man's honour is his life and idol.

Sign VII. The heart of the proud is not inclined to humbling duties, to penitent confessions, and lamentations for sin, and earnest prayer for grace and pardon; but unto some formal observances and lip-labour, or the Pharisee's self-applause, "I thank thee that I am not as other men, nor as this Publican." Not but that the humblest have great cause to bless God for their spiritual mercies, and his differencing grace: but the proud thank God for that which they have not; for sanctification, when they are unsanctified; and for justification, when they are unjustified; and for the assured hope of glory, when they are sure to be damned if they be not changed by renewing grace; and for being made the heirs of heaven, while they continue the heirs of hell. And therefore the proud are least afraid of

[b] Clemens Alex. strom. lib. i. chap. 4. Ait fideli Christiano docenti vel unicum sufficere auditorem.

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coming, without right or preparation, to the sacrament of the body and blood of Christ. They rush in with confident presumption; when the humble soul is trembling without, as being oft more fearful to enter than it ought.

Sign VIII. Proud persons are, of all others, the most impatient of church discipline, and incapable of living under the government of Christ. If they sin, they can scarce endure the most gentle admonition; but if they are reproved sharply, or cuttingly, that they may be sound in the faith, you shall perceive that they smart by their impatience. But if you proceed to more public reproof and admonition, and call them to an open confessing of their sin, to those whom they have wronged, or before the congregation, and to ask forgiveness, and seriously crave the prayers of the church, you shall then see the power of pride against the ordinance and commands of God! How scornfully will they spurn at these reproofs and exhortations! How obstinately will they refuse to submit to their unquestionable duty! And how hardly are they brought to confess the most notorious sins! Or to confess that it is their duty to confess them; though they would easily believe that it is the duty of another, and would exhort another to do that which they themselves refuse! The physic seemeth so loathsome to them which Christ hath prescribed them, that they hate him that bringeth it, and will die and be damned before they will take it; but perhaps will turn again, and all to rent you (unless where they are restrained by the secular arm). But if you proceed to reject them, for their obstinate impenitency in heinous sin, from the visible communion of the church, you shall then see yet more how contrary pride is to the church order and government ordained by Christ. How bitterly will they hate those that put them to such (necessary) disgrace! How will they storm and rage, and turn their fury against the church; as if Christ's remedy were the greatest injury to them in the world! You may read their character in the second Psalm. Therefore Christ calleth men to come as "little children" into his school; or else they will be unteachable and incorrigible [c].

Sign IX. A proud man hath an heretical disposition, even when he cryeth out against heretics. He is apt to

[c] Matt. xviii. 3.

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look most after matters of dispute and contention in religion; obscure prophecies, God's decrees, controversies which trouble the church more than edify, circumstances, ceremonies, forms, outwards, orders, and words. And for his opinion in these he must be somebody.

Sign x. A proud man is unsatisfied with his standing in communion with the church of Christ, and is either ambitiously aspiring to a dominion over it, or is inclined to a separation from it. They are too good to stand on even ground with their brethren: if they may be teachers or rulers they can approve the constitution of the church; but otherwise it is too bad for them to have communion with it: they must be of some more refined or elevated society: they are not content to come out and be separate from the infidel and idolatrous world; but they must also come out and be separate from the churches of Christ, consisting of men that make a credible profession of faith and godliness. They think it not enough to forbear sin themselves, and to have no fellowship with the works of darkness, but reprove them, nor to separate from men as they separate from Christ; but they will also separate from them in their duty, and odiously aggravate every imperfection, and fill the church with clamours and contentions, and break it into fractions by their schisms, and this not for any true reformation or edifying of the body, (for how can division edify it?) but to tell the world that they account themselves more holy than the church. Thus, Christ himself was quarrelled with as unholy, by the Pharisees, for eating with publicans and sinners: and his disciples for not washing before meat, and observing the traditions of the elders; and for rubbing out corn to eat on the sabbath day. And they that will not be strict in their conformity to Christ, will be righteous overmuch, and stricter than Christ would have them be, where pride commandeth it. They will be of the stricter party and opinions, and make opinions and parties that are stricter than God's commands; and run into errors and schisms that they may be singular, from the general communion of the church; and will be of a less than Christ's little flock.

Signs of Pride in common Converse.

Sign 1. Pride causeth subjects to be too quick in cen-

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suring the actions of their governors, and too impatient of what they suffer from them, and apt to murmur at them, and rebel against them. It makes inferiors think themselves competent judges of those commands and actions of their superiors, the reasons of which they never heard, nor can be fit to judge of, unless they were of their council. It makes them forget all the benefits of government, and mind only the burdens and suffering part, and say as Corah, "Ye take too much upon you, seeing all the congregation are holy every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Wilt thou put out the eyes of these men[d]? Proud men are impatient, and aggravate their disappointments, and think they have reason and justice on their side.

Sign II. A proud man is more disposed to command than to obey, and cannot serve God contentedly in a mean and low condition. He is never a good subject, or servant, or child; for subjection seems a slavery to him. He thinks it a baseness to be governed by another. He hath a reason of his own, which still contradicteth the reason of his rulers, and a will of his own that must needs be fulfilled, and cannot submit to yield to government. He is still ready to step out of his rank; and prepare for suffering by disorder, that he may taste the sweetness of present liberty. As if your horse or cattle should break out from you to be free, and famish in the winter, when snow depriveth them of grass. Whereas the humble know it is much easier to obey than govern, and that the vallies are the most fruitful grounds, and that it is the cedars and mountain trees that are blown down, and not the shrubs, and that a low condition affordeth not only more safety, but more leisure and quietness to converse with God, and that it is a mercy that others may be employed in his preservation, and keeping the walls, and watching the house, while he may follow his work in quietness and peace; and therefore willingly payeth honour and tribute to whom it is due.

Sign III. If a proud man be a ruler, he is apt to be lifted

[d] Numb. xvi. 3. 13, 14.

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up in mind; and to despise his inferiors, as if they were not men, or he were more. He is apt to disdain the counsels of the wise, and to scorn admonition from the ministers of Christ, and to hate every Micaiah that prophesieth not good of him, and to value none but flatterers, and discountenance faithful dealers, and not endure to hear of his faults. He is apt to fall out with the power of godliness, and the Gospel of Christ, as that which seemeth to cross his interest; and to forget his own subjection to God, and the danger of his subjects. He is more desirous to be obeyed by his inferiors, than himself to obey his absolute Lord. He expecteth that his commands be obeyed, though God command the contrary; and is more offended at the neglect of his laws and honour, than at the contempt of the honour and laws of God.

Sign IV. If there be any place of office, honour, or preferment void, a proud man thinks that he is the fittest for it, and if he seek it he taketh it for an injury if another be preferred before him as more deserving: and though they that had a hand in putting him by, and preferring another, did it never so judiciously, and impartially, and for the common good, without any respect to any friend or interest of their own, yet all this will not satisfy the proud who knoweth no reason or law but selfishness; but he will bear a grudge to men for the most righteous, necessary action. What ignorant men and impious have we known displeased, because they were not thought worthy to be teachers in the church? or because a people that knew the worth of their souls, had the wit and conscience to prefer a worthier man before them? What worthless men (in corporations and elsewhere) have we seen displeased, because they were not chosen to be governors! So unreasonable a thing is pride.

Sign V. A proud man thinks, when he looks at the works of his superiors, that he could do them better himself, if he had the doing of them. There is not one of them of an hundred but think that they could rule better than the king doth, and judge better than the judge doth, and perhaps preach better than the preacher doth, unless his ignorance be so palpable as that he cannot question it. Absolom would do the people justice better than his father David, if he were king. If all the matters of church and

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commonwealth were at his dispose, how confident is he that they should be well ordered, and all faults mended: and O! how happy a world should we have!

Sign VI. A proud man is apt to overvalue his own knowledge, and to be much unacquainted with his ignorance: he is much more sensible of what he knoweth, than how much he is wanting of what he ought to know: he thinks himself fit to contradict the ablest divine, when he hath scarce so much knowledge as will save his soul[e]. If he have but some smattering to enable him to talk confidently of what he understandeth not, he thinks himself fittest for the chair; and is elevated to a pugnacious courage, and thinks he is able to dispute with any man, and constantly gives himself the victory. If it be a woman that hath gathered up a few receipts, she thinketh herself fit to be a physician, and venture the lives of dearest friends upon her ignorant skilfulness; when seven years study more is necessary to make such novices know how little they know, and how much is utterly unknown to them, and seven years more to give them an encouraging taste of knowledge: yet pride makes them doctors in divinity and physic by its mandamus, without so much ado; and as they commenced, so they practise, in the dark: and to save the labour of so long studies, can spare, and gravely deride that knowledge, which they cannot get at cheaper rates. And no wonder, when it is the nature of pride and ignorance to cause the birth and increase of each other. It were a wonder for an ignorant person to be humble; and when he knoweth not what abundance of excellent truths are still unknown to him, nor what difficulties there are in every controversy which he never saw. How many studious, learned, holy divines would go many thousand miles (if that would serve) to be well resolved of many doubts in the mysteries of providence, decrees, redemption, grace, free-will, and many the like, and that after twenty or forty years' study: when I can take them a boy or a woman in the streets, that can confidently determine them all in a few words, and pity the igno-

[e] See 1 Tim. iii. 6. vi. 4. A cunning flatterer will follow the arch-flatterer which is a man's self. And wherein a man thinketh best of himself, therein the flatterer will uphold him most. But if he be an impudent flatterer, he will entitle him by force to that which he is conscious that he is most defective in. Lord Bacon, Essay 52.

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rance or error of such divines, and shake the head at their blindness, and say, 'God hath revealed them to themselves that are babes!' yea, and perhaps their confidence taketh dissenters for such heretical, erroneous, intolerable persons, that they look upon them as heathens and publicans, and either with the Papists reproach and persecute them, or with the lesser sects divide from them, as from men that receive not the truth: and thus pride makes as many churches as there are different opinions.

Sign VII. Pride maketh men wonderful partial in judging of their own virtues and vices in comparison of other men's. When the humble are complaining of their weaknesses and sinfulness, and have much ado to believe that they are any thing, or to discern the sincerity of their grace; and think their prayers are as no prayers, and their duties so bad that God will not regard them; the proud think well of all they do, and are little troubled at their greater wants. They easily see another man's failings; but the very same or worse, they justify in themselves. Their own passions, their own overreachings or injurious dealings, their own ill words are smoothed over as harmless things, when other men's are aggravated as intolerable crimes. Another is judged by them unfit for human societies, for less than that which they cannot endure to be themselves reproved for, and will hardly be convinced that it is any fault: so blind is pride about themselves.

Sign VIII. Pride makes men hear their teachers as judges, when they should hear them as learners and disciples of Christ: they come not to be taught what they knew not, but to censure what they hear; and as confidently pass their judgment on it, as if their teachers wanted nothing but their instructions to teach them aright. I know that no poison is to be taken into the soul upon pretence of any man's authority; and that we must prove all things, and hold fast that which is good: but yet I know that you must be taught even to do this; and that the pastor's office is appointed by Christ as necessary to your good; and that the scholars that are still quarrelling with their teachers, and readier to teach their masters than to learn of them, and boldly contradicting what they never understood, are too proud to become wise; and that humility and reason teach

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men to learn with a sense of their ignorance, and the necessity of a teacher.

Sign IX. A proud man is always hard to be pleased, because he hath too great expectations from others: he looks for so much observance and respect, and to be humoured and honoured by all, that it is too hard a task for any man to please him that hath much to do with him, and hath any other trade to follow: he that will please him, must either have little to do with him, and come but seldom in his way, or else he must study the art of man-pleasing, compliment, and flattery, till he be ready to commence doctor in it, and must make it his trade and business, as nurses do to tend the sick, or quiet children. One look, or word, or action, will every day fall cross, and some respect or compliment will be wanting. And, as godly, humble men do justly apgravate their sins from the greatness and excellency of God whom they offend; so the proud man foolishly aggravates every little wrong that is done him, and every word that is said against him, and every supposed omission or neglect of him, by the high estimation he hath of himself against whom it is done.

Sign X. The proud are desirous of precedency among men: to be saluted with the first, and taken by great ones into the greatest favour; and to be set in the upper room, at table, and at church; and to take the better hand: he grudgeth at those that are set above him and preferred before him, unless they are much his superiors: or, if he have the wit to avoid the disgrace of contending for such trifles, and shewing the childishness of his pride to others, yet he retaineth a displeasure at the heart. When the humble give precedency to others, and set themselves at the lower end.

Sign XI. A proud man expecteth that all the good that he doth be remembered, and that others do keep a register of his good works, and take notice of his learning, worth, and virtues: as their own memories are stronger here than in any thing, so they think other men's should be: as if (being conscious how unfit they are for the esteem of God) they thought all were lost which is not observed and esteemed by men. As their eye is upon themselves, so they think the eye of others should be also; and that as their

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own, to admire the good, and not to see the infirmities and evil [f].

Sign XII. No man is taken for so great a friend to the proud as their admirers; whatever else they be, they love those men best, that most highly esteem them: the faults of such they can extenuate and easily forgive. Let them be drunkards, or whoremongers, or swearers, or otherwise ungodly, the proud man loveth them according to the measure of their honouring him. If you would have his favour, let him hear that you have magnified him behind his back, and that you honour him above all other men. But if the holiest servant of God think meanly of him, and speak of him but as he is; especially if he think they are disesteemers of him, or are against his interest and honour, all their wisdom and holiness will not reconcile him to them, if they were as wise or good as Peter or Paul. It signifieth nothing to him that they are honourers of God, if he think they be not honourers of him. Nay, he will not believe or acknowledge their goodness, but take all for hypocrisy if they suit not with his interest or honour: and all because he is an idol to himself.

Sign XIII. A proud man is apt to domineer with insolency when he gets any advantage, and perceiveth himself on the higher ground. He saith as Pilate to those that are in his power, "Knowest thou not that I have power to crucify thee, and power to release thee?" Forgetting that they "have no power at all against any, but what is given them from above." Victories and successes lift up fools, and make them look big and forget themselves, as if their shadows were longer than before. Servants got on horseback will speak disdainfully of princes that are on foot. David saith, "The proud have had me in derision." If they get into places of power by preferment, they cannot bear it, but are puffed up and intoxicated, as if they were not the same men they were. They deal worse by their inferiors if they humour them not, than Balaam by his ass; when they

[f] Hesich. Illust. saith of Arcesilaus, In communicandis facultatibus ac deferendis beneficiis supra quam dici potest promptus atque facilis fuit: alienissimus à captanda gloriola à beneficio, quod latere maluerat: invisens Ctesibium ægrotantem, quum videret illum in egestate esse, clam cervicali supposuit crumenam nummariam, qua ille inventa, Arcesilai inquit, hiece hedus est.

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have made them speak, their insolency cannot bear it: whereas the humble remembereth how far he is equal with the lowest, and dealeth gently with his servants themselves, "remembering that he also hath a master in heaven[g]."

Sign XIV. A proud man is impatient of being contradicted in his speech; be it right or wrong you must say as he, or not gainsay him. Hence it is that gallants think that a man's life is little enough to expiate the wrong, if a man presume to say, they lie. I know that children, and servants, and other inferiors must not be irreverent or immodest, in an unnecessary contradicting the words of their superiors, but must silently give place when they cannot assent to what is said; but yet an impatience of sober and reasonable contradiction, even from an inferior or servant, is not a sign of a humble mind.

Sign XV. Wherever a proud man dwelleth, he is turbulent and impatient if he have not his will. If he be a public person, he will set a kingdom all on fire, if things may not go as he would have them. Among the crimes of the last and perilous times, Paul numbereth these; to be "Lovers of their own selves, boasters, proud, traitors, heady, highminded[h]." If they have to do in church affairs, they will have their will and way, or they will cast all into confusion, and hinder the Gospel, and turn the churches upside down. In towns and corporations they are heady and turbulent to have their wills. In families there shall be no peace, if every thing may not go their way. They cannot yield to the judgment of another.

Sign XVI. Proud men are passionate and contentious, and cannot put up injuries or foul words. When a humble man "giveth place to wrath," and "avengeth not himself," nor "resisteth evil;" but is meek and patient, "forbearing and forgiving," and so heaping coals of fire on his enemy's head. "Only by pride cometh contention[i]." "He that is of a proud heart stirreth up strife[k]." What is their wrath, their scorns, their railing and endeavouring to vilify those that have offended them, but the foam and vomit of their pride? "Proud, haughty scorner is his name, that dealeth in proud wrath[l]."

[g] Ephes. vi. 9. [h] 2 Tim. iii. 2—4. [i] Prov. xiii. 10.
[k] Prov. xxviii. 25. [l] Prov. xxi. 24.

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Sign XVII. A proud man is either an open or a secret boaster. If he be ashamed to shew his pride by open boasting, then he learneth the skill of setting out himself, and making known his excellencies in a closer and more handsome way. His own commendations shall not seem the design of his speech, but to come in upon the by, or before he was aware, as if he thought of something else: or it shall seem necessary to some other end, and a thing that he is unavoidably put upon, as against his will: or he will take upon him to conceal it, but by a transparent veil, as some proud women hide their beauties: or he will conjoin the mention of some of his infirmities, but they shall be such as he thinks no matter of disgrace, but like proud women's beauty-spots, to set out the better part which they are proud of; but one way or other, either by ostentation or insinuation, his work is to make known all that tendeth to his honour, and to see that his goodness, and wisdom, and greatness be not unknown or unobserved: and all because he must have men's approbation, the hypocrite's reward. He is as buried if he be unknown. "Proud," and "boasters" are joined together[m]. "Theudas" the deceiver "boasted himself to be somebody[n]." "Simon Magus gave out that himself was some great one, and the people all gave heed to him from the least to the greatest, saying, This man is the great power of God[o]." "Such love the praise of men more than the praise of God[p]." But the humble hath learned another kind of language; not affectedly, but from the feeling of his heart, to cry out, 'I am vile: I am unworthy to be called a child: my sins are more than the hairs of my head.' And he hateth their vanity that by unseasonable or immoderate commendations, endeavour to stir him up to pride, and so to bring him to be vile indeed, by proclaiming him to be excellent. Much more doth he abhor to praise himself, having learned, "Let another man praise thee and not thine own mouth; a stranger, and not thine own lips[q]." He praiseth himself by works, and not by words[r].

Sign XVIII. A proud man loveth honourable names and titles; as the Pharisees to be called "Rabbi." And yet they may have so much wit as to pretend, that it is but to

[m] Rom. i. 30. 2 Tim. iii. 2. [n] Acts v. 36. [o] Acts viii. 9, 10.
[p] John xii. 43. [q] Prov. xxvii. 2. [r] Prov. xxxi. 31.

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promote their service for the common good, and not that they are so weak to care for empty names; or else that they were forced to it, by somebody's kindness, without their seeking, and against their wills.

Sign XIX. Pride doth tickle the hearts of fools with content and pleasure to hear themselves applauded, or see themselves admired by the people, or to hear that they have got a great reputation in the world, or to be flocked after, and cried up, and have many followers. Herod loveth to hear in commendation of his oration, "It is the voice of a god and not of a man[s]." It is a feast to the proud, to hear that men abroad do magnify him, or see that those about him do reverence, and love, and honour, and idolize him. Hence hath the church been filled with busy sect-masters, even of those that seemed forwardest in religion; which was sadly prophesied of by Paul to the Ephesians. Two sorts of troublers, under the name of pastors, pride hath in all ages thrust upon the church; devouring wolves, and dividing sect-masters. "For I know this, that after my departure, shall grievous wolves enter in among you, not sparing the flock. Also of your ownselves shall men arise, speaking perverse things, to draw away disciples after them[t]."

Sign XX. Pride maketh men censorious and uncharitable: they extenuate other men's virtues and good works; and suspect ungroundedly their sincerity. A little thing serves to make them think or call a man an hypocrite. Very few are honest, or sincere, or godly, or humble, or faithful, or able, or worthy in their eyes, even among them that are so indeed, or that they have cause to think so. A slight conjecture or report seemeth enough to allow them to condemn or defame another. They quickly see the mote in a brother's eye. Their pride and fancy can create a thousand heretics, or schismatics, or hypocrites, or ungodly ones, that never were such but in the court of their presumption. Especially if they take men for their adversaries, they can cast them into the most odious shape, and make them any thing that the devil will desire them. But the humble are charitable to others, as conscious of much infirmity in themselves, which makes them need the tenderness of others. They judge the best till they know the

[s] Acts xii. 22. [t] Acts xx. 29, 30. See also Rom. xvi. 16, 17.

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worst, and censure not men until they have both evidence to prove it, and a call to meddle with them, having learned, Matt. vii. 1—4. "Judge not that ye be not judged."

Sign XXI. Pride causeth men to hate reproof: the proud are forward in finding faults in others; but love not a plain reprover of themselves. Though it be a duty which God himself commandeth[u], as an expression of love, and contrary to hatred, yet it will make a proud man to be your enemy. "A scorner loveth not one that reproveth him; neither will he go unto the wise[x]." "He that reproveth a scorner, getteth himself shame; and he that rebuketh a wicked man, getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee[y]." It galleth their hearts, and they take themselves to be injured, and they will bear you a grudge for it, as if you were their enemy. If they valued or honoured you before, you have lost them or angered them if you have told them of their faults. If they love to hear a preacher deal plainly with others, they hate him when he dealeth so with them. Herod will give away John's head, when he hath first imprisoned him for telling him of his sin; though before he reverenced him, and heard him gladly. They can easily endure to be evil, and do evil, but not to hear of it. As if a man that had the leprosy, loved the disease, and yet hated him that telleth him that he hath it, or would cure him of it. This pride is the thing that hath made men so unprofitable to each other, by driving faithful reproof and admonition almost out of the world, because men are so proud that they will not bear it. Hence it is that others hear oftener of men's faults, than they do themselves; and that backbiting is grown the common fashion, because proud sinners drive away reprovers, by their impatience and displeasure. Husbands and wives, yea, servants with their masters, are so far out of love with just reproof, that they can hardly bear it. He must be exceedingly skilful in smoothing and oiling every word, and making it more like to a commendation or flattery, than a reproof, that will escape their indignation.

Sign XXII. When a proud man is justly rebuked, he studieth presently to deny or extenuate his fault; to shew you that he is more tender of his honour, than of his honesty.

[u] Lev. xix. 17. [x] Prov. xv. 12. [y] Prov. ix. 7, 8.

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It is a hard thing to bring him to free confession, and to thank you for your love and faithfulness, and to resolve upon more watchfulness for the time to come: when the humble soul is readier to believe that he is faulty, than that he is innocent, and to say more against himself than you will say (if truly). This one sign may tell you how commonly pride reigneth in the world. How few are they among many that are heartily thankful for a just and necessary reproof? Mark them, whether the first word they speak, in answer to you, be not either a denial or an excuse, or an upbraiding you with something that they think you faulty in, or else a passionate, proud repulse, bidding you meddle with yourselves?

Sign XXIII. Pride maketh men talkative; and more desirous to speak than to hear, and to teach than to be taught: because such think highly of their own understandings; and think others have more need of their instructions, than they of other men's[1]. Not that humility is any enemy to communicative charity, or to zealous endeavours for the converting and edifying of souls: but a teaching, talking disposition, where there is no need, and beyond the measure of your calling and abilities, when you have more need to learn yourselves, is the fruit of pride. When you take less heed what another saith to you, than you expect he should take of what you say to him: when your talk is not so much by way of question as becomes a learner, but in the discourses and dictates of a teacher: when you are so full of any thing that is your own, and so contemptuous of what is said by others, that you have not the patience to hear them silently till they come to the end; but unmannerly interrupt them, and set in yourselves; which is as much as to say, Hold your tongue, and let me speak that am more wise and worthy: when you strive to have the most words, and to be speaking; as horses in a race, strive who shall go foremost: This is because pride puffs you up, and moves your tongues, as a leaf is shaken by the wind: it fills your sails; and makes you like bag-pipes, that are loudest when they are full of wind, and pressed. "A fool is full of

[1] Inter benedicti signa humilitatis (in regula) est, ut pauca verba etiam rationalia loquatur, non clamosa voce: taciturnitas usque ad interrogationem: sed hæc semper intelligenda sunt, salvo amore veritatis, et animarum.

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words[a]." "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise[b]."

Sign XXIV. Pride maketh men excessively loath to be beholden to others; so that some will starve or perish before they will stoop so far as to seek, or be obliged to thankfulness by any; especially if they be such as they have any quarrel with. And this they take for manlike gallantry, and a scorning to be base. I confess that, as Paul saith to servants, if we can be free, we should rather choose it; and that no man should unnecessarily make himself a debtor to another, by being beholden to him: especially ministers, who should avoid all temptations of dependance upon man: and therefore should neither hang on great ones, lest they be tempted to unfaithful silence or flattery; nor needlessly live on the people's charity, lest they be hindered from the free exercise of their ministry. Therefore Paul laboured with his hands where he thought it would hinder his work to be chargeable to the churches, or give occasion to the envious to reproach him: and he would "rather die than any should make this his glorying void[c]." Innocency and independency, as Mr. Bolton was wont to say, do steel the face, and help a minister to be bold and faithful. As Camerarius said, when he was invited to the court,

Alterius ne sit, qui suus esse potest.

But yet man is a sociable creature; and we are made to be helpful to each other: we are like the wheels of a watch, that none of them can do their work alone, without the concurrence of the rest. And therefore a proud man that would live wholly on himself, and scorneth to be beholden, would break himself off from the place that God hath set him in, and separate himself from human society, and be either a world of himself, or a god to others. But God hath caused all the members purposely to stand in need of one another, that none might be despised, and that all might still exercise love in communicating, and humility in accepting of each other's help.

Sign XXV. Pride maketh people desirous to equal their superiors, and exceed their equals, in apparel, or handsome dwellings, and provisions, and entertainments, and all appearances that tend to set them out, and make them seem

[a] Eccl. x. 14. [b] Prov. x. 19. [c] 1 Cor. ix. 15.

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considerable in the world[d]: for it excessively regards the eye of man. A fit respect to decency must be had (so we place no greater a necessity in it than we ought): but pride would fain go with the highest, and have more curiosity than needs; and maketh a greater matter of decency than the thing requireth. I am not of their humour, that censure every man whose hair is not of their cut, and whose garments are not of their fashion, and who are bred in a way of more gentility and ceremony than myself. But yet the affectation of imitating fashion-mongers, and bearing a port above one's rank, and rather desiring the converse and company of superiors than inferiors, and to live like those that are a step above us, than those that are a step below us, are signs as significant of pride, as the robes of a judge or a doctor are of their dignities and degrees. I am sure humility hath learnt this lesson, "Mind not high things; but condescend to men of low estate: be not wise in your own eyes[e]." As for the ridiculous, effeminate fashions and deportments of some men, and the spots and paintings, and nakedness, and other antic fashions of some women, and the many hours which they daily waste in dressings and adornings, and preparing themselves for the sight of others, they are the badges of so foolish, and worse than childish a sort of pride, that I will not trouble myself and the reader in reprehending them. Manly pride is ashamed of such toys. Let the patrons of them please their patients, by proving them lawful, while they have no wiser work to do; and when they have done, let them go on to prove that it is lawful for sober persons to wear such irons as they do in Bedlam; and that such chains as they in Newgate wear are no signs of a prisoner: and that it is lawful for an honest woman to wear a harlot's habit. If the proud have no more wit than to wear the badges of their childishness or distraction, and shew their shame to all they meet, and make them-

[d] Humilitas est, 1. Necessaria: subdere se majori, et non præferre se æquali. 2. Abundans: subdere se æquali, nec præferre se minori: 3. Perfecta: subdere se minori.—Gloss. sup. Matth. 3. Humilitatis 7. gradus secundùm Anselmum sunt. 1. Opinione: (1.) Se contemptibilem cognoscere, (2.) Hoc non dolere. 2. Manifestatione: (1.) Hoc confiteri: (2.) Hoc persuadere. (3.) Patienter sustinere hæc dici. 3. Voluntate: (1.) Pati contemptibiliter se tractari. (2.) Hoc idem amare. Anselm. lib. de similit.

[e] Rom. xii. 16.

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selves as ridiculous as men that lay aside their breeches, and wear sidecoats again like children, I will leave them to themselves, and will not now trouble them with any longer contradictions.

Sign XXVI. Proud persons are ashamed and troubled if any necessity force them to go lower in apparel, or provisions, or deportment, than others do of their degree: to shew you that it is not as a duty that decency is regarded by them, but as the ornaments of pride: else they would be quiet when Providence maketh it cease to be their duty! They are not so much ashamed of sin, and the neglect of God and their salvation, as they are to be seen in sordid attire, or in a poor and homely garb. Beggars and servants shew here that they are as proud as lords. What abundance of them go but seldom to church, and give this as a reason, 'I wanted clothes:' as if they would neglect their souls, their God, their greatest duty, rather than do it in such clothes as they do their common work. Doth Christ appoint you to give him the meeting, that by his ministers he may instruct you for salvation, and that you may ask and receive the pardon of your sins; and will you disappoint him, and refuse to come, for want of better clothes? Sure you do not think that these are the wedding garments which he requireth you to bring? You would beg if you were naked or in rags: and will you not come to beg of God, because you have no better clothes? Do you set more by the reputation of your clothes, than the means of your salvation? How little do such wretches set by God, and by his mercy now, that will shortly on their deathbeds cry for mercy, without any such regard of clothes. Naked they come into the world, and naked they must go out; and yet they will turn their backs on the worship of God, for want of clothes. They are not ashamed nor afraid to be ungodly, and to forsake their duty; but they are ashamed of torn or poor attire. 'What,' say they, 'shall we make ourselves ridiculous!' when their pride and ungodliness is cause of a thousandfold more shame. We read of thousands, even of the poor, that crowded after Christ to hear him: but of none that staid at home for want of clothes; when it is like they had no better than your's.

Sign XXVII. If a proud man be wronged, he looketh for

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great submission before he will forgive: you must lie down at his feet, and make a very full confession, and behave yourself with great submission; especially if the law be in his hands. And he is prone to revenge, and cruel in his revenge: but if he have wronged others, he is hardly brought to confess that he wronged them; and more hardly to humble himself for reconciliation, and ask them forgiveness: when a humble person is ready to let go his right for peace, and easily forgiveth, and easily stoopeth to ask forgiveness.

Sign XXVIII. Lastly; Pride maketh men inordinately desire to have an honourable memorial kept of their names when they are dead (if they are persons that rise to the hopes of such a remembrance). Many a monument hath pride erected[f]: many a book it hath written to this end: many a good work materially it hath done, and made it bad by such a base intention! Many a hospital, and almshouse, and schoolhouse it hath built: and many a pound it hath given to charitable uses in pretension, but to proud and selfish uses in intention. Not that any should causelessly suspect another's ends, or blemish the deserved honour of good works, which it is lawful ordinately to regard: but we should suspect our own hearts, and take heed of so horrible a sin, which would turn the most excellent parts and works into poison or corruption. And remember how heinous a thing it is, for a man to be laying proud designs, when he is turning to the dust, and going to appear before his Judge! yea, to set up the monuments of his pride over his rotten flesh and bones: and to shew that he dieth in so great a sin without repentance, by endeavouring that as much as may be of it may survive, when he is dead and gone! If such wicked ends do sometimes offer to intrude into necessary, excellent works, an honest heart must abhor them, and cast them out, and beg forgiveness; and not for that forbear his work, nor refuse the comfort of his more sincere desires and intents: but such good works do sink the hypocrite into hell, that are principally done as a service to pride, to leave a name on earth behind him.

Thus I have been long in shewing you the signs of pride, because the discovery is a great part of the cure: not that

[f] Anaxagoras (in Laert.) Cum vidisset mausoli sepulchrum, monumentum, inquit, pretiosum et lapides conversarum, divitiarum imago. Lib. ii. sect. 10. p. 86.

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every proud person hath all these signs: for every one hath not the same temptations or occasion to shew them: but every one hath some, and many of these: and he that hath any one of them, hath a sign of pride. And again I say, that for all this, our reputation, as it subserveth the honour of God and our religion, and our brethren's good, must be carefully by all just means preserved, and by necessary defences vindicated from calumniators: though we must quietly bear whatever infamy or slander we are tried with.

Direct. III. 'Having understood the nature and the signs or effects of Pride, consider next of the dreadful consequents and tendency of it, both as it leadeth to farther sin, and unto misery.' Which I shall briefly open to you in some particulars.

1. At the present it is the heart of the old man, and the root and life of all corruption, and of dreadful signification, if it be predominant. If any man's "heart be lifted up, the Lord will have no pleasure in him, or it is not upright in him[g]." I had rather have my soul in the case of an obscure humble Christian, that is taken notice of by few, or none but God, and is content to approve himself to him, than in the case of the highest and most eminent and honourable in church or state, that looks for the observation and praise of men[h]. God judgeth not of men by their great parts, and profession, and name; but justifieth the humbled soul that is ashamed to lift up his face to heaven, and thinketh himself unworthy to speak to God, or to have communion with his church, or to come among his servants; but standing afar off, smiteth upon his breast, and saith (in true repentance) O "God be merciful to me, a sinner[i]." Pride is as a plague-mark on the soul.

2. There is scarce a sin to be thought on that is not a spawn in the bowels of pride. To instance in some few (besides all that are expressed in the signs), (1.) It maketh men

[g] Hab. ii. 4.

[h] Æneas Sylvius in Boem. c. 65. speaking of the boasting of the monk Capistrinus, saith, Superaverat seculi pompas, calcaverat avaritiam, libidinem sub egerat, gloriam contemnere non potuit: nemo est tam sanctus qui dulcedine gloriæ non capiatur. Facilius regna viri excellentes, quam gloriam contemnunt. Inter omnia vitia tu semper es prima, semper es ultima: nam omne peccatum te accedente committitur, et te recedente dimittitur. Innocent. de Contemp. Mundi. l. 2. c. 31.

[i] Luke xviii. 13.

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hypocrites, and seem what they are not, for the praise of men. (2.) It makes men liars. Most of the lies that are told in the world, are to avoid some disgrace and shame, or to get men to think highly of them. When a sin is committed against God or your superiors, instead of humble confession, pride would cover it with a lie. (3.) It causeth covetousness, that they may not want provision for their pride. (4.) It maketh men flatterers and timeservers, and manpleasers, that they may win the good esteem of others. (5.) It makes men run into profaneness and riotousness, to do as others do to avoid the shame of their reproach and scorn, that else would account them singular and precise. (6.) It can take men off from any duty to God that the company is against: they dare not pray, nor speak a serious word of God, for fear of a jeer from a scorner's mouth. (7.) It is so contentious a sin, that it makes men firebrands in the societies where they live: there is no quiet living with them longer than they can have their own saying, will and way: they must bear the sway, and not be crossed. And when all is done, there is no pleasing them; for the missing of a word, or a look, or a compliment, will catch on their hearts, as a spark on gunpowder. (8.) It tears in pieces church and state. Where was ever civil war raised, or kingdom endangered or ruined, or church divided, oppressed or persecuted, but pride was the great and evident cause? (9.) It devoureth the mercies and good creatures of God, and sacrificeth them to the devil. It is a chargeable sin. What a deal doth it consume in clothes, and buildings, and attendance, and entertainments, and unnecessary things. (10.) It is an odious thief and prodigal of precious time. How many hours that should be better employed, and must one day be accounted for, are cast away upon the foresaid works of pride? Especially in the needless compliments and visits of gallants, and the dressings of some vain, lightheaded women, in which they spend almost half the day, and can scarce find an hour in a morning for prayer or meditation, or reading the Scriptures, because they cannot be ready: forgetting how they disgrace their wretched bodies, by telling men that they are so filthy or deformed, that they cannot be kept sweet and cleanly and seemly, without so long and much ado. (11.) It is odiously unjust. A proud man makes

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no bones of any falsehood, slander, deceit or cruelty, if it seem but necessary to his greatness, or honour, or preferment, or ambitious ends. He careth not who he wrongeth or betrayeth, that he may rise to his desired height, or keep his greatness. Never trust a proud man further than his own interest bids you trust him. (12.) Pride is the pander of whoredom and uncleanness: it is an incentive to lust in themselves, and draws the proud to adorn and set forth themselves in the most enticing manner, as tends to provoke the lust of others. Fain they would be thought comely, that others may admire them, and be taken with their comeliness. If they thought that none would see them, they would spare their ornaments. And if a common decency were all that they affected, they would spare their curiosities and fashionable superfluities: even they that would not be unclean in gross fornication with any, yet would be esteemed beautiful and desirable, and do that which tendeth to corrupt the minds of fools that see them. These, and indeed almost all sin, are the natural progeny of pride.

3. As to the misery which they bring on themselves and others, (1.) The greatest is, that they forsake God, and are in danger to be forsaken by him: for God abhorreth the proud, and beholdeth them as afar off. So far as you are proud you are hated by him, and have no acceptance or communion with him. Pride is the highway to utter apostacy. It blindeth the mind: it maketh men confident in their own conceits; and venturous upon any new opinion; and ready to quarrel with the word of God before they understand it. When any thing seems hard to them, they presently suspect the truth of the matter, when they should suspect their dark unfurnished minds. Mark those that are proud in any town, or any company of professors of piety; and if any infection of heresy or infidelity come into that place, these are the men that will soonest catch it. Mark those that have turned from truth or godliness, and see whether they be not such as were proud and superficial in religion before. But God giveth grace, and more grace to the humble: he dwelleth with them, and delighteth in them.

(2.) A proud man is a tormentor of himself. Setting his mind on the thoughts of men, and desiring more of their esteem than he can attain, and that which is unsatisfying

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vanity when he hath obtained it: he is still under fruitless vexatious desires, and frequent disappointments: every thing that he seeth, and every word almost that he heareth, and every compliment omitted, can disturb his peace, and break his sleep, and cast him into a fever of passion or revenge. This wind that swelleth him, is running up and down, and disquieting him in every part. Who would have such a fire in his breast, that will not suffer him to be quiet[k]?

(3.) Pride bringeth sufferings, and then maketh them seem intolerable. It makes the sinner more vex and gall his mind, with striving and impatient aggravating his afflictions, than the suffering of itself would ever do.

4. Pride is a deep-rooted and a self-preserving sin: and therefore harder to be killed and rooted up than other sins. It hindereth the discovery of itself. It driveth away the light. It hateth reproof. It will not give the sinner leave to see his pride, when it is reproved; nor to confess it if he see it; nor to be humbled for if it he do confess it; nor to loathe himself and forsake it, though conviction and terror seem to humble him. Even while he heareth all the signs of pride, he will not see it in himself. When he feeleth his hatred of reproof, and knoweth that this is a sign of pride in others, yet he will not know it in himself. If you would go about to cure him of this or any other fault, you shall feel that you are handling a wasp or an adder: yet when he is spitting the venom of pride against the reprover, he perceiveth not that he is proud: this venom is his nature, and therefore is not felt nor troublesome. If all the town or congregation should note him as notoriously proud, yet he himself, that should best know himself, will not observe it. It is a wonder to see how this sin keepeth strength, in persons that have long taken pains for their souls, and seem to be in all other respects the most serious, mortified Christians! Yet, let them but be touched in their interest or reputation, or seem to be slighted, or see another preferred before them, while they are neglected, and they boil with envy, malice, or discontent, and shew you that the heart of sin, even Selfishness and Pride is yet alive, unbroken and too strong. Especially if they are not persons of a natural

[k] Vainglorious men are the scorn of wise men, the admiration of fools, the idols of flatterers, and the slaves of their own pride. Lord Bacon, Essay 54.

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gentleness and mildness, but of a more passionate temper; then pride hath more oil and fuel to kindle it into these discernible flames. He is a Christian indeed that hath conquered pride.

5. Pride is the defence not only of itself, but of every other sin in the heart or life. For it hateth reproof and keepeth off the remedy; it hideth, and extenuateth, and excuseth the sin, and thinketh well of that which should be hated.

6. Pride hindereth every means and duty, from doing you good, and ofttimes corrupteth them, and turneth them into sin. Sometimes it keepeth men from the duty, and sometimes it keepeth them from the benefit of the duty. It makes men think that they are so whole and well, as to have little need of all this physic, yea, or of their daily, necessary food. They think all this is more ado than needs: what need of all this preaching, and praying, and reading, and holy conference, and meditation, and heavenlymindedness? One is ashamed of it, and another wants it not, and another is above it, and they ask you, Where are we commanded to pray in our family, and to pray so oft, and to hear so oft, and read any book but the Holy Scriptures? &c. For they feel no obligation from general commands; (as to "pray continually," and "always," and "not wax faint," nor be "weary of well-doing," to "redeem the time," and "do all to edification," and be "fervent in spirit, serving the Lord," &c.) Because they feel not that need or sweetness which should help them to perceive, that frequency is good or necessary for them. If the physician bid two men 'eat often,' and one of them hath a strong appetite, and the other hath none; he that is hungry will interpret the word 'often,' to mean thrice a day, at least, and he that hath no appetite will think that once a day is 'often.' Healthful men do not use to ask, How prove you that I am bound to eat twice or thrice a-day? Feeling the need and benefit, they will be satisfied with an allowance without a command. They will rather ask, How prove you that I may not do it? for they feel reason in themselves to move them to it, if God restrain them not. So it is with an humble soul, about the means of his edification and salvation: it feeleth a need of preaching, and prayer, and holy spending the Lord's day, and family duties, &c. Yea,

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it feeleth the need and benefit of frequency in duties, and is glad of leave to draw near to God, and feels the bond of love constrain. Whereas, the proud are full and senseless, and could easily be content with little in religion, if the laws of God or man constrained them not, and will do no more than they needs must. Yea, some of late have been advanced by pride above all ordinances, that is, above obedience to God, in the use of his appointed means, but not above the need of means, nor above the plagues prepared for the proud and disobedient. Humility secureth men from many such pernicious opinions.

Direct. iv. 'To the conquering of pride, it is necessary that you perceive that indeed it is in yourselves, and is the radical sin, and the very poison of your hearts; and that you set yourselves watchfully to mark its motions; and make it a principal part of your religion and business of your lives to overcome it, and to walk in humility with God and men.' For if you see not that it is your sin, you will let it alone, and little trouble yourselves about it. Pride liveth in men that seem religious, because they perceive it not, or think they have but some small degree, which is not dangerous. And they see it not in themselves, because they mark not its operations and appearances: the life in the root must be seen in the branches, in the leaves, and fruit. If you saw more evil in this, than in many more disgraceful sins, and set yourselves as heartily and diligently to conquer it, as you do to cast out the sins which would make you be judged by men to be utterly ungodly, no doubt but the work would more happily go on, and you would see more excellent fruits of your labour, in the work of mortification, than most Christians see.

Direct. v. 'Be much in humbling exercises; but so as to take heed of mistaking the nature of them, or running into extremes.' I have told you the true nature of humility before. Abundance of Christians are tempted by satan to think it consisteth much more than it doth, in passionate grief, and tears, and bodily exercises, of long and frequent fastings, and confessions, and penance, or such like: and thus satan diverteth them from true endeavours for true humiliation, by keeping them employed all their days, in striving for tears, or in these external exercises! Whereas, you

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should most strive, for such a sight of your sinfulness and nothingness, as will teach you highly to esteem of Christ, and to loathe yourselves, and take yourselves to be as vile and sinful as you are, and will make you humbly beg for mercy, and stoop to any means to obtain it; and will make you patient under the rebukes and chastisements of God, and under the contempts and injuries of men: this is the humility which you must labour for. But in order to this, external exercises of humiliation must be used: especially studying the holy law of God, and searching yourselves, and confession of sin, and moderate, seasonable fastings, and taming of the flesh. And indeed the exercises of humiliation do most become those that are most prone to pride: and the doctrine of those men who cry down true humiliation, doth come from pride, and is made to cherish pride in others. A humble soul cannot receive it; but is more prone here to run into excess.

Direct. VI. 'There is no more powerful means to take down pride, than to look seriously to God, and set yourselves before his eyes, and consider how he loveth the humble, and abhorreth the proud.' One sight of God by a lively faith, would make you know with whom you have to do, and teach you to abhor yourselves as vile. A glowworm is not discerned in the sunshine, though it glister in the dark. A glimpse of the majesty of God would make thee with Isaiah cry out, "Woe is me, for I am undone, a man of unclean lips[1]," &c.; and with the Israelites desire that Moses, and not God might speak unto you, lest you die. Men are proud because they know not God, and look not to him, but to fellow-sinners, with whom they think they may be bold to compare themselves.

Remember also that God is as it were engaged against the proud, both in the holiness of his nature, and in honour: for a proud man sets up himself against him, and is such an idol as God will either take down by grace, or spurn into the fire of destruction. And if he do appear before God among others, in days and external exercises of humiliation, you may judge how much an abhorred person will be accepted. It is not to all that are clothed in sackcloth, but to the humble soul that God hath respect: even to the

[1] Isa. vi. 5.

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self-abhorring person, who judgeth himself unworthy to come among the people of God, or to be door-keepers in his house, or to eat of the crumbs of the children's bread; that subject themselves to one another, and think no office of love and service too low for them to perform to the least believer; that in charitable meekness instruct opposers, and bear contradiction and contempt from men; that patiently suffer the injuries of enemies and friends, and heartily forgive and love them; that bear the most sharp and plain reproofs with gentleness and thanks; that think the lowest place in men's esteem, affections, and respects, the fittest for them; that are much more solicitous how they love others, than how others love them, and how they discharge their duties to others, than how others do what they ought for them; that will take up with smaller evidence to think well of the hearts or actions of others, than of their own; that reprove themselves oftener and more sharply than other men reprove them; and are more ready to censure themselves than others, or than most others are to censure them; that have a low esteem of their own understandings, and parts, and doings, and therefore are more ready to learn than teach, and to hear than speak; that highly value every bit and drop of mercy, especially Christ, and grace, and glory. These are the humble that God accepteth, and this is the fast that he requireth. These are they that pray effectually, and that must save the land. These only are sensible what sin is; when others feel it not, or are proud in the midst of their largest confessions and tears. These only do from their hearts acknowledge their desert of God's severest judgments, and justify God when he afflicteth them. Others rather marvel at the greatness and continuance of judgments, and expostulate with God as dealing hardly and unkindly with them. and tell him how good a people he afflicteth. These only understand the sinfulness of their very humiliations and prayers, through the weakness of that good which should be in them, and the mixture of much evil; when the proud are marvelling if God hear them not at the first word. These only wait in patience for God's answer, and accept of mercy in his time and measure; when the proud are shortwinded, and if God come not just when they expected, they do with Saul make haste, or murmur at

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his providence, and say it is in vain to serve the Lord, and begin to think of forsaking him and taking some better way. These proud ones that have joined in outward humiliations, and have lift up themselves in heart, while they cast down their bodies, are they that have turned the heart of God so much against us, to break us in pieces, because he hath found among us so many of the proud, whom he taketh for his enemies. We have had those humbling themselves in our assemblies, that were wise in their own eyes; despising, and scorning, and reviling their teachers: such as undervalued and censured others, that were not for their opinions and interest; that overloved the respect and honour that is from men; and could not endure to be disesteemed or little set by; that could not bear an injury or a foul word, but were prone to anger, if not revenge; that could not seek peace, nor stoop to others; nor bear plain-dealing in reproof; nor forgive a wrong without much submission; that had high expectations from others; and loved those best that most esteemed them; that counted it baseness to stoop to the meanest places or services, for other's good; yea, that quarrelled with God, his Word and providences, and valued no other mercies but those that exalted themselves or pleased their flesh (which proved judgments). And yet, while they thus, by pride, excommunicated themselves from the face of God, and made themselves abhorred by him, they separated from the holiest assemblies and servants of God in the land, as unworthy of communion with such as they, unless they would first become of their opinion or sect. We little consider how great a hand this pride hath had in our desolations. God hath been scattering the proud of all sorts in the imaginations of their own hearts.

Direct. VII. 'Look to a humbled Christ to humble you.' Can you be proud while you believe that your Saviour was clothed with flesh, and lived in meanness, and made himself of no reputation, and was despised, and scorned, and spit upon by sinners, and shamefully used and nailed as a malefactor to a cross? The very incarnation of Christ is a condescension and humiliation enough to pose both men and angels, transcending all belief, but such as God himself produceth, by his supernatural testimony and Spirit. And can pride look a crucified Christ in the face, or stand before

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him? Did God take upon him the form of a servant, and must thou domineer and have the highest place? Had not Christ a place to lay his head on? and must thou needs have thy adorned, well-furnished rooms? Must thou needs brave it out in the most fantastic fashion, instead of thy Saviour's seemless coat? Doth he pray for his murderers? and must thou be revenged for a word or petty wrong? Is he patiently spit upon and buffeted? and art thou ready through proud impatiency, to spit upon or buffet others? Surely he that "condemned sin in the flesh," condemned no sin more than pride.

Direct. VIII. 'Look to the examples of the most eminent saints, and you will see they were all most eminent in humility.' The apostles, before the coming down of the Holy Ghost on them, contended which of them should be the greatest (which Christ permitted that he might most sharply rebake it, and leave his warning to all his ministers and disciples to the end of the world, that they that would be greatest must be the servants of all, and that they must by conversion become as little children, or never enter into the kingdom of God). But afterward in what humility did these apostles labour, and live, and suffer in the world? Paul "made himself a servant unto all, that he might gain the more, though he was free from all men [m]." They submitted themselves to all the injuries and affronts of men; to be accounted the plagues and troublers of the world; and as the scorn and offscouring of all things; and a gazingstock to angels and to men. And are you better than they? If you are, you are more humble, and not more proud.

Direct. IX. 'Look to the holy angels that condescend to minister for man; and think on the blessed souls with God, how far they are from being proud; and remember, if ever thou come to heaven, how far thou wilt be from pride thyself.' Such a sight as Isaiah's would take down pride: "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings: with two he covered his face, and with two he covered his feet, and with two he did fly (signifying humility, purity, and obedience). And one cried unto another, and said, Holy, Holy, Holy is the Lord of Hosts:

[m] 1 Cor. ix. 10.

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his glory is the fulness of the whole earth[a]." So Rev. iv. 8. 10. "The elders fall down, and cast down their crowns before him that sitteth on the throne." Look up to heaven and you will abhor your pride.

Direct. x. 'Look upon the great imperfection of thy grace and duties.' Should that man be proud that hath so little of the Spirit and image of Jesus Christ? That believeth no more, and feareth God no more, and loveth him no more? And can no better trust in him, nor rest upon his Word and love? Nor any more delight in him, nor in his holy laws and service? One would think that the lamentable weakness of any one of all these graces, should take down pride and abase you in your own eyes. Is he a Christian that doth not even abhor himself, when he perceiveth how little he loveth his God, and how little all his meditations on the love and blood of Christ, and of the infinite goodness of God, and of the heavenly glory do kindle the fire, and warm his heart? Can we observe the darkness of our minds, and ignorance of God, and strangeness to the life to come, and the woeful weakness of our faith, and not be abased to a loathing of ourselves? Can we choose but even abhor those hearts that can love a friend, and love the toys and vanities of this life, and yet can love their God no more? That take no more pleasure in his name, and praise, and word, and service, when they can find pleasure in the accommodations of their flesh? Can we choose but loathe those hearts that are so averse to God, so loath to think of him, so loath to pray to him, so weary of prayer, or holy meditation, or any duty, and yet so forward to the business and recreations of the flesh? Can we feel how coldly and unbelievingly we pray, how ignorantly or carnally we discourse, how confusedly and vainly we think, and how slothfully we work, and how unprofitably we live, and yet be proud, and not be covered with shame? O! for a serious Christian to feel how little of God, of Christ, of heaven is upon his heart, and how little appeareth in any eminent holiness and fruitfulness and heavenliness of life, is so humbling a consideration, that we have much ado to own ourselves, and not lie down as utterly desolate. Should that soul admit a thought of pride, that hath so little grace as to be uncertain whether he have any at all in sincerity or

[a] Isa. vi. 1—3.

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not? That cannot with assurance call God, Father, or plead his interest in Christ or in the promises? nor knoweth not if he die this hour, whether he shall go to heaven or hell? Should he be proud that is no readier to die? and no more assured of the pardon of sin? nor more willing to appear before the Lord? If one pained member will make you groan, and walk dejectedly, though all the rest do feel no pain, a soul that hath this universal weakness, a weakness that is so sinful and so dangerous, hath cause to be continually humbled to the dust.

Direct. XI. 'Look upon thy great and manifold sins, which dwell in thy heart, and have been committed in thy life, and there thou wilt see cause for great humiliation.' If thy body were full of toads and serpents, and thou couldst see or feel them crawling in thee, wouldst thou then be proud? Why, so many sins are ten thousand fold worse, and should make thee far viler in thy own esteem! If thou wert possessed with devils, and knewest it, wouldst thou be proud? Why, devils possessing thy body are not so bad or hurtful to thee, as sin in thy soul! The sight of a sin should more take down thy pride, than the sight of a devil. Should that man be proud that hath lived as thou hast lived, and sinned as thou hast sinned, from thy childhood until now? that hath lost so much time and abused so much mercy, and neglected so many means, and omitted so many duties to God and man, and been guilty of so many sinful thoughts, and so many false or foolish words, and hath broken all the laws of God? Should not he be deeply humbled that hath yet so much ignorance*, error, unbelief, hypocrisy, sensuality, worldliness, hardheartedness, security, uncharitableness, lust, envy, malice, impatience, and selfishness, as is in thee? Should not thy very pride itself be matter of thy great humiliation, to think that so odious a sin should yet so much prevail? Look thus on thy leprous, defiled soul, and turn thy very pride against itself! Know thyself, and thou canst not be proud.

Direct. XII. 'Look also to the desert of all thy sins, even unto hell itself, and try if that will bring thee low.' Though pride came from hell effectively, yet hell, objectively, may afford thee a remedy against it. Think on the worm that

* See my "Treatise of Self-Ignorance."

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never dieth, and the fire that never shall be quenched, and consider whether pride become that soul, that hath deserved these. Wilt thou be proud in the way to thy damnation? Thou mightst better be proud of thy chains and rope, when thou art going to the gallows! Think, whether the miserable souls in hell are now minding neat and well set attire, or seeking for dominion, honour, or preferment, or contending who shall be the greatest, or striving for the highest rooms, or setting out themselves to the admiration and applause of men, or quarrelling with others for undervaluing or dishonouring them! Do you think there is any place or matter there for such works of pride, when God abaseth them?

Direct. XIII. 'Look to the day of judgment, when all proud thoughts and looks shall be taken down; and to the endless misery threatened to the proud.' Think of that world, in which your souls must ere long appear, before the great and holy God, whose presence will abase the proudest sinner. When the tyrants, and gallants, and wantons of the earth, must with trembling and amazement give up their accounts to the most righteous Judge of all the world, then where are their lofty looks and language? Then where are their glory, and gallantry, and proud, imperious domineering, and their scornful despising the humble, lowly ones of Christ? Would you then think that this is the same man, that lately could scarce be seen or spoken with? that looked so big, and swaggered it out in wealth and honour? Is this he that could not endure a scorn, or to be slighted, or undervalued, or plainly reproved? that must needs have the honour and precedency in wit, and greatness, and command? Is this the man that thought he was perfect and had no sin; or that his sins were so small, as not to need the humiliation, renovation, and holy diligence of the saints? Is this the woman that spent half the day in dressing up herself, and house, and furniture for the view of others, and must needs be in the newest or the neatest fashion? that was wont to walk in an artificial pace, with a wandering eye, in a wanton garb, as if she were too good to tread on the earth? Oh! then how the case will be altered with such as these! Can you believe, and consider how you must be judged by God, and yet be proud?

Direct. XIV. 'Look to the devils themselves that tempt

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you to be proud, and see what pride hath brought them to; and remember, that a proud man is the image of the devil, and pride is the devil's special sin.' He that envieth your happiness, knoweth by sad experience the way to misery; and therefore tempteth you to be proud, that you may come, by the same way, to the same end that he himself is come to. "The angels which kept not their first estate, but left their own habitation, are reserved in everlasting chains under darkness, to the judgment of the great day[p]."

Direct. XV. 'Look well upon thyself, both body and soul, and think whether thou be a person fit for pride.' God hath purposely clothed thine immortal soul in the coarse attire of corruptible flesh, and placed it in so poor and ruinous a cottage, that it might be kept from pride: yea, he made this frail and corruptible body to be a constitutive part of our very persons, that in knowing it, we may know ourselves. Some will have a dead man's skull stand by them, in their studies or chambers, as an antidote against pride. But God hath fastened us yet closer to mortality; death dwelleth in our bowels. We are apt to marvel that so noble a soul should be lodged in so mean a body, made of the earth to which it must return[q]! A stone is durable and clean; but my flesh is corruptible, and must turn to loathsome filth and rottenness. A marble pillar will stand firm and beautiful from age to age, but I must perish and consume in darkness. The seats we sit upon, the pillars we lean to, the stones we tread upon, will be here, when we are turned to dust. The house that I build, may stand when I am rotten in the grave. A tree will live, when he that planted it is dead. Our bodies are of no better materials than the brutes: our substance is in a continued flux or waste, and loseth something every day; and if it were not repaired

[p] Jude 6.

[q] Fama est fictilibus cœnasse Agathoclea regem,
Atque abacum Samio sæpe onerasse luto,
Fercula gemmatis quum poneret horrida vasis:
Et misceret opes pauperiemque simul.
Quærenti causam respondit: Rex ego qui sum
Sicaniæ, figulo sum genitore satus.
Fortunam reverenter habe, quicunque repente
Dives ab exili progrediere loco.

Auson. Epigram. viii. Wetstein, p. 18.

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and patched up by daily air and nourishment, it would soon be spent, and our oil consumed. If you were chained to a dead carcase, which you must still carry about with you, it were not a matter so fit to humble you, as to be united so nearly to so vile a body of your own. We carry a dunghill continually within us. Alas! how silly a piece is the greatest, the strongest, and the comeliest of you all! What is that flesh which you so much pamper, but a skin full of corruption? a bag of filth, of phlegm, or choler, or such like excrements? If the curiousest dames had but a sight of the phlegm in their heads and bowels, the choler about their liver and galls, the worms or filth in other parts, they would go near to vomit at such a sight: the swine or beast hath as clean an inside. And what if this filth be covered with a whiter skin, or clearer colour than their neighbours have, is there any cause of pride in that? When sickness hath altered and consumed you, then where is that which you call beauty? If but the leprosy or the small pox deform it, or a fever, consumption, or dropsy waste it, or the stone, or gout, or any such torment seize upon thee, thou wilt feel or see that which may shame thy pride. Should such a worm be proud, that cannot, though he be a Herod, keep the worms from eating him alive? that in a flux cannot retain his excrements? that cannot bear easily the aching of a tooth? If thou be fit for pride, forbid diseases to touch thy flesh, or stain thy beauty; do not be sick, nor weak, nor pained: let not the worm and corruption be thy guests. Or if thou be so poor a thing, as cannot hinder any of these, then know thyself, and be ashamed of pride.

And when thou art in sickness, thou wilt be burdensome to others. It is likely thou must have their helps, even to feed thee, to dress thee, to turn thee, and keep thee clean: and when all is done, thou must die, and be laid in darkness in a grave! There thou must lie rotting night and day, till thy flesh be turned into earth. The grass doth wither when it is cut down, but yet it is sweet: the tree that is cut down will rot in time, but not with such a loathsome stink as we. He that had seen what the late doleful wars did often shew us, when the fields were strewed with the carcases of men, and when they lay by heaps among the rubbish of the ditches of towns and castles that had been assaulted, would

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think such loathsome lumps of flesh should never have been proud. When once death hath deprived thy body of its soul, thy best friends will quickly be weary of the remainder, and glad to rid thee out of sight and smell. Go to the churchyard, and look on the dust and bones that are there cast up and scattered, and bethink thee whether those that must come to this have reason to be proud? See whether there be any differing mark of honour upon the dust of the rich, or strong, or beautiful? and whether the bones there strive for principality and dominion? Therefore the desire of adorned monuments upon men's graves, is one of the most odious sorts of pride; when the neighbourhood of rottenness and dust doth shame it. As our serious poet Herbert saith,

> When the hair grows sweet with pride and lust,
> The powder doth forget the dust.

And though thy soul be far nobler than thy body, yet here how ignorant, and weak, and distempered is it? How full of false ideas are men's minds? How little know they of that which they might know, or are confident they do know? How dark are we about all the works of God, and about his Word: much more about himself? The greatest doctors are strongly tempted to be sceptics; and the ignorant that this year are confident to a contempt and censoriousness of all that differ from them, perhaps the next year do change their judgments, and recant themselves.

And are our hearts and lives any happier than our understandings? While we are imprisoned in the flesh, and its interest is ours, and its appetites and passions have so much advantage, to corrupt, seduce, or disturb the soul? Know thyself, and pride will die.

Direct. XVI. 'If thou have any thing to be proud of, remember what it is, and that it is not thine own, but given or lent thee by that God who chiefly hateth pride.' 1. Art thou tempted to be proud of riches? Remember that they are in themselves but dross, which will leave thee at the grave as poor as any. And as to their usefulness, they are but thy Master's talents; and the more thou hast, the greater will be thine account. And very few rich men escape the snare, and come to heaven: thy charge and danger therefore

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should rather humble thee, and make thee exceedingly to fear. Read James v. 1—4. and Luke xii. 19, 20.

2. Is it greatness, and dominion, or human applause, or honour that you are proud of? Remember, that this also is in itself a dream, that maketh thee really neither better nor safer than other men. Thou standest upon higher ground, where thou hast more than others of the storms and dangers, and shalt be levelled with the lowest in thy fall. And as to the use of thy power and greatness, it is for God, and not thyself! And so great will be thy reckoning, according to the trust reposed in thee, as would affright a considerate believer to foresee.

3. Is it youthful strength that you are proud of? How little can it do for thee, of that which thou most needest! And how soon will it be turned to weakness! How many are cut off "in youth, and their life is among the unclean," as Elihu speaks, Job xxxvi. 14. "Their bones are full of the sins of their youth, which shall lie down with them in the dust[r]."

4. Is it beauty that you are proud of? I have told you what sickness and death will do to that before. "When God rebuketh man for sin, he makes his beauty to consume as a moth: surely every man is vanity[s]." And if your beauty would continue, how little good will it do you? and who but fools do look at the skin of a rational creature, when they would discern their worth? a fool, and a slave of lust and satan, may be beautiful. A sepulchre may be gilded that hath rottenness within. Will you choose the finest purse, or the fullest? Who but a child or fool will value his book by the fineness of the cover, or gilding of the leaves, and not by the worth of the matter within? Absalom was beautiful, and what the better was he? "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised[t]."

5. If it be fine clothes and gaudy ornaments that you are proud of, it is a sin so foolish, and worse than childish, that I shall give it no other confutation, than to tell you, that it contradicteth itself, by making the person a scorn and laughing-stock to others, when their design was to be more

[r] Job xx. 11.
[s] Psal. xxxix. 11. Read Psal. xlix. 12—14.
[t] Prov. xxxi. 30.

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admired; and that an ass or a post may have as fine and costly attire as you; and that shortly you shall change it for a winding-sheet.

6. Is it your birth, and progenitors, and great friends that you are proud of? Personal merits are incomparably more excellent than this relation to the most meritorious parents; much more than a relation to their empty titles. Cain was the son of Adam the father of mankind, and Ham of Noah, and Esau of Isaac, and Absalom of David; when a godly son of a wicked father is more honourable than they. Your ancestors are but of the common stock of sinful Adam: and your great friends may possibly become your enemies; and it is little that the greatest of them can do for you, if God be not your friend.

7. Is it your learning, or wisdom, or ability for speech or action, that you are proud of? Remember that the devils, and many that are now in hell, have far exceeded you in these: and that the wiser you are indeed, the humbler you will be; and by pride you confute your ostentation of your wisdom. Ahithophel's wisdom, which saveth not the owner from perdition, is little cause of glorying. There were men that boasted of their wisdom, even in the law of God, who yet were ashamed and dismayed; for they rejected the word of the Lord: and then what wisdom could there be in them? Therefore, "thus saith the Lord, Let not the wise man glory in his wisdom, nor let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise lovingkindness, judgment and righteousness in the earth: for in these do I delight, saith the Lord[n]." Those were not unlearned, of whom Paul speaketh; "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world[x]?

8. Is it success in wars, or great undertakings, that you are proud of? But by whose strength did you perform it? and how unhappy a success is that which hindereth your success in the work of your salvation? and how many have been brought down again to shame, that have been lifted up in pride of their successes?

[n] Jer. ix. 23, 24. [x] 1 Cor. i. 20.

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9. Is it the applause of men that proclaim your excellency that you are proud of? Alas, how poor a portion is the breath of man! and how mutable are your applauders! that perhaps the next day will turn their tunes, and as much reproach you. Will you be proud of praise, when it is the devil's whistle, purposely to entice you into this pernicious snare, that he may destroy you? It is a danger to be feared; for it destroyeth many: but not a benefit much to be rejoiced in, much less to be proud of; for few are the better for it. Titles and applause increase not real worth and virtue, but puff up many with a mortal tympany.

10. Is it your grace and goodness, or eminency in religion, that you are proud of? This is most absurd; when predominant pride is a certain sign that you have no saving grace at all; and so are proud of what you have not: and if you have it, so far as you are proud of it you abuse it, contradict it, and destroy it: for pride is to grace, what the plague or consumption is to health. It is novices that have least grace and knowledge, that are aptest to be puffed up with pride, and thereby to fall into the condemnation of the devil[y]; that is, into the like punishment for the like sin. When the pot boileth over, that which was in it is lost in the fire. Rise not too high in the esteem of your grace, lest you rise to the loss of it. "Be not highminded, but fear[z]." When you "think you stand, take heed lest you fall[a]."

Direct. XVII. 'Look to the nature and tendency of every grace and ordinance and duty, and use them diligently; for they all tend to the destruction of pride.' Knowledge discerneth the folly and pernicious tendency of pride, and abundant matter for humiliation. Faith, is the casting off our pride, and going with empty hungry souls to Christ for mercy and supply. It sheweth us the most powerful sight in the world for the humbling of a soul, even a crucified Christ, and a most holy God, and a glorified society of humble souls, and a dreadful judgment and damnation for the proud. I might shew you the same of every grace and duty, but for being tedious.

Direct. XVIII. 'Look to the humbling judgments of God on yourselves and others, and turn them all against your pride.' You will sure think it an unsuitable and unseasonable thing

[y] 1 Tim. iii. 6. [z] Rom. xi. 20. [a] 1 Cor. x. 12.

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for the calamitous to be proud. Are you not oft complaining of one thing or other, upon your consciences, your bodies, your estates, your names, your relations or friends? and yet will you be proud while you complain? If the judgments that have already befallen you, humble you not, if God love you, and will save you, you may expect you should feel more; and the load should be increased, till it make you stoop. O miserable, obstinate sinners! that can groan with sickness, and yet be proud! and murmur under want, and yet be proud! and daily crossed by one or other, and yet be proud! yea, and tormented with fears of God's displeasure, and yet be proud! Have not all the wars, and blood, and ruins that have befallen us in these kingdoms, been yet enough to take down pride? Many humbling sights we have seen, and many humbling stripes we have felt, and yet are we not humbled! We have seen houses robbed, and towns fired, and the country pillaged, and the blood of many thousands shed, and their carcases scattered about the fields, and yet are we not humbled! If we were proud of our riches, they have been taken from us: if proud of our buildings, they have been turned into ruinous heaps: if we have been proud of our government, and the fame and glory of our country, we have seen how our sins have pulled down our government, dishonoured our rulers, and blemished our glory, and turned it into shame; and yet are we not humbled! If you lived in a house infected with the plague, and had buried father and mother, and brothers and sisters, and but a very few were left alive, expecting when their turn came next; if these few were not humbled, would you not think them blind and sottish persons? Do you yet look high, and contend for pre-eminence, and look for honour, and envy others, and desire to domineer, and have your will and way, and set out yourselves in the neatest dress? Must you have sharper stripes, before you will be humbled? Must greater injuries, and violences, and losses, and fears and reproaches be the means? Why will you choose so painful a remedy, by frustrating the easier? If it must be so, the judgment shall shortly come yet nearer to thee: it shall either strip thee of the rest, or cover thee with shame, or lay thee in pain upon thy couch, where thy head shall ache, and thy heart be sick, and thy body weary, and thou shalt pant

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and gasp for breath; wilt thou then be proud, and contest for honour, when thou expectest hourly when thy proud and guilty soul shall be turned out of thy body, and appear before the holy God? when the bell is ready to toll for thee, and thy winding-sheet to be fetched out, and thy coffin prepared, and the bier to be fetched to carry thee to thy grave, and leave thee in the dark with worms and rottenness; wilt thou then be proud? Where then are your high looks, and lofty minds, and splendid ornaments and honours! Then will you be climbing into higher rooms, and seeking to be revenged on those that did eclipse your honour? Saith David, even of princes, and all the sons of men; "His breath goeth forth: he returneth to his earth: in that very day his thoughts perish[b]."

Direct. XIX. 'Look on the lamentable effects of pride about you in the world, and that will help you to see the odiousness and pernicious nature of it.' Do you not see how it setteth the whole world on fire? how it raiseth wars, and ruineth kingdoms, and draweth out men's blood, and filleth the world with malice and hatred, and cruelty and injustice, and treasons and rebellions, and destroyeth mercy, truth and honesty, and all that is left of God upon the mind of man? Whence is all the confusion and calamity, all the censoriousness, revilings and cruelties, which we have seen, or felt, or heard of, but from pride? What is it that hath trampled upon the interest of Christ and his Gospel through the world, but pride? What else is it that hath burnt his martyrs, and made havoc of his servants, and distracted and divided his church with schisms, and set up so many sect-masters and sects, and caused them almost all to set against others, but this cursed, unmortified pride? He that hath seen but what pride hath been doing in England in this age, and yet discerneth not its hatefulness and perniciousness, is strangely blind. Every proud man is a plague or burden to the place he liveth in: if he get high, he is a Nabal; a man can scarce speak to him: he thinks all under him are made but to serve his will and honour, as inferior creatures are made for man. If he be an inferior, he scorneth at the honour and government of his superiors, and thinks they take too much upon them, and that it is below him to obey.

[b] Psal. cxlvi. 3, 4.

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If he be rich, he thinks the poor must all bow to him, as to the golden calf, or Nebuchadnezzar's golden image: if he be poor, he envieth the rich, and is impatient of the state that God hath set him in: if he be learned, he thinks himself an oracle: if unlearned, he despiseth the knowledge which he wanteth, and scorneth to be taught. What state soever he is in, he is a very salamander, that liveth in the fire, he troubleth house, and town, and country, if his power be answerable to his heart: he is an unpolished stone, that will never lie even in any building; he is a natural enemy to quietness and peace.

Direct. xx. 'Consider well how God hath designed the humbling of all that he will save, in his whole contrivance of the work of our redemption.' He could have saved man by keeping him in his primitive innocency, if he had pleased. Though he causeth not sin, he knoweth why he permitteth it. He thought it not enough that man should have the thought of creation to humble him, as being taken from the dust, and made of nothing; but he will also have the sense of his moral nothingness and sinfulness to humble him: he will have him beholden to his Redeemer and Sanctifier for his new life and his salvation, as much as to his Creator for his natural life. He is permitted first to undo himself, and bring himself under condemnation, to be a child of death, and near to hell, before he is ransomed and delivered; that he may take to himself the shame of his misery, and ascribe all his hopes and recovery to God. No flesh shall be justified by the works of the law, or by a righteousness of his own performance; but by the satisfaction and merits of his Redeemer: that so all boasting may be excluded, and that no flesh might glory in his sight, and that man might be humbled, and our Redeemer have the praise to all eternity. And therefore God prepareth men for faith and pardon, by humbling works, and forceth sinners to condemn themselves before he will justify them.

Direct. xxi. 'Read over the character which Christ himself giveth of his true disciples; and you will see what great self-denial and humility he requireth in all.' In your first conversion you must become as little children[c]. Instead of contending for superiority and greatness, you must be ambi-

[c] Matt. xviii. 3.

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tious of being servants unto all[d]. You must learn of him to be meek and lowly of heart[e], and to stoop to wash your brethren's feet[f]. Instead of revenge, or unpeaceable contending for your right, you must rather obey those that injuriously command you, and turn the other cheek to him that smiteth you, and let go the rest to him that hath injuriously taken from you; and bless them that curse you, and pray for them that hurt and persecute you, and despitefully use you[g]. These are the followers of Christ.

Direct. XXII. 'Remember how pride contradicteth itself by exposing you to the hatred or contempt of all.' All men abhor that pride in others which they cherish in themselves. A humble man is well thought of by all that know him; and a proud man is the mark of common obloquy. The rich disdain him, the poor envy him, and all hate him, and many deride him. This is his success.

Direct. XXIII. 'Look still unto that dismal end, which pride doth tend unto.' It threateneth apostacy. If God forsake any one among you, and any of you forsake God, his truth, and your consciences, and be made as Lot's wife, a monument of his vengeance for a warning to others, it will be the proud and self-conceited person. It maketh all the mercies of God, your duties and parts, and objectively your very graces, to be its food and fuel. It is a sign you are near some dreadful fall, or heavy judgment: for God hath given you this prognostic[h]. An Ahab is safer when he humbleth himself; and an Hezekiah is falling when he is lifted up. They are the most hardened sinners, scorning reproof, and therefore ordinarily forsaken both by God and man, and left to their self-delusion till they perish.

Direct. XXIV. 'Converse with humbled and afflicted persons, and not with proud, secure worldlings.' Be much in the "house of mourning," where you may see "the end of all the living, and be made better by laying it to heart;" and let not your "hearts be in the house of mirth[i]." Delight not to converse with "men that be in honour, and understand not, but are like the beasts that perish; for though they think of perpetuating their houses,

[d] Matt. xxiii. 11. xx. 27. [e] Matt. xi. 28, 29. [f] John xiii. 5, 14.
[g] Matt. v. 39, 40. 44. Isa. ii. 11, 12. [h] Luke xiv. 11. i. 51. Prov. xv. 25. xvi. 5.
[i] Eccl. vii. 2—4.

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and call their lands after their own names," yet they "abide not in" their "honour:" and "this their way is their folly," though "yet their posterity approve their sayings[k]. Converse with penitent, humbled souls, that have seen the odiousness of sin, and the wickedness and deceitfulness of the heart, and can tell you by their own feeling what cause of humiliation is still before you. With these are you most safe.

I have been the larger against Pride, as seeing its prevalency in the world, and its mischievous effects on souls and families, church and state; and because it is not discerned and resisted by many as it ought. I would fain have God dwell in your hearts, and peace in your societies; and fain have you stand fast in the hour of temptation, from prosperity or adversity; and fain have affliction easy to you. But none of this will be without humility. I am loath that under the mighty hand of God we should be unhumbled, even when judgments bid us lay our mouths in the dust. The storms have been long up; the cedars have fallen: it is the shrubs and bending willows that now are most likely to escape. I am loath to see the prognostics of wrath upon your souls, or upon the land. I am loath that any of you should through pride be unhumbled of sin, or ashamed to own despised godliness; or that any that have seemed religious, should prove seditious, unpeaceable, or apostates. And therefore I beseech you, in a special manner, take heed of pride; be little in your own esteem: praise not one another unseasonably; be not offended at plain reproofs: look to your duties, and then leave your reputations to the will of God. Rebuke pride in your children: use them to mean attire and employments: cherish not that in them which is most natural (now) and most pernicious. God dwelleth with the humble, and will take the humble to dwell with him[l]. "Put on humbleness of mind, meekness, longsuffering, forbearing one another[m]." "Be clothed with humility: serve the Lord with all humility of mind, and he will exalt you in due time[n]."

[k] Psal. xlix. 20. 12—14.
[l] Isa. lvii. 15. Job xxii. 29.
[m] Col. iii. 12, 13.
[n] Acts xx. 19. 1 Pet. v. 6, 7.

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PART VI.

Directions against Covetousness, or Love of Riches, and against worldly Cares[o].

I SHALL say but little on this subject now, because I have written a Treatise of it already, called "The Crucifying of the World by the Cross of Christ;" in which I have given many directions (in the preface and treatise) against this sin.

Direct. 1. 'Understand well the nature and malignity of this sin; both what it is, and why it is so great and perilous.' I shall here shew you, 1. What love of riches is lawful: 2. What it is that is unlawful; and in what this sin of Covetousness or worldliness doth consist: 3. Wherein the malignity or greatness of it lieth: 4. The signs of it: 5. What counterfeits of the contrary virtue do hide this sin from the eyes of worldlings: 6. What false appearances of it do cause many to be suspected of covetousness unjustly.

I. All love of the creature, the world, or riches, is not sin: For, 1. The works of God are all good, as such; and all goodness is amiable. As they are related to God, and his power, and wisdom, and goodness are imprinted on them, so we must love them, even for his sake. 2. All the impressions of the attributes of God appearing on his works, do make them as a glass, in which at this distance we must see the Creator; and their sweetness is a drop from him, by which his goodness and love are tasted. And so they were all made to lead us up to God, and help our minds to converse with him, and kindle the love of God in our breasts, as a love-token from our dearest friend: and thus, as the means of our communion with God, the love of them is a duty, and not a sin. 3. They are naturally the means of sustaining our bodies, and preserving life, and health, and alacrity: and as such, our sensitive part hath a love to them, as every beast hath to their food: and this love in itself is not of a moral kind, and is neither a virtue nor a vice; till it either be used in obedience to our reason (and so it is good), or in disobedience to it, (and so it is evil). 4. The crea-

[o] See an excellent Tract. de Divitiis ascribed to Sixt. 3. in Bibl. Pat. (though accused of Pelagianism.)

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tures are necessary means to support our bodies, while we are doing God the service which we owe him in the world: and so they must be loved, as a means to his service; though we cannot say properly that riches are ordinarily thus necessary. 5. The creatures are necessary to sustain our bodies in our journey to heaven, while we are preparing for eternity: and thus they must be loved as remote helps to our salvation. And in these two last respects we call it in our prayers 'our daily bread.' 6. Riches may enable us to relieve our needy brethren, and to promote good works for church or state. And thus also they may be loved: as far as we must be thankful for them, so far we may love them; for we must be thankful for nothing but what is good.

II. But worldliness, or sinful love of riches, is, 1. When riches are loved and desired, and sought more for the flesh than for God or our salvation; even as the matter or means of our worldly prosperity, that the flesh may want nothing to please it, and satisfy its desires. Or that pride may have enough wherewith to support itself, by gratifying and obliging others, and living at those rates, and in that splendour, as may shew our greatness, or further our domination over others. 2. And when we therefore desire them in that proportion which we think most agreeable to these carnal ends, and are not contented with our daily bread, and that proportion which may sustain us as passengers to heaven, and tend most to the securing of our souls, and to the service of God. So that it is the end by which a sinful love of riches is principally to be discerned; when they are loved for pride or flesh-pleasing, as they are the matter of a worldly corporal felicity, and not principally for God and his service, and servants, and our salvation. And indeed, as sensualists love them, they should be hated.

Worldliness is either predominant, and so a certain sign of death; or else mortified, and in a subdued degree, consistent with some saving grace. Worldliness predominant, as in the ungodly, is, when men that have not a lively belief of the everlasting happiness, nor have laid up their treasure and hopes in heaven, do take the pleasure and prosperity of this life for that felicity which is highest in their esteem, and dearest to their hearts, and therefore love the riches of the world, or full provisions, as the matter and

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means of this their temporal felicity. Worldliness in a mortified person, is, when he that hath laid up his treasure in heaven, and practically esteemeth his everlasting hopes above all the pleasure and prosperity of the flesh, and seeketh first the kingdom of God and his righteousness, and useth his estate principally for God and his salvation, hath yet some remnants of inordinate desire to the prosperity and pleasure of the flesh, and some inordinate desire of riches for that end; which yet he hateth, lamenteth, resisteth, and so far subdueth, that it is not predominant, against the interest of God and his salvation. Yet this is a great sin, though it be forgiven.

III. The malignity or greatness of this sin consisteth in these points, (especially when it is predominant.) 1. The love of the world, or of riches, is a sin of deliberation, and not of mere temerity or sudden passion: worldlings contrive the attaining of their ends. 2. It is a sin of interest, love and choice, set up against our chiefest interest: it is the setting up of a false end, and seeking that; and not only a sin of error in the means, or a seeking the right end in a mistaken way. 3. It is idolatry, or a denying God, and deposing him in our hearts, and setting up his creatures in his stead, in that measure as it prevaileth. The worldling giveth that love, and that trust unto the creature, which are due to God alone: he delighteth in it instead of God, and seeketh and holdeth it as his felicity instead of God: and therefore, so far as any man loveth the world, the love of the Father is not in him. And the friendship of the world is enmity to God. 4. It is a contempt of heaven; when it must be neglected, and a miserable world preferred. 5. It sheweth that unbelief prevaileth at the heart, so far as worldliness prevaileth: for if men did practically believe the heavenly glory, and the promise thereof, they would be carried above these present things. 6. It is a debasing of the soul of man, and using it like the brutes, while it is principally set upon the serving of the flesh, and on a temporal felicity, and neglecteth its eternal happiness and concernments.

7. It is a perverting the very drift of a man's life, as employed in seeking a wrong end, and not only of some one faculty or act: it is an habitual sin of the state and course of mind and life, and not only a particular actual sin. 8. It

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is a perverting of God's creatures to an end and use clean contrary to that which they were made and given for: and an abusing God by his own gifts, by which he should be served and honoured: and a destroying our souls with those mercies which were given us for their help and benefit. This is the true character of this heinous sin. In a word, it is the forsaking God, and turning the heart from him, and alienating the life from his service, to this present world, and the service of the flesh. Fornication, drunkenness, murder, swearing, perjury, lying, stealing, &c. are very heinous sins. But a single act of one of these, committed rashly in the violence of passion, or temptation, speaketh not such a malignant turning away of the heart habitually from God, as to say a man is covetous, or a worldling.

IV. The Signs of covetousness are these: 1. Not preferring God and our everlasting happiness before the prosperity and pleasure of the flesh; but valuing and loving fleshly prosperity above its worth. 2. Esteeming and loving the creatures of God as provision for the flesh, and not to further us in the service of God. 3. Desiring more than is needful or useful to further us in our duty. 4. An inordinate eagerness in our desires after earthly things. 5. Distrustfulness, and carking cares, and contrivances for time to come. 6. Discontent, and trouble, and repining at a poor condition, when we have no more than our daily bread. 7. When the world taketh up our thoughts inordinately: when our thoughts will more easily run out upon the world, than upon better things: and when our thoughts of worldly plenty are more pleasant and sweet to us, than our thoughts of Christ, and grace, and heaven; and our thoughts of want and poverty are more bitter and grievous to us, than our thoughts of sin and God's displeasure. 8. When our speech is freer and sweeter about prosperity in the world, than about the concernments of God and our souls. 9. When the world beareth sway in our families and converse, and shutteth out all serious endeavours in the service of God, and for our own and others' souls: or at least doth cut short religious duties, and is preferred before them, and thrusteth them into a corner, and maketh us slightly huddle them over. 10. When we are dejected over much, and impatient under losses, and crosses, and worldly injuries from men.

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11. When worldly matters seem sufficient to engage us in contentions, and to make us break peace: and we will by lawsuits seek our right, when greater hurt is more likely to follow to our brother's soul, or greater wrong to the cause of religion, or the honour of God, than our right is worth. 12. When in our trouble and distress we fetch our comfort more from the thoughts of our provisions in the world, or our hopes of supply, than from our trust in God, and our hopes of heaven. 13. When we are more thankful to God or man for outward riches, or any gift for the provision of the flesh, than for hopes or helps in order to salvation; for a powerful ministry, good books, or seasonable instructions for the soul. 14. When we are quiet and pleased if we do but prosper, and have plenty in the world, though the soul be miserable, unsanctified, and unpardoned. 15. When we are more careful to provide a worldly, than a heavenly portion, for children and friends, and rejoice more in their bodily, than their spiritual prosperity, and are troubled more for their poverty, than their ungodliness or sin. 16. When we can see our brother have need, and shut up the bowels of our compassion, or can part with no more than mere superfluities for his relief: when we cannot spare that which makes but for our better being, when it is necessary to preserve his being itself; or when we give unwillingly or sparingly. 17. When we will venture upon sinful means for gain, as lying, over-reaching, deceiving, flattering, or going against our consciences, or the commands of God. 18. When we are too much in expecting liberality from others, and think that all we buy of, should sell cheaper to us than they can afford, and consider not their loss or want, so that we have the gain: nor are contented if they be never so bountiful to others, if they be not so to us[p]. 19. When we make too much ado in the world for riches, taking too much upon us, or striving for preferment, and flattering great ones,

[p] Duæ res sunt judices quæ omnes ad maleficium impellunt, luxuries et avaritia. Cic. II. ad Her. 34. Sed corrupti mores depravatique sunt admiratione divitiarum. Cic. II. de Off. 71. Nihil esse tam sanctum, quod non violari; nihil tam munitum, quod non expugnari pecunia possit. Cic. in Verrem. Act. I. 4. When Alexander sent Phocion an hundred talents, he asked, why he rather sent to him, than all the rest of the Athenians? He answered, Because he took him to be the only honest man in Athens: whereupon Phocion returned it to him again; entreating him to give him leave to be honest still.

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and envying any that are preferred before us, or get that which we expected. 20. When we hold our money faster than our innocency, and cannot part with it for the sake of Christ, when he requireth it; but will stretch our consciences and sin against him, or forsake his cause, to save our estates; or will not part with it for the service of his church, or of our country, when we are called to it. 21. When the riches which we have are used but for the pampering of our flesh, and superfluous provision for our posterity, and nothing but some inconsiderable crumbs or driblets are employed for God and his servants, nor used to further us in his service, and towards the laying up of a treasure in heaven. These are the signs of a worldly, covetous wretch.

V. The Counterfeits of liberality or freedom from covetousness, which deceive the worldling are such as these. 1. He thinks he is not covetous because he hath a necessity of doing what he doth for more. Either he is in debt or he is poor, and scarcely hath whereon to live; and the poor think that none are worldlings and covetous but the rich. But he may love riches that wanteth them, as much as he that hath them. If you have a necessity of labouring in your callings, you have no necessity of loving the world, or of caring inordinately, or of being discontented with your estate. Impatience under your wants shews a love of the world and flesh, as much as other men's bravery that possess it.

2. Another thinks he is not a worldling, because if he could but have necessaries, even food, and raiment, and conveniences for himself and family, he would be content; and it is not riches or great matters that he desireth[q]. But if your hearts are more set upon the getting of these necessaries or little things, than upon the preparing for death, and making sure of the heavenly treasure, you are miserable worldlings still. And the poor man that will set his heart more upon a poor and miserable life, than upon heaven, is more inexcusable than he that setteth his heart more upon

[q] It was one of Chilo's sayings, Lapideis cotibus aurum examinari,—auro autem bonorum malorumque hominum mentem cujusmodi sit, comprobari:—i. e. As the touchstone trieth gold, so gold trieth men's minds, whether they be good or bad. Diog. Laert. lib. i. sect. 71. p. 44.

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lordships and honours than upon heaven: though both of them are but the slaves of the world, and have as yet no treasure in heaven. And, moreover, you that are now so covetous for a little more, if you had that, would be as covetous for a little more still; and when you had that, for a little more yet. You would next wear better clothing, and have better fare; and next you would have your house repaired, and then you would have your land enlarged, and then you would have something more for your children, and you would never be satisfied. You think otherwise now; but your hearts deceive you: you do not know them. If you believe me not, judge by the case of other men that have been as confident as you, that if they had but so much or so much they would be content; but when they have it, they would still have more. And this, which is your pretence, is the common pretence of almost all the covetous: for lords and princes think themselves still in as great necessity as you think yourselves: as they have more, so they have more to do with it; and usually are still wanting as much as the poor. The question is not how much you desire? but to what use, and to what end, and in what order?

3. Another thinks he is not covetous, because he coveteth not any thing that is his neighbour's: he thinks that covetousness is only a desiring that which is not our own. But if you love the world and worldly plenty inordinately, and covet more, you are covetous worldlings, though you wish it not from another. It is the worldly mind and love of wealth that is the sin at the root: the ways of getting it are but the branches.

4. Another thinks he is no worldling, because he useth no unlawful means, but the labour of his calling to grow rich. The same answer serves to this. The love of wealth for the satisfying of the flesh is unlawful, whatever the means be. And is it not also an unlawful means of getting, to neglect God and your souls, and the poor, and shut out other duties for the world, as you often do?

5. Another thinks he is no worldling, because he is contented with what he hath, and coveteth no more. When that which he hath is a full provision for his fleshly desires. But if you over-love the world, and delight more in it than God, you are worldlings though you desire no more. He

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is described by Christ as a miserable, worldly fool that saith, "Soul, take thy ease, eat, drink, and be merry, thou hast much goods laid up for many years[r]." To over-love what you have, is worldliness, as well as to desire more.

6. Another thinks he is no worldling, because he gives God thanks for what he hath, and asked it of God in prayer. But if thou be a lover of the world, and make provision for the desires of the flesh, it is but an aggravation of thy sin, to desire God to be a servant to thy fleshly lusts, and to thank him for satisfying thy sinful desires. Thy prayers and thanks are profane and carnal: they were no service to God, but to thy flesh. As if a drunkard or glutton should beg of God provision for their greedy throats, and thank him for it when they have it: or a fornicator should pray God to be a pander to his lusts, and then thank him for it: or a wanton gallant should make fine clothes and gallantry the matter of his prayer and thanksgiving.

7. Another thinks he is no worldling, because he hath some thoughts of heaven, and is loath to be damned when he can keep the world no longer, and prayeth often, and perhaps fasteth with the Pharisee twice a week, and giveth alms often, and payeth tithes, and wrongeth no man. But the Pharisees were covetous for all these[s]. The question is not whether you think of heaven, and do something for it? But whether it be heaven or earth which you seek first, and make the end of all things else, which all are referred to; every worldling knoweth that he must die, and therefore he would have heaven at last for a reserve, rather than hell. But where is it that you are laying up your treasure, and that you place all your happiness and hopes? And where are your hearts? on earth, or in heaven[t]? The question is not whether you give now and then an alms to deceive your consciences, and part with so much as the flesh can spare, as a swine will do when he can eat no more: but whether all that you have be devoted to the will of God, and made to stoop to his service and the saving of your souls, and can be forsaken rather than Christ forsaken.

8. Another thinks that he is not covetous, because it is but for his children that he provideth: and "he that pro-

[r] Luke xii. 19, 20. [s] Luke xvi. 14. [t] Col. iii. 1—3. Matt. vi. 20, 21.

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videth not for his own, is worse than an infidel." But the text speaketh only of providing necessaries for our families and kindred, rather than cast them on the church to be maintained. If you so overvalue the world, that you think it the happiness of your children to be rich, you are worldlings and covetous, both for yourselves and them. It is for their children that the richest and greatest make provision, that their posterity may be great and wealthy after them: and this maketh them the more worldlings and not the less; because they are covetous for after ages, when they are dead, and not only for themselves.

9. Another thinks he is no worldling, because he can speak as hardly of covetous men as any other. But many a one revileth others as covetous that is covetous himself: yea, covetous men are most apt to accuse others of covetousness, and of selling too dear, and buying too cheap, and giving too little, because they would get the more themselves. And many preachers, by their reading and knowledge, may make a vehement sermon against worldliness, and yet go to hell at last for being worldlings. Words are cheap.

10. Another thinks he is not covetous, because he purposeth to leave much to charitable uses when he is dead. I confess that much is well: I would more would do so. But the flesh itself can spare it, when it seeth that it must lie down in the grave. If they could carry their riches with them and enjoy them after death, they would do it no doubt: to leave it when you cannot keep it any longer, is not thankworthy. So the glutton, and drunkard, and whoremonger, and the proud must all leave their pleasure at the grave. But do you serve God or the flesh with your riches while you have them? And do you use them to help or to hinder your salvation? Deceive not yourselves, for God is not mocked.

VI. Yet many are falsely accused of covetousness upon such grounds as these. 1. Because they possess much and are rich: for the poor take the rich for worldlings. But God giveth not to all alike: he putteth ten talents into the hands of one servant, and but one into another's: and to whom men commit much, of them will they require the more: therefore, to be entrusted with more than others is no sin, unless they betray that trust.

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2. Others are accused as covetous, because they satisfy not the covetous desires of those they deal with, or that expect much from them, and because they give not where it is not their duty, but their sin to give. Thus the buyer saith, the seller is covetous: and the seller saith, the buyer is covetous, because they answer not their covetous desires. An idle beggar will accuse you of uncharitableness, because you maintain him not in sinful idleness. The proud look you should help to maintain their pride. The drunkard, and riotous, and gamesters expect their parents should maintain their sin. No man that hath any thing, shall escape the censure of being covetous, as long as there is another in the world that coveteth that which he hath: selfishness looketh to no rules but their own desires.

3. Others are judged covetous, because they give not that which they have not to give. Those that know not another's estate, will pass conjectures at it: and if their handsome apparel or deportment, or the common fame, do make men think them richer than they are, then they are accounted covetous, because their bounty answereth not men's expectations.

4. Others are thought covetous, because they are laborious in their callings, and thrifty, and saving, not willing that any thing be lost. But all this is their duty: if they were lords or princes, idleness and wastefulness would be their sin. God would have all men labour in their several callings, that are able: and Christ himself said, when he had fed many thousands by miracle, yet "Gather up the fragments that remain, that nothing be lost." The question is, How they use that which they labour so hard for, and save so sparingly. If they use it for God, and charitable uses, there is no man taketh a righter course. He is the best servant for God, that will be laborious and sparing, that he may be enabled to do good.

5. Others are thought covetous, because, to avoid hypocrisy, they give in secret, and keep their works of charity from the knowledge of men. These shall have their reward from God: and his wrath shall be the reward of their presumptuous censures.

6. Others are thought covetous, because they lawfully and peaceably seek their right, and let not the unjust and

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covetous wrong them at their pleasure. It is true, we must let go our right, whenever the recovering of it will do more hurt to others than it will do us good. But yet the laws are not made in vain: nor must we encourage men in covetousness, thievery, and deceit, by letting them do what they list: nor must we be careless of our master's talents; if he intrust us with them, we must not let every one take them from us to serve his lusts with.

Direct. 11. 'Seriously consider of your everlasting state, and how much greater things than riches you have to mind. Behold by faith the endless joys which you may have with God, and the endless misery which worldlings must undergo in hell.' There is no true cure for an earthly mind, but by shewing it the far greater matters to be minded: by acquainting it better with its own concernments: and with the greater miseries than poverty or want, which we have to escape: and the greater good than worldly plenty which we have to seek. It is want of faith that makes men worldlings: they see not what is in another world: they say their creed, but do not heartily believe the day of judgment, the resurrection of the body, and the life everlasting. There is not a man of them all, but, if he had one sight of heaven and hell, would set lighter by the world than ever he did before; and would turn his covetous care and toil, to a speedy and diligent care of his salvation. If he heard the joyful praises of the saints, and the woeful lamentations of the damned, but one day or hour, he would think ever after that he had greater matters to mind than the scraping together a heap of wealth. Remember man, that thou hast another world to live in: and a far longer life to make provision for: and that thou must be in heaven or hell for ever. This is true, whether thou believe it or not: and thou hast no time but this to make all thy preparation in: and as thou believest, and livest, and labourest now, it must go with thee to all eternity. These are matters worthy of thy care. Canst thou have while to make such a pudder here in the dust, and care and labour for a thing of nought, while thou hast such things as these to care for, and a work of such transcendent consequence to do[x]? Can a man that understands what

[x] Nullius rei eget qui virtutum dives est: quarum indigentia vere miseros, ac proinde misericordiæ egentissimos facit. Petrarch. Dial. 44. lib. 2.

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heaven and hell are, find room for any needless matters, or time for so much unnecessary work? The providing for thy salvation is a thing that God hath made thy own work, much more than the providing for the flesh. When he speaks of thy body, he saith, "Take no thought for your life, what you shall eat or drink, nor for your body, what you shall put on:—for your Father knoweth that ye have need of all these things [y]." "Be careful for nothing [z]." "Cast all your care upon him, for he careth for you [a]." But when he speaks of your salvation, he bids you "work it out with fear and trembling [b]," and "give diligence to make your calling and election sure [c]," and "strive to enter in at the strait gate [d]." "Labour not for the meat that perisheth, but for that which endureth to everlasting life [e]." That is, "Seek first the kingdom of God and his righteousness, and all these things shall be added to you [f]." Look up to heaven, man, and remember that there is thy home, and there are thy hopes, or else thou art a man undone for ever: and therefore it is for that that thou must care and labour. Believe unfeignedly that thou must dwell for ever in heaven or hell, as thou makest thy preparation here, and consider of this as becometh a man, and then be a worldling and covetous if thou canst: riches will seem dust and chaff to thee, if thou believe and consider thy everlasting state. Write upon the doors of thy shop and chamber; 'I must be in heaven or hell for ever,' or, 'This is the time on which my endless life dependeth;' and methinks every time thou readest it, thou shouldst feel thy covetousness stabbed at the heart. O blinded mortals! that love, like worms, to dwell in earth! Would God but give you an eye of faith, to foresee your end, and where you must dwell to all eternity, what a change would it make upon your earthly minds! Either faith or sense will be your guides. Nothing but reason sanctified by faith can govern sense. Remember that thou art not a beast, that hath no life to live but this: thou hast a reasonable, immortal soul, that was made by God for higher things, even for God himself, to admire him,

[y] Matt. vi. 25. 32. [z] Phil. iv. 6. [a] 1 Pet. v. 7.
[b] Phil. ii. 12. Diis maxime propinquus qui minimis egeat. Socrat. in Diog. Laert. lib. ii. sect. 27. p. 96.
[c] 2 Pet. i. 10. [d] Matt. vii. 13. Luke xiii. 24.
[e] John vi. 27. [f] Matt. vi. 33.

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love him, serve him, and enjoy him. If an angel were to dwell awhile in flesh, should he turn an earthworm, and forget his higher life of glory? Thou art like to an incarnate angel; and mayst be equal with the angels, when thou art freed from this sinful flesh. O beg of God a heavenly light, and a heavenly mind, and look often into the Word of God, which tells thee where thou must be for ever: and worldliness will vanish away in shame.

Direct. III. 'Remember how short a time thou must keep and enjoy the wealth which thou hast gotten.' How quickly thou must be stripped of all. Canst thou keep it when thou hast it? Canst thou make a covenant with death, that it shall not call away thy soul? Thou knowest beforehand that thou art of short continuance, and the world is but thy inn or passage, and that a narrow grave for thy flesh to rot in, is all that thou canst keep of thy largest possessions, save what thou layest up in heaven, by laying it out in obedience to God. How short is life! How quickly gone! Thou art almost dead and gone already! What are a few days or a few years more? And wilt thou make so much ado for so short a life? And so careful a provision for so short a stay? Yea, how uncertain is thy time, as well as short! Thou canst not say what world thou shalt be in to-morrow. Remember man, that Thou must die! Thou must die! Thou must quickly die! Thou knowest not how soon! Breathe yet a few breaths more, and thou art gone! And yet canst thou be covetous, and drown thy soul with earthly cares? Dost thou soberly read thy Saviour's warning? Is it not spoken as to thee? "Thou fool, this night thy soul shall be required of thee, then, whose shall those things be which thou hast provided? So is every one that layeth up riches for himself, and is not rich towards God [s]." If thou be rich to-day, and be in another world to-morrow, had not poverty been as good? Distracted soul! dost thou make so great a matter of it, whether thou have much or little for so short a time? and takest no more care, either where thou shalt be, or what thou shalt have to all eternity?

[s] Luke xii. 19—21. Remember Gehazi, Achan, Judas, Ananias and Sapphira, Demetrius, Demas. Avaritia vero senilis quid sibi velit, non intelligo. Potest enim quidquam esse absurdius, quam, quo minus vise restat, eo plus viatici querere? Cic. Sen. 66. vol. vii. p. 812.

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Dost thou say, thou wilt cast this care on God? I tell thee, he will make thee care thyself, and care again before he will save thee. And why canst thou not cast the care of smaller matters on him, when he commandeth thee? Is it any great matter whether thou be rich or poor, that art going so fast into another world, where these are things of no signification? Tell me, if thou wert sure that thou must die to-morrow, (yea, or the next month or year,) wouldst thou not be more indifferent whether thou be rich or poor, and look more after greater things? Then thou wouldst be of the apostle's mind, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." Our eye of faith should be so fixed on invisible, eternal things, that we should scarce have leisure or mind to look at or once regard the things that are visible and temporal. A man that is going to execution scarce looks at all the bustle or business that is done in streets and shops as he passeth by; because these little concern him in his departing case. And how little do the wealth and honours of the world concern a soul that is going into another world, and knows not but it may be this night. Then keep thy wealth, or take it with thee, if thou canst.

Direct. IV. 'Labour to feel thy greatest wants, which worldly wealth will not supply.' Thou hast sinned against God, and money will not buy thy pardon. Thou hast incurred his displeasure, and money will not reconcile him to thee. Thou art condemned to everlasting misery by the law, and money will not pay thy ransom. Thou art dead in sin, and polluted, and captivated by the flesh, and money will sooner increase thy bondage than deliver thee. Thy conscience is ready to tear thy heart for thy wilful folly and contempt of grace, and money will not bribe it to be quiet. Judas brought back his money, and hanged himself, when conscience was but once awakened. Money will not enlighten a blinded mind, nor soften a hard heart, nor humble a proud heart, nor justify a guilty soul. It will not keep off a fever or consumption, nor ease the gout, or stone, or tooth-ach. It will not keep off ghastly death, but die thou must, if thou have all the world! Look up to God, and remember that thou art wholly in his hands: and think whe-

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ther he will love or favour thee for thy wealth. Look unto the day of judgment, and think whether money will there bring thee off: or the rich speed better than the poor.

Direct. v. 'Be often with those that are sick and dying, and mark what all their riches will do for them, and what esteem they have then of the world; and mark how it useth all at last.' Then you shall see that it forsaketh all men in the hour of their greatest necessity and distress; when they would cry to friends, and wealth, and honour, if they had any hopes, 'If ever you will help me, let it be now; if ever you will do any thing for me, O save me from death, and the wrath of God!' But, alas! such cries would be all in vain! Then, O then! one drop of mercy, one spark of grace, the smallest wellgrounded hope of heaven, would be worth more than the empire of Cæsar or Alexander! Is not this true, sinner? Dost thou not know it to be true? And yet wilt thou cheat and betray thy soul? Is not that best now, which will be best then? And is not that of little value now, which will be then so little set by? Dost thou not think that men are wiser then than now? Wilt thou do so much, and pay so dear for that, which will do thee no more good, and which thou wilt set no more by when thou hast it? Doth not all the world cry out at last of the deceitfulness of riches, and the vanity of pleasure and prosperity on earth, and the perniciousness of all worldly cares? And doth not thy conscience tell thee, that when thou comest to die, thou art like to have the same thoughts thyself? And yet wilt thou not be warned in time? Then all the content and pleasure of thy plenty and prosperity will be past: and when it is past it is nothing. And wilt thou venture on everlasting woe, and cast away everlasting joy, for that which is to-day a dream and shadow, and to-morrow, or very shortly will be nothing[b]? The poorest men will be equal with thee. And will honest poverty, or over-loved wealth, be sweeter at the last? How glad then wouldst thou be, to have been without thy wealth, so thou mightst have been without the sin and guilt! How glad then wouldst thou be, to die the death of the poorest saint! Do you think that poverty, or riches are more like to make a man loath

[b] Chilo in Diog. Laert. Damnum potius, quam turpe lucrum eligendum: nam id semel tantum dolori esse, hoc semper. Lib. i. sect. 70. p. 49.

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to die? or are usually more troublesome to the conscience of a dying man? O look to the end, and live as you die, and set most by that, and seek that now, which you know you shall set most by at last, when full experience hath made you wiser!

Direct. VI. 'Remember that riches do make it much harder for a man to be saved; and the love of this world is the most common cause of men's damnation.' This is certainly true, for all that poverty also hath its temptations; and for all that the poor are far more numerous than the rich. For even the poor may be undone by the love of that wealth and plenty which they never get: and those may perish for over-loving the world, that yet never prospered in the world[i]. And if thou believe Christ, the point is out of controversy: for he saith, "How hardly shall they that have riches enter into the kingdom of God? For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men, are possible with God[k]." "But woe unto you that are rich, for you have received your consolation: woe unto you that are full, for ye shall hunger[l]." Make but sense of these and many such like texts, and you can gather no less than this from them, that riches make the way to heaven much harder, and the salvation of the rich to be more difficult and rare, proportionably, than of other men. And Paul saith, "Not many wise men after the flesh, not many mighty, not many noble are called[m]." And the lovers of riches, though they are poor, must remember that it is said, "That the love of money is the root of all evil[n]." And "Love not the world, nor the things that are in the world: for if any man love the world, the love of the Father is not in him[o]." Do you believe that here lieth the danger of your souls? and yet can you so love, and choose, and seek it? Would you have your salvation more difficult, and doubtful, and impossible with men? You had rather choose to live where few die young,

[i] Socrates dixit, Opes et nobilitatem, non solum nihil in se habere honestatis, verum et omne malum ex eis oboriri. Diog. Laert. in Socrat. lib. ii. sect. 31. p. 99.

[k] Luke xviii. 24—27. [l] Luke vi. 24, 25. [m] 1 Cor. i. 26.

[n] 1 Tim. vi. 10. [o] 1 John ii. 15.

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than where most die young; and where sicknesses are rare, than where they are common. If you were sick, you had rather have the physician, and medicines, and diet which cure most, than those which few are cured by. If the country were beset with thieves, you had rather go the way that most escape in, than that few escape in. And yet, so it may but please your flesh, you will choose that way to heaven, that fewest escape in; and you will choose that state of life, which will make your salvation to be most hard and doubtful. Doth your conscience say that this is wisely done? I know that if God put riches into your hand, by your birth, or his blessing on your honest labours, you must not cast away your master's talents, because he is austere; but by a holy improvement of them, you may further his service and your salvation. But this is no reason why you should over-love them, or desire and seek so great a danger. Believe Christ heartily, and it will quench your love of riches.

Direct. VII. 'Remember that the more you have, the more you have to give account for.' And if the day of judgment be dreadful to you, you should not make it more dreadful by greatening your own accounts. If you desired riches but for the service of your Lord, and have used them for him, and can truly give in this account, that you laid them not out for the needless pleasure or pride of the flesh, but to furnish yourselves, and families, and others, for his service, and as near as you could, employ them according to his will, and for his use, then you may expect the reward of good and faithful servants: but if you desired and used them for the pride and pleasure of yourselves while you lived, and your posterity or kindred when you are dead, dropping some inconsiderable crumbs for God, you will then find that Mammon was an unprofitable master, and godliness, with content, would have been greater gain.

Direct. VIII. 'Remember how dear it costeth men, thus to hinder their salvation, and greaten their danger and accounts.' What a deal of precious time is lost upon the world, by the lovers of it, which might have been improved to the getting of wisdom and grace, and making their calling and election sure[p]! If you had believed that the gain

[p] Lege Petrarchæ lepidam historiam de avaro filio et liberali patre. Dial. 13. lib. 2.

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of holy wisdom had been so much better than the gaining of gold, as Solomon saith, Prov. iii. 4. you would have laid out much of that time in labouring to understand the Scriptures, and preparing for your endless life. How many unnecessary thoughts have you cast away upon the world, which might better have been laid out on your greater concernments! How many cares, and vexations, and passions doth it cost men, to overload themselves with worldly provisions! Like a foolish traveller, who having a day's journey to go, doth spend all the day in gathering together a load of meat, and clothes, and money, more than he can carry, for fear of wanting by the way: or like a foolish runner that hath a race to run for his life, and spends the time in which he should be running, in gathering a burden of pretended necessaries[q]. You have all the while God's work to do, and your souls to mind, and judgment to prepare for, and you are tiring and vexing yourselves for unnecessary things, as if it were the top of your ambition to say, in hell, that you died rich. "Godliness with contentment is great gain: for we brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment, let us be therewith content: but they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil, which while some coveted after, they have erred (or been seduced) from the faith, and pierced themselves through with many sorrows[r]." Piercing sorrows here, and damnation hereafter, are a very dear price to give for money. For saith Christ himself, "What shall it profit a man to gain all the world, and lose his own soul? Or what shall a man give in exchange for his soul[s]?" That is, What money or price will recover it, if for the love of gain he lose it? "He that is greedy of gain troubleth his own house, but he that hateth gifts shall live[t]." Do you not know that a godly man contented with his daily bread, hath a far sweeter and quieter life and death, than a self-troubling worldling?

[q] Saith Plutarch. de tranquillit. anim. Alexander wept because he was not lord of the world, when Crates having but a wallet and a threadbare cloak, spent his whole life in mirth and joy, as if it had been a continual festival holiday.

[r] 1 Tim. vi. 5—10. [s] Mark viii. 36, 37. [t] Prov. xv. 16.

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You may easily perceive it. "Better is little with the fear of the Lord, than great treasure and trouble therewith[u]."

Direct. IX. 'Look much on the life of Christ on earth, and see how strangely he condemned worldliness by his example.' Did he choose to be a prince or lord, or to have great possessions, lands, or money, or sumptuous buildings, or gallant attendance, and plentiful provisions? His housing you may read of, Matt. viii. 20. "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." His clothing you may read of at his crucifying, when they parted it. As for money he was fain to send Peter to a fish for some to pay their tribute. If Christ did scrape and care for riches, then so do thou: if he thought it the happiest life, do thou think so too. But if he contemned it, do thou contemn it: if his whole life was directed to give thee the most perfect example of the contempt of all the prosperity of this world, then learn of his example, if thou take him for thy Saviour, and if thou love thyself. "Though he was rich, yet for our sakes he became poor, that you through his poverty might be rich."

Direct. X. 'Think on the example of the primitive Christians, even the best of Christ's servants, and see how it condemneth worldliness.' They that by miracle in the name of Christ could give limbs to the lame, yet tell him, "Silver and gold have we none." Those that had possessions sold them, and laid the money at the apostles' feet, and they had all things common, to shew that faith overcometh the world, by contemning it, and subjecting it entirely to charity, and devoting it entirely to God. Read whether the apostles did live in sumptuous houses, with great attendance, and worldly plenty and prosperity? And so of the rest[x].

Direct. XI. 'Remember to what ends all worldly things were made and given you, and what a happy advantage you may make of them by renouncing them, as they would be provision for your lusts, and by devoting yourselves and them to God[y].' The use of their sweetness is, to draw your

[u] Prov. xv. 16.

[x] Chrysostom saith, his enemies charged him with many crimes, but never with covetousness or wantonness. And so it was with Christ and his enemies.

[y] Et sicut in patria Deus est speculum in quo relucent creaturæ; sic è converso

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souls to taste by faith the heavenly sweetness. They are the looking-glass of souls in flesh, that are not yet admitted to see these things spiritual face to face. They are the provender of our bodies; our travelling furniture and helps; our inns, and solacing company in the way; they are some of God's love-tokens; some of the lesser pieces of his coin, and bear his image and superscription. They are drops from the rivers of the eternal pleasures; to tell the mind by the way of the senses how good the donor is, and how amiable; and what higher delights there are for souls; and to point us to the better things which these foretell. They are messengers from heaven, to testify our Father's care and love, and to bespeak our thankfulness, love, and duty, and to bear witness against sin, and bind us faster to obedience. They are the first volume of the Word of God: the first book that man was set to read, to acquaint him fully with his Maker: as the Word which we read and hear is the chariot of the Spirit, by which it maketh its accesses to the soul; so the delights of sight, and taste, and smell, and hearing, were appointed as an ordinary way for the speedy access of heavenly love and sweetness to the heart, that upon the first expression of the goodness and sweetness of the creature, there might presently be transmitted by a due progression, a deep impression of the goodness of God upon the soul; that the creatures, being the letters of God's book, which are seen by our eye, the sense (even the love of our great Creator) might presently be perceived by the mind: and no letter might once be looked upon but for the sense; no creature ever seen, or tasted, or heard, or felt in any delectable quality, without a sense of the love of God; that as the touch of the hand upon the strings of the lute do cause the melody, so God's touch by his mercies upon our hearts, might presently tune them into love, and gratitude, and praise. They are the tools by which we must do much of our Master's work. They are means by which we may refresh our brethren, and express our love to one another, and our love to our Lord and Master in his servants. They are our Master's stock, which we must trade with, by the improvement of which, no less than the reward of end-

in via creaturæ sunt speculum quo creator videtur. Paul. Scaliger in Ep. Cath. lib. 14. Thes. 123. p. 689.

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less happiness may be attained. These are the uses to which God gives us outward mercies. Love them thus, and delight in them, and use them thus, and spare not; yea, seek them thus, and be thankful for them. But when the creatures are given for so excellent a use, will you debase them all by making them only the fuel of your lusts, and the provisions for your flesh? And will you love them and dote upon them in these base respects; while you utterly neglect their noblest use? You are just like children that cry for books, and can never have enow; but it is only to play with them because they are fine; but when they are set to learn and read them, they cry as much because they love it not: or like one that should spend his life and labour in getting the finest clothes, to dress his dogs and horses with, but himself goes naked and will not wear them[a].

Direct. XII. 'Remember that God hath promised to provide for you, and that you shall want nothing that is good for you, if you will live above these worldly things, and seek first his kingdom, and the righteousness thereof.' And cannot you trust his promise? If you truly believe that he is God, and that he is true, and that his particular providence extendeth to the very numbering of your hairs, you will sure trust him, rather than trust to your own forecast and industry. Do you think his provision is not better for you than your own? All your own care cannot keep you alive an hour, nor can prosper any of your labours, if you provoke him to blast them. And if you are not content with his provisions, nor submit yourselves to the disposal of his love and wisdom, you disoblige God, and provoke him to leave you to the fruits of your own care and diligence: and then you will find that it had been your wiser way to have trusted God.

Direct. XIII. 'Think often on the dreadful importance and effects of the love of riches, or a worldly mind[a].' 1. It

[a] Even Dionysius the tyrant was bountiful to philosophers. To Plato he gave above fourscore talents, Laert. in Platone, and much to Aristippus and many more, and he offered much to many philosophers that refused it. And so did Crœsus.

[a] Look upon the face of the calamitous world, and inquire into the causes of all the oppressions, rapines, cruelties, and inhumanity which have made men so like to devils: look into the corrupted, lacerated churches, and inquire into the cause of their contentions, divisions, usurpations, malignity, and cruelty against each other: and you will find that pride and worldliness are the causes of all.

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is a most certain sign of a state of death and misery, where it hath the upper hand. It is the departing of the heart from God to creatures. See the malignity of it before. Good men have been overtaken with heinous sins; but it is hard to find where Scripture calleth any of them covetous. A heart secretly cleaving most to this present world and its prosperity, is the very killing sin of every hypocrite, yea, and of all ungodly men. 2. Worldliness makes the Word unprofitable, and keepeth men from believing and repenting, and coming home to God, and minding seriously the everlasting world. What so much hindereth the conversion of sinners, as the love and cares of earthly things? They cannot serve God and mammon: their treasure and hearts cannot chiefly be both in heaven and earth! They will not yield to the terms that love this world: they will not forsake all for a treasure in heaven. In a word, as you heard, the

When men of a proud and worldly mind have by fraud, and friendship, and simony usurped the pastorship of the churches, according to their minds and ends, they turn it into a malignant domination, and the carnal, worldly part of the church, is the great enemy and persecutor of the spiritual part; and the fleshly hypocrite, as Cain against Abel, is filled with envy against the serious believer, even out of the bitter displeasure of his mind, that his deceitful sacrifice is less respected. What covetousness hath done to the advancement of the pretended holy catholic church of Rome, I will give you now, but in the words of an abbot and chronicler of their own, Abbas Urspergens. Chron. p. 321. Vix remansit aliquis episcopatus, sive dignitas ecclesiastica, vel etiam parochialis ecclesiæ, quæ non fierit litigiosa, et Romam deduceretur ipsa causa, sed non manu vacua. Gaude mater nostra Roma, quoniam aperiuntur cataractæ thesaurorum in terra, ut ad te confluant rivi et aggeres nummorum in magna copia. Lætare super iniquitate filiorum hominum; quoniam in recompensationem tantorum malorum, datur tibi pretium. Jocundare super adjutrice tua discordia; quia erupit de puteo infernalis abyssi, ut accumulentur tibi multa pecuniarum præmia. Habes quod semper sitisti; decanta Canticum, quia per malitiam hominum non per tuam religionem, orbem vicisti. Ad te trahit homines, non ipsorum devotio, aut pura conscientia, sed scelerum multiplicium perpetratio, et litium decisio, pretio comparata.

Fortun. Galindas speaking of pope Paul the fifth, his love to the Jesuits for helping him to money, saith, Adeo præstat acquirendarum pecuniarum quam animarum studiosum et peritum esse, apud illos, qui cum animarum Christi sanguine redemptarum, in se curam receperint, vel quid anima sit nesciunt, vel non pluris animam hominis quam piscis faciunt: quod credo suum officium Piscatum quendam esse aliquando per strepitum inaudierint: quibus propterea gratior fuerit, qui animam auri cum Paracelso, quam animam Saxoniæ Electoris invenisse numtiet. Arcan. Soci. Jesu p. 46.

Lege ibid. instruct. secret. de Jesuitarum praxi.

Et Joh. Sarisbur. lib. vii. c. 21. de Monach. Potentiores et ditiores favore vel mercede recepta facilius (absolutione) exonerant, et peccatis alienis humeros supponentes, jubent abire in tunicas et vestes pullas, quicquid illi se commisisse deplorant. ——Si eis obloqueris, religionis inimicus, et veritatis diceris impugnator.

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love of money is the root of all evil, and the love of the Father is not in the lovers of the world. 3. It destroyeth holy meditation and conference, and turneth the thoughts to worldly things. And it corrupteth prayer, and maketh it but a means to serve the flesh, and therefore maketh it odious to God. 4. It is the great hindrance of men's necessary preparation for death and judgment, and stealeth away their hearts and time till it is too late. 5. It is the great cause of contentions, even among the nearest relations; and the cause of the wars and calamities of nations, and of the woeful divisions and persecutions of the church; when a worldly generation think that their worldly interest doth engage them against self-denying and spiritual principles, practices, and persons. 6. It is the great cause of all the injustice, and oppression, and cruelty, that rageth in the world. They would do as they would be done by, were it not for the love of money. It maketh men perfidious and false to all their friends and engagements: no vows to God, nor obligations to men, will hold a lover of the world. The world is his God, and his worldly interest is his word and law. 7. It is the great destroyer of charity and good works. No more is done for God and the poor, because the love of the world forbids it. 8. It disordereth and profaneth families; and betrayeth the souls of children and servants to the devil. It turneth out prayer, and reading the Scripture, and good books, and all serious speeches of the life to come, because their hearts are taken up with the world, and they have no relish of any thing but the provisions of their flesh. Even the Lord's own day cannot be reserved for holy works, nor a duty performed, but the world is interposing, or diverting the mind. 9. It tempteth men to sin against their knowledge, and to forsake the truth, and fit themselves to the rising side, and save their bodies and estates, whatever become of their souls. It is the very price that the devil gives for souls! With this he bought the soul of Judas, who went to the Pharisees, with a "What will you give me, and I will deliver him to you." With this he attempted Christ himself; "all these will I give thee, if thou wilt fall down and worship me[b]." It is the cause of apostacy and unfaithfulness to God. And it is the price that sinners sell

[b] Matt. iv. 9.

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their God, their conscience and their salvation for. 10. It depriveth the soul of holy communion with God, and comfort from him, and of all foretaste of the life to come, and finally of heaven itself. For as the love of the world keepeth out the love of God and heaven, it must needs keep out the hopes and comforts which should arise from holy love. It would do much to cure the love of money, and of the world, if you knew how pernicious a sin it is[c].

Direct. XIV. 'Remember how base a sin it is, and how dishonourable and debasing to the mind of man.' If earth be baser than heaven, and money than God, then an earthly mind is baser than a heavenly mind. As the serpent's feeding on the dust is a baser life than that of angels, that are employed in admiring, and obeying, and praising the Most Holy God.

Direct. XV. 'Call yourselves to a daily reckoning, how you lay out all that God committeth to your trust; and try whether it be so as you would hear of it at judgment.' If you did but use to sit in judgment daily upon yourselves, as those that believe the judgment of God, it would make you more careful to use well what you have, than to get more: and it would quench your thirst after plenty and prosperity, when you perceived you must give so strict an account of it. The flesh itself will less desire it, when it finds it may not have the use of it[d].

Direct. XVI. 'When you find your covetousness most eager and dangerous, resolve most to cross it, and give more to pious or charitable uses than at another time.' For a man hath reason to fly furthest from that sin, which he is most in danger of. And the acts tend to the increase of the habit. Obeying your covetousness doth increase it: and so the contrary acts, and the disobeying and displeasing it, do destroy it. This course will bring your covetousness into a despair of attaining its desires; and so will make it sit down and give over the pursuit. It is an open protest-

[c] Christ's sheep-mark is plainest on the sheep that are shorn. When the fleece groweth long the mark wears out.

[d] Pecunia apud eum nunquam mansisse probatur, nisi forte tali hora offeratur, quando sol diei explicans cursum, nocturnis tenebris daret locum. Victor. Ut. de Eugen. Episc. Cath. Plato compareth our life to a game at tables. We may wish for a good throw, but whatever it be, we must play it as well as we can. Plutarch. de Tranquil. Anim.

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ing against every covetous desire; and an effectual kind of repenting: and a wise and honest disarming sin, and turning its motions against itself, to its own destruction. Use it thus oft, and covetousness will think it wisdom to be quiet.

Direct. XVII. 'Above all take heed that you think not of reconciling God and mammon, and mixing heaven and earth to be your felicity, and of dreaming that you may keep heaven for a reserve at last, when the world hath been loved as your best, so long as you could keep it.' Nothing so much defendeth worldliness, as a cheating hope, that you have it but in a subdued, pardoned degree; and that you are not worldlings when you are. And nothing so much supports this hope, as because you confess that heaven only must be your last refuge, and full felicity, and therefore you do something for it on the bye. But is not the world more loved, more sought, more delighted in, and faster held? Hath it not more of your hearts, your delight, desire, and industry? If you cannot let go all for heaven, and forsake all this world for a treasure above, you cannot be Christ's true disciples.

Direct. XVIII. 'If ever you would overcome the love of the world, your great care must be to mortify the flesh; for the world is desired but as its provision.' A mortified man hath no need of that, which is a sensualist's felicity. Quench your hydropical, feverish thirst, and then you will not make such a stir for drink. Cure the disease which enrageth your appetite; and that is the safest and cheapest way of satisfying it. Then you will be thankful to God, when you look on other men's wealth and gallantry, that you need not these things[e]. And you will think what a trouble and burden, and interruption of your better work and comfort it would be to you, to have so much land, and so many servants, and goods, and business, and persons to mind, as rich men have. And how much better you can enjoy God and yourself in a more retired, quiet state of life. But of this more in the next part.

[e] Socrates, Sæpe cum eorum quæ publice vendebantur multitudinem intueretur, secum ista volvebat, Quam multis ipse non egeo? Diog. Laert. in Socrat. lib. ii. sect. 25. p. 95. Pecuniam perdidisti? Bene, si te illa non perdidit: quod jam multis possessoribus suis fecit. Gaude tibi ablatum unde infici posses, teque illæsum inter pericula transivisse. Petrarch. lib. ii. dial. 13.

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Did men but know how much of an ungodly, damnable state doth consist in the love of the world; and how much it is the enemy of souls; and how much of our religion consisteth in the contempt and conquest of it; and what is the meaning of their renouncing the world, in their baptismal covenant; and how many millions the love of the world will damn for ever; they would not make such a stir for nothing, and spend all their days in providing for their perishing flesh; nor think them happiest that are richest; nor "boast themselves of their heart's desire, and bless the covetous whom the Lord abhorreth [f]." They would not think that so small a sin which Christians should not so much as "name [g]" (but in detestation). When God hath resolved that the "covetous shall not inherit the kingdom of God [h]." And a Christian must not so much as eat with them [i]. Did Christ say in vain, "Take heed and beware of covetousness [k]." "Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil [l]." O what deserving servants hath the world, that will serve it so diligently, so constantly, and at so dear a rate, when they beforehand know, that besides a little transitory, deluding pleasure, it will pay them with nothing but everlasting shame! O wonderful deceiving power, of such an empty shadow, or rather wonderful folly of mankind! That when so many ages have been deceived before us, and almost every one at death confesseth it did but deceive them, so many still should be deceived, and take no warning by such a world of examples! I conclude with Heb. xiii. 5. "Let your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee."

[f] Psal. x. 3. [g] Ephes. v. 3. [h] 1 Cor. vi. 10. Ephes. v. 5.
[i] 1 Cor. v. 11. [k] Luke xii. 15. [l] Hab. ii. 9.

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PART VII.

Directions against the Master Sin: Sensuality, Fleshpleasing, or Voluptuousness.

I SHALL be the shorter on this also, because I have spoken so much already in my "Treatise of Self-denial." Before we come to more particular Directions, it is needful that we discern the nature and evil of the sin which we speak against. I shall therefore, 1. Tell you what is meant by 'flesh' here. And 2. What fleshpleasing it is that is unlawful, and what sensuality is. 3. Wherein the malignity of this sin consisteth. 4. I shall answer some objections. 5. I shall shew you the signs of it. 6. The counterfeits of the contrary. 7. And the false signs, which make some accused wrongfully, by themselves or others.

I. Because you may find in writings between the Protestants and Papists, that it is become a controversy, whether by 'flesh,' in Scripture, (where this sin is mentioned) be meant the body itself, or the soul so far as it is unregenerate, I shall briefly first resolve this question. When we speak of the unregenerate part, we mean not that the soul hath two parts, whereof one is regenerate, and the other unregenerate: but as the purblind eye hath both light and darkness in the same subject, so is it with the soul which is regenerate but in part, that is, in an imperfect degree: and by the unregenerate part is meant, the whole soul, so far as it is unregenerate. The word 'flesh' in its primary signification, is taken from that part of the body, as such, without respect to sin: and next for the whole body, as distinct from the soul. But in respect to sin and duty, it is taken, 1. Sometimes for the sensitive appetite, not as sinful in itself, but as desiring that, which God hath obliged reason to deny. 2. More frequently, for this sensitive appetite, as inordinate, and so sinful in its own desires. 3. Most frequently, for both the inordinate sensitive appetite itself, and the rational powers, so far as they are corrupted by it, and sinfully disposed to obey it, or to follow, inordinately, sensual things. But then the name is primarily taken for the sensual appetite itself, (as diseased) and but by participation

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for the rational powers. For the understanding of which, you must consider, 1. That the appetite itself might innocently (even in innocency) desire a forbidden object: when it was not the appetite that was forbidden, but the desire of the will, or the actual taking it. That a man in a fever doth thirst for more than he may lawfully drink, is not of itself a sin; but to desire it by practical volition, or to drink it, is a sin; for it is these that God forbids, and not the thirst, which it is not in our power to extinguish. That Adam had an appetite to the forbidden fruit was not his sin; but that his will obeyed his appetite, and his mouth did eat. For the appetite and sensitive nature are of God, and are in nature antecedent to the law. God made us men before he gave us laws: and the law commandeth us, not to alter ourselves from what he made us, or any thing else which is naturally out of our power. But it is the sin of the will and executive powers, to do that evil which consisteth in obeying an innocent appetite. The appetite is necessary, and not free; and therefore God doth not direct his commands or prohibitions to it directly, but to the reason and free-will. 2. But since man's fall, the appetite itself is corrupted and become inordinate, that is, more impetuous, violent, and unruly than it was in the state of innocency, by the unhappy distempers that have befallen the body itself. For we find now by experience, that a man that useth himself to sweet and wholsome temperance, hath no such impetuous strivings of his appetite against his reason (if he be healthful) as those have that are either diseased, or used to obey their appetites. And if use and health make so great alteration, we have cause to think that the depravation of nature by the fall did more. 3. This inordinate appetite is sin, by participation; so far as the appetite may be said to be free by participation, though not in itself; because it is the appetite of a rational, free agent: for though sin be first in the will in its true form, yet it is not the will only that is the subject of it (though primarily it be) but the whole man, so far as his acts are voluntary: for the will hath the command of the other faculties; and they are voluntary acts which the will either commands, or doth not forbid when it can and ought. To lie is a voluntary sin of the man, and the tongue partaketh of the guilt. The will might have kept out that sin, which caused

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a disorder in the appetite. If a drunkard or a glutton provoke a venereous, inordinate appetite in himself, that lust is his sin, because it is voluntarily provoked. 4. Yet such additions of inordinacy, as men stir up in any appetite, by their own actual sins and customs, are more aggravated and dangerous to the soul, than that measure of distemper which is merely the fruit of original sin. 5. This inordinateness of the sensitive appetite, with the mere privation of rectitude in the mind and will, is enough to cause man's actual sin. For if the horses be headstrong, the mere weakness, sleepiness, negligence, or absence of the coachman is enough to concur to the overthrow of the coach: so if the reason and will had no positive inclinations to evil or sensual objects, yet if they have not so much light and love to higher things as will restrain the sensual appetite, it hath positive inclination enough in itself to forbidden things to ruin the soul by actual sin. 6. Yet (though it be a great controversy among divines) I conceive that in the rational powers themselves, there are positive, habitual, inordinate inclinations to sensual, forbidden things. For as actually it is certain the reason of the proud and covetous do contrive, and oft approve the sin, and the will embrace it; so these are done so constantly in a continued stream of action by the whole man, that it seems apparent that the same faculties which run out in such strong and constant action, are themselves the subjects of much of the inclining, positive habits: and if it be so in additional, acquired sin, it is like it was so in original sin. 7. Though sin be formerly subjected first in the will, yet materially it is first in the sensitive appetite, (at least this sin of fleshpleasing or sensuality is). The flesh or sensitive part is the first desirer, though it be sin no further than it is voluntary. 8. All this set together telleth you further, that the word 'flesh,' signifieth the sensual inclinations of the whole man; but first and principally, the corrupted sensual appetite; and the mind and will's (whether privative or positive) concurrence, but secondarily, and as falling in with sense. The appetite 1. Preventeth reason. 2. And resisteth reason. 3. And at last corrupteth and enticeth reason and will, to be its servants and purveyors.

And that the name 'flesh' doth primarily signify the sensitive appetite itself, is evident in the very notation of

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the name. Why else should the habits or vices of the rational powers be called 'flesh' any more than 'spirit' or any thing else? If it were only in respect of their object, they should be called 'the world' also, because that is their object. It is a certain rule, that 'That faculty is most predominant in man, whose object is made his chiefest end.' Sensitive delights being made the felicity and end of the unsanctified, it followeth that the sensitive faculties are predominant; which being called flesh, (by a nearer trope) the mind from it receives the denomination. The Scriptures also shew this plainly: I remember not any one place in the Old Testament where there is any probability that the word 'flesh' should signify only the rational soul as unrenewed. Matt. xvi. 17. "Flesh and blood hath not revealed this unto thee:" that is, mortal man hath not revealed it. Matt. xxvi. 41. "The spirit is willing, but the flesh is weak:" that is, your bodies are weak, and resist the willingness of your souls: for sinful habits are not here called weak. John iii. 6. "That which is born of the flesh is flesh:" that is, man by natural generation, can beget but natural man, called flesh from the visible part; and not the spiritual life, which nature is now destitute of. Rom. vii. 25. "With my flesh I serve the law of sin:" that is, with my sensitive powers, and my mind so far is captivated thereto. Rom. viii. 1. 5. Flesh and spirit are oft opposed: "They that are of the flesh, mind the things of the flesh, &c.:" that is, they, in whom the sensitive interest and appetite are predominant: for it is called the body here, as well as the flesh, verses 10, 11. 13. The mind is here included; but it is as serving the flesh and its interest, Gal. v. 16, 17. 19. Flesh and spirit are in the same manner opposed. And 2 Pet. ii. 18., the lusts of the flesh are in this sense mentioned. And Ephes. ii. 3. Rom. vii. 18. xiii. 14. 1 Cor. v. 5. 1 Pet. ii. 11., in which there is mention of "fleshly lusts, which fight against the spirit," and "fleshly wisdom, making provision for the flesh, &c. And Col. ii. 18. there is indeed the name of a fleshly mind, which is but a mind deceived and subservient to the flesh; so that the flesh itself, or sensitive interest and appetite are first signified in all or most places, and in some the mind, as subservient thereto.

It is of the greater consequence that this be rightly un-

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derstood, lest you be tempted to imitate the Libertines, who think the flesh or sensitive part is capable of no moral good or evil, and therefore, all its actions being indifferent, we may be indifferent about them, and look only to the superior powers: and others that think that the Scripture by 'flesh' meaneth only the rational soul as unrenewed, do thereupon cherish the flesh itself, and pamper it, and feed its unruly lusts, and never do any thing to tame the body; but pray daily that God would destroy the flesh within them; that is, their sinful habits of reason and will, while they cherish the cause, or neglect a chief part of the cure. And on the contrary, some Papists that look only at the body as their enemy, are much in fastings, and bodily exercises, while they neglect the mortifying of their carnal minds.

II. How far fleshpleasing is a sin, I shall distinctly open to you in these propositions. 1. The pleasing or displeasing of the sensitive appetite in itself considered, is neither sin nor duty, good or evil; but as commanded or forbidden by some law of God; which is not absolutely done.

2. To please the flesh by things forbidden is undoubtedly a sin, and so it is to displease it too. Therefore this is not all that is here meant, that the matter that pleaseth it must not be things forbidden.

3. To overvalue the pleasing of the flesh is a sin: and to prefer it before the pleasing of God, and the holy preparations for heaven, is the state of carnality and ungodliness, and the common cause of the damnation of souls. The delight of the flesh or senses is a natural good; and the natural desire of it in itself (as is said) is neither vice nor virtue: but when this little natural good is preferred before the greater spiritual, moral, or eternal good, this is the sin of carnal minds, which is threatened with death [m].

4. To buy the pleasing of the flesh at too dear a rate, as the loss of time, or with care and trouble, above its worth, and to be too much set on making provisions to please it, doth shew that it is overvalued, and is the sin forbidden [n].

5. When any desire of the flesh is inordinate, immoderate, or irregular for matter, or manner, quantity, quality, or season, it is a sin to please that inordinate desire.

6. When pleasing the flesh doth too much pamper it,

[m] Rom. viii. 1. 5—8. 13. [n] Rom. xiii. 14.

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and cherish filthy lusts, or any other sin, and is not necessary on some other account, as doing greater good, it is a sin. But if life require it, lust must be subdued by other means [o].

7. When pleasing the flesh doth hurt it, by impairing health, and so making the body less fit for duty, it is a sin. And so almost all intemperance tendeth to breed diseases: and God commandeth temperance even for the body's good.

8. When unnecessary fleshpleasing hindereth any duty of piety, justice, charity, or self-preservation, in thought, affection, word, or deed, it is sinful.

9. If any pleasing of the flesh can be imagined to have no tendency directly or indirectly to any moral good or evil, it is not the object of a moral choosing or refusing; but like the winking of the eye, which falls not under deliberation, it is not within the compass of morality.

10. Every pleasing of the flesh, which is capable of being referred to a higher end, and is not so referred and used, is a sin. And there is scarce any thing, which is eligible, which a vacant, waking man should deliberate on, but should be referred to a higher end; even to the glory of God, and our salvation; by cheering us up to love and thankfulness, and strengthening or fitting us some way for some duty [p]. This is apparently a sin, (1.) Because else fleshpleasing is made our ultimate end, and the flesh an idol,

[o] Si organum in habitanti animo sufficiens fuerit, satis est virium. Corpus namque propter animi servitium fecisse naturam, nemo tam corporis servus est, qui nesciat. Id si proprio munere fungitur, quid accusas, seu quid amplius requiras? Petrarch. lib. ii. dial. 2. Vires corporis sunt vires carceris, ut Petrarch. lib. i. dial. 5. What mean you to make your prison so strong? said Plato to one that over-pampered his flesh. Mars. Ficin. in Vita Plat.

[p] He is a good Christian, that remotely and ultimately referreth all the creatures unto God, and eateth, and drinketh, &c., more to fit him for God's service, than to please the flesh. But it is much more than this which the creature was appointed for; even for a present communication of the sense of the goodness of God unto the heart. As the musician that toucheth but the keys of his harpsichord or organ, causeth that sweet, harmonious sound, which we hear from the strings that are touched within: so God ordained the order, beauty, sweetness, &c. of the creature, to touch the sense with such a pleasure, as should suddenly touch the inward sense with an answerable delight in God, who is the giver of the life of every creature. But, alas! where is the Christian that doth thus eat and drink, and thus take pleasure in all his mercies? When contrarily our hearts are commonly so diverted from God by the creature, that so much delight as we find in it, so much we lose of our delight in God, yea, of our regard and remembrance of him.

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if ever we desire it only for itself, (when it may be referred to a higher end.) For though the sensitive appetite of itself hath no intended end, yet whatsoever the will desireth is either as an end, or as a means. That which is not desired as a means to some higher end, is desired as our ultimate end itself, (in that act.) But God only is man's lawful, ultimate end. (2.) Because it is against an express command, "whether ye eat, or drink, or whatever ye do, do all to the glory of God[q]." (3.) Because else we shall take God's creatures in vain, and cast them away in waste. (4.) And we shall lose our own benefit to which the creature or pleasure should be improved. (5.) And we shall silence reason, when it should direct; and we shall suspend the government of the will, and give the government (so long) to the flesh or brutish appetite: for that faculty ruleth, whose object is our end. These reasons clearly prove it a sin to terminate our desires in any act of fleshpleasing as our end, and look no higher, when it is a matter of moral choice and deliberation.

11. But the sin here is not simply that the flesh is pleased, but that the duty of referring it to a higher end is omitted: so that it is a sin of omission (unless we proceed to refer better things as a means to it).

12. The intending of God's glory or our spiritual good, cannot be distinctly and sensibly re-acted in every particular pleasure we take, or bit we eat, or thing we use; but a sincere, habitual intention well laid at first in the heart, will serve to the right use of many particular means. As a man purposeth at his first setting out to what place he meaneth to go, and afterwards goeth on, though at every step he think not sensibly of his end: so he that devoteth himself to God, and in general designeth all to his glory, and the furtherance of his duty and salvation, will carry on small particulars to that end, by a secret, unobserved action of the soul, performed at the same time with other actions, which only are observed. He that intendeth but his health in eating and drinking, is not remembering his health at every bit and cup; and yet hath such a habit of care and caution, as will unobservedly keep him in his way, and help him to fit the means unto the end. As the accustomed

[q] 1 Cor. x. 31.

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hand of a musician can play a lesson on his lute, while he thinks of something else: so can a resolved Christian faithfully do such accustomed things as eating, and drinking, and clothing him, and labouring in his calling, to the good ends which he (first actually, and still habitually) resolved on, without a distinct remembrance and observable intention of that end.

13. The body must be kept in that condition (as far as we can) that is fittest for the service of the soul: as you keep your horse, neither so pampered as to be unruly, nor yet so low as to disable him for travel: but all that health and strength which makes it not unruly, maketh it the more serviceable. It is not the life of the body, but the health and the cheerfulness which maketh it fit for duty. And so much pleasing of the flesh as tendeth but to its health and cheerfulness, is a duty, where it can be done without greater hurt the other way. A heavy body is but a dull and heavy servant to the mind: yea, a great impediment to the soul in duty, and a great temptation to many sins; as sickly and melancholy persons, and many dull and phlegmatic people know by sad experience. It is as great a duty to help the body to its due alacrity and fitness for service, as it is to tame it, and bring it under by fasting and sackcloth when it is proud or lustful[r]. And they that think fasting on certain days, in a formal manner, is acceptable to God, when the state of the body is not helped, but rather hurt and hindered by it, as if it were a thing required for itself, do mistakingly offer a sacrifice to God, which he requireth not; and take him to be an enemy to man, that desireth his pain and grief, when it tendeth not to his good. A mower that hath a good scythe will do more in a day, than another that hath a bad one can do in two: every workman knoweth the benefit of having his tools in order: and every traveller knows the difference between a cheerful and a tired horse: and they that have tried health and sickness, know what a

[r] Yet it is true which Petrarch saith, lib. ii. dial. 3. Valetudo infirma, Comes injocandæ est, sed fidelis, quæ te crebro vellicet, iter signet, et conditionis admoneat: Optimum in periculis monitor fidus. Et lib. i. dial. 3. Multis periculosa et pestilens sanitas est, qui tutius ægrotassent. Nusquam pejus quam in sano corpore, æger animus habitat. Et dial. 4. Quamvis mala, quamvis pessima ægritudo videatur, optabile malum tamen, quod mali remedium sit majoris.

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help it is in every work of God, to have a healthful body, and cheerful spirits, and an alacrity and promptitude to obey the mind. When the sights of prospects, and beautiful buildings, and fields, and countries, or the use of walks, or gardens do tend to raise the soul to holy contemplation, to admire the Creator, and to think of the glory of the life to come (as Bernard used his pleasant walks); this delight is lawful, if not a duty, where it may be had. So when music doth cheer the mind, and fit it for thanks and praise to God: and when the rest of the body, and the use of your best apparel, and moderate feasting, on the Lord's day, and other days of thanksgiving, do promote the spiritual service of the day, they are good and profitable; but to those that are more hindered by fulness, even abstinence on such days is best. So that the use of the body must be judged of as it is a means or an expression of the good or evil of the mind.

14. Sometimes the present time must be most regarded herein, and sometimes the future. For when some great sin, or judgment, or other reason calls us to a fast, when it becomes needful to the ends of that present day, we must do it, though the body were so weak that it would be somewhat the worse afterwards; so be it that the good which we may expect by it that day, be greater than the good which it is likely to deprive us of afterwards: otherwise the afterloss, if greater, is more to be avoided.

15. Many things do remotely fit us for our main end, which, nearly and directly, seem to have no tendency to it. As those that are only to furnish us with natural strength, and vigour, and alacrity, or to prevent impediments. As a traveller's hood and cloak, and other carriage seem rather to be hindrances to his speed; but yet are necessary for preventing the cold and wet, which else might hinder him more. Yea, a possible, uncertain danger or impediment, if great, may be prevented with a certain small impediment. So it is meet that our bodies be kept in that health and alacrity, which is ordinarily necessary to our duty; and in eating, and drinking, and lawful recreations, it is not only the next or present duty, which we prepare for, but for the duty which may be very distant.

16. Ordinarily it is safest to be more fearful of excess of fleshly pleasure, than of defect. For ordinarily we are all

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very prone to an excess, and also the excess is usually more dangerous. When excess is the damnation of all, or most that ever perish, and defect is but the trouble and hindrance, but never, or rarely the damnation of any, it is easy then to see on which side we should be most fearful, cautelous, and vigilant.

17. Yet excessive scrupulousness may be a greater sin, and a greater hindrance in the work of God, than some small excesses of fleshpleasing, which are committed through ignorance or inadvertency. When an honest heart which preferreth God before the flesh, and is willing to please him though it displease the flesh, shall yet mistake in some small particulars, or commit some daily errors of infirmity or heedlessness, it is a far less hindrance to the main work of religion, than if that man should daily perplex his mind with scruples, about every bit he eats, whether it be not too pleasing or too much; and about every word he speaks, and every step he goes, as many poor, tempted, melancholy persons do; thereby disabling themselves, not only to love, and praise and thankfulness, but even all considerable service.

In sum, All pleasing of the senses or flesh, which is lawful, must have these qualifications. 1. God's glory must be the ultimate end. 2. The matter must be lawful, and not forbidden. 3. Therefore it must not be to the hindrance of duty. 4. Nor to the drawing of us to sin. 5. Nor to the hurt of our health. 6. Nor too highly valued, or too dearly bought. 7. The measure must be moderate: where any of these are wanting it is sin: and where fleshpleasing is habitually in the bent of heart and life preferred before the pleasing of God, it proves the soul in captivity to the flesh, and in a damnable condition.

III. I am next to shew you the evil or malignity of predominant fleshpleasing: for if the greatness of the sin were known, it would contribute much to the cure. And, 1. Understand that it is the sin of sins; the end of all sin, and therefore the very sum and life of all. All the evil wicked men commit, is ultimately to please the flesh: the love of fleshpleasing is the cause of all. Pride, and covetousness, and whoredom, and wantonness, and gluttony, and drunkenness, and all the rest are but either the immediate works of sensuality and fleshpleasing, or the distant service of it.

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by laying in provision for it. And all the malicious enmity and opposition to God and godliness is from hence, because they cross the interest and desires of the flesh: the final cause is it for which men invent and use all the means that tend to it. Therefore all other sin being nothing but the means for the pleasing of our fleshly appetites and fancies, it is evident that fleshpleasing is the common cause of them all; and is to all other sin as the spring is to the watch, or the poise to the clock; the weight which giveth them all their motion. Cure this sin and you have taken off the poise, and cured all the positive sins of the soul: though the privative sins would be still uncured, if there were no more done; because that which makes the clock stand still, is not enough to make it go right. But, indeed, nothing but the love of pleasing God, can truly cure the love of fleshpleasing: and such a cure is the cure of every sin, both positive and privative, active and defective.

2. Fleshpleasing is the grand idolatry of the world: and the flesh the greatest idol that ever was set up against God. Therefore Paul saith of sensual worldlings, that "their belly is their god," and thence it is that they "mind earthly things," and "glory in their shame, and are enemies to the cross of Christ," that is, to sufferings for Christ, and the doctrine and duties which would cause their sufferings. That is a man's god which he taketh for his chief good, and loveth best, and trusteth in most, and is most desirous to please: and this is the flesh to every sensualist. He "loveth pleasure more than God[s]." He "savoureth" or "mindeth" the "things of the flesh," and "liveth" to it, and "walketh after it[t]." He "maketh provision for it to satisfy its appetite or lusts[u]." He "soweth to the flesh[x];" and fulfilleth his lust, when it lusteth against the Spirit[y]." And thus, while concupiscence or sensuality hath dominion, sin is said to have dominion over them, and they are servants to it[z]. For "to whom men yield themselves servants to obey, his servants they are whom they serve or obey[a]." It is not bowing the knee and praying to another, that is the chief idolatry. As loving, and pleasing, and obeying, and trusting,

[s] 2 Tim. iii. 2. 4.
[t] Rom. viii. 1. 5—8. 13.
[u] Rom. xiii. 14.
[x] Gal. vi. 8.
[y] Gal v. 16, 17.
[z] Rom. vi. 14. 20.
[a] Rom. vi. 16.

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and seeking, and delighting in him, are the chiefest parts of the service of God, which he preferreth before a thousand sacrifices or compliments: so loving the flesh, and pleasing it, and obeying it, and trusting in it, and seeking, and delighting in its pleasures, are the chief service of the flesh; and more than if you offered sacrifice to it, and therefore is the grand idolatry. And so the flesh is the chief enemy of God, which hath the chiefest love and service which are due to him, and robs him of the hearts of all mankind that are carnal and unsanctified. All the Baals, and Jupiters, and Apollos, and other idols of the world set together, have not so much of the love and service due to God, as the flesh alone hath. If other things be idolized by the sensualist, it is but as they subserve his flesh, and therefore they are made but inferior idols. He may idolize his wealth, and idolize men in power and worldly greatness; but it is but as they can help or hurt his flesh: this hath his heart. By the interest of the flesh, he judgeth of his condition; by this he judgeth of his friends; by this he chooseth his actions or refuseth them; and by this he measureth the words and actions of all others. He takes all for good which pleaseth his flesh, and all for bad that is against his pleasure.

3. The flesh is not only the common idol, but the most devouring idol in all the world. It hath not, as subservient, flattered idols have, only a knee and compliment, or now and then a sacrifice or ceremony; but it hath the heart, the tongue, the body to serve it; the whole estate, the service of friends, the use of wit and utmost diligence; in a word, it hath all. It is loved and served by the sensualist, as God should be loved and served by his own, even "with all the heart, and soul, and might:" they "honour it with their substance, and the firstfruits of their increase." It is as faithfully served as Christ requireth to be of his disciples: men will part with father, and mother, and brother, and sister, and nearest friends, and all that is against it, for the pleasing of their flesh. Nay, Christ required men to part with no greater matter for him than transitory, earthly things, which they must shortly part with whether they will or no: but they do for the flesh ten thousand thousand fold more, than ever they were required to do for Christ. They forsake God for it. They forsake Christ, and heaven, and

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their salvation for it. They forsake all the solid comforts of this life, and all the joys of the life to come for it. They sell all that they have, and lay down the price at its feet: yea, more than all they have, even all their hopes of what they might have to all eternity. They suffer a martyrdom in the flames of hell for ever, for their flesh. All the pains they take is for it. All the wrong they do to others; and all the stirs and ruins that they make in the world, is for it. And all the time they spend is for it: and had they a thousand years more to live, they would spend it all accordingly. If any thing seem excepted for God, it is but the bones, or crumbs, or leavings of the flesh: or rather, it is nothing; for God hath not indeed the hours which he seems to have: he hath but a few fair words and compliments, when the flesh hath their hearts in the midst of their hypocritical worship, and on his holy day: and they serve him but as the Indians serve the devil, that he may serve their turns, and do them no hurt.

4. How base an idol is the flesh! If all the derision used by Elijah and the prophets against the heathenish idolatry, be due, is not as much due against the idolatry of all the sensual? Is it so great a madness to serve an idol of silver, or gold, or stone, or wood? What better is it to serve an idol of flesh and blood? A paunch of guts? That is full of filth and excrements within, and the skin itself, the cleanest part, is ashamed to be uncovered? We may say to the carnal worldling, as Elijah to the Baalists, and more; "Call upon your God in the hour of your distress: cry aloud; perhaps he is asleep, or he is blowing his nose, or vomiting, or purging: certainly he will be shortly rotting in the grave, more loathsome than the dirt or dung upon the earth." And is this a God to sacrifice all that we can get to? And to give all our time, and care, and labour, and our souls and all to? O judge of this idolatry, as God will make you judge at last!

5. And here next consider how impious and horrid an abasement it is of the eternal God, to prefer so vile a thing before him? And whether every ungodly, sensual man, be not a constant, practical blasphemer? What dost thou but say continually by thy practice, 'This dunghill, nasty flesh, is to be preferred before God: to be more loved, and obey-

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ed, and served? It deserveth more of my time than he: it is more worthy of my delight and love.' God will be judge, (and judge in righteousness ere long,) whether this be not the daily language of thy life, though thy tongue be taught some better manners. And whether this be blasphemy, judge thyself. Whether thou judge God or the flesh more worthy to be pleased, and which thou thinkest it better to please, ask thy own heart, when cards, and dice, and eating, and drinking, and gallantry, and idleness, and greatness, and abundance, do all seem so sweet unto thee, in comparison of thy thoughts of God, and his holy word and service! And when morning and night, and whenever thou art alone, those thoughts can run out with unweariedness and pleasure, upon these provisions for thy flesh, which thou canst hardly force to look up unto God, a quarter of an hour, though with unwillingness.

6. Think also what a contempt of heaven it is, to prefer the pleasing of the flesh before it. There are but two ends which all men aim at; the pleasing of the flesh on earth, or the enjoying of God in heaven; (unless any be deluded to think that he shall have a sensual life hereafter too, as well as here.) And these two stand one against the other. And he that sets up one, doth renounce (or as good as renounce) the other. "If ye sow to the flesh, of the flesh ye shall reap corruption: but if ye sow to the spirit, of the spirit ye shall reap everlasting life[b]." Your wealth, and honour, and sports, and pleasures, and appetites are put in the scales of heaven, and all the joys and hopes hereafter; (to say you hope to have them both, is the cheat of infidelity, that believes not God.) And is not heaven most basely esteemed of by those that prefer so base a thing before it?

7. Remember that fleshpleasing is a great contempt and treachery against the soul. It is a great contempt of an immortal soul, to prefer its corruptible flesh before it, and to make its servant to become its master, and to ride on horseback, while it goes, as it were, on foot. Is the flesh worthy of so much time, and cost, and care, and so much ado as is made for it in the world, and is not a never-dying soul worth more? Nay, it is a betraying of the soul: you set up its enemy before it; and put its safety into an ene-

[b] Gal. vi. 8.

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my's hands: and you cast away all its joys and hopes for the gratifying of the flesh. Might it not complain of your cruelty, and say, Must my endless happiness be sold to purchase so short a pleasure for your flesh? Must I be undone for ever, and lie in hell, that it may be satisfied for a little time? But why talk I of the soul's complaint? Alas! it is itself that it must complain of! For it is its own doing! It hath its choice: the flesh can but tempt it, and not constrain it: God hath put the chief power and government into its hands: if it will sell its own eternal hopes, to pamper worm's meat, it must speed accordingly. You would not think very honourably of that man's wit or honesty, who would sell the patrimony of all his children, and all his friends that trusted him therewith, and after sell their persons into slavery, and all this to purchase him a delicious feast, with sports and gallantry for a day! And is he wiser or better that selleth (in effect) the inheritance of his soul, and betrayeth it to hell and devils, for ever, and all this to purchase the fleshly pleasure of so short a life?

8. Remember what a beastly life it is to be a sensualist. It is an unmanning of yourselves. Sensual pleasures are brutish pleasures; beasts have them as well as men. We have the higher faculty of reason, to subdue and rule the beastly part. And reason is the man; and hath a higher kind of felicity to delight in. Do you think that man is made for no higher matters than a beast? And that you have not a more noble object for your delight than your swine or dog hath, who have the pleasure of meat, and lust, and play, and ease, and fancy, as well as you? Certainly where sensual pleasures are preferred before the higher pleasures of the soul, that man becomes a beast or worse, subjecting his reason to his brutish part.

9. Think what an inconsiderable, pitiful felicity, it is that fleshly persons choose: how small and short, as well as sordid. O how quickly will the game be ended! and the delights of boiling lust be gone! How quickly will the drink be past their throats, and their delicate dishes be turned into filth! How short is the sport and laughter of the fool! And how quickly will that face be the index of a pained body, or a grieved, self-tormenting mind! It is but a few days till all their stately greatness will be levelled; and the

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most adorned, pampered flesh will have no more to shew of all the pleasure which was so dearly bought, than a Lazarus, or the most mortified saint. A few days will turn their pleasure into anguish, and their jollity into groans, and their ostentation into lamentation, and all their glory into shame. As every moment puts an end to all the pleasures of their lives that are past, and they are now to them as if they had never been; so the last moment is at hand, which will end the little that remains. And then the sinner will with groans confess, that he hath made a miserable choice, and that he might have had a more durable pleasure if he had been wise. When the skull is cast up with the spade, to make room for a successor, you may see the hole where all the meat and drink went in, and the hideous seat of that face, which sometime was the discovery of wantonness, pride, and scorn: but you will see no signs of mirth or pleasure.

10. Lastly, consider that there is scarcely a sin in the world more inexcusable than this. The fleshpleaser seeth the end of all his sensual delights, in the faces of the sick, and in the corpses that are daily carried to the earth, and in the graves, and bones, and dust of those that sometime had as merry a life as he. His reason can say, all this is gone with them, and is as if it had never been; and so it will shortly be with me. He knoweth that all the pleasure of his life past, is now of no value to himself. His warnings are constant, close, and sensible: and therefore he hath the greater sin.

IV. *Object.* 1. 'What hurt is it to God, or any one else, that I please my flesh? I will not believe that a thing so harmless will displease him.' *Answ.* Merely as it is pleasure, it hath no hurt in it: but as it is inordinate or immoderate pleasure; or as it is overloved, and preferred before God and your salvation; or as it is greater than your delight in God; or as it wants its proper end, and is loved merely for itself, and not used as a means to higher things; and as it is made a hindrance to the soul, and to spiritual pleasure, and the service of God; and as the brutish delight of an ungoverned, rebellious appetite, that mastereth reason, and is not under obedience to God. Though sin can do God no hurt, it can do you hurt, and it can do him wrong.

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I think I have shewed you what hurt and poison is in it already. It is the very rebellion of corrupted nature: the turning of all things upside down: the taking down God, and heaven, and reason, and destroying the use of all the creatures, and setting up fleshpleasing instead of all, and making a brute your God and governor. And do you ask what harm there is in this? So will your child do, when he desireth any play, or pleasure: and the sick when they desire to please their appetite. But your father, and physician, and reason, and not brutish appetite, must be judge.

Object. II. 'But I feel it is natural to me, and therefore can be no sin.' *Answ.* 1. The inordinate, violent, unruly appetite is no otherwise natural to you, than as a leprosy is to a leprous generation. And will you love your disease, because it is natural? It is no otherwise natural, than it is to be malicious, and revengeful, and to disobey your governors, and abuse your neighbours: and yet I think they will not judge you innocent, for rebellion or abuse, because it is natural to you. 2. Though the appetite be natural, is not reason to rule you as natural to you? And is not the subjection of the appetite to reason natural? If it be not, you have lost the nature of man, and are metamorphosed into the nature of a beast. God gave you a higher nature to govern your appetite and lower nature: and though reason cannot take away your appetite, it can rule it, and keep you from fulfilling it, in any thing or measure that is unmeet.

Object. III. 'But it appeareth by the case of Eve, that the appetite was the same in innocency; therefore it is no sin.' *Answ.* You must not forget the difference between 1. The appetite itself. 2. The violence and unruly disposition of the appetite. 3. And the actual obeying and pleasing of the appetite. The first (the appetite itself) was in innocency, and is yet no sin. But the other two (the violence of it, and the obeying it) were not in innocency, and are both sinful.

Object. IV. 'But why would God give innocent man an appetite that must be crossed by reason? and that desired that which reason must forbid?' *Answ.* The sensitive nature is in order of generation before the rational: and reason and God's laws do not make sense to be no sense. You may as well ask, why God would make beasts, which must

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be restrained and ruled by men; and therefore have a desire to that which man must restrain them from? You do but ask, Why God made us men and not angels? Why he placed our souls in flesh? He oweth you no account of his creation. But you may see it is meet that obedience should have some trial by difficulties and opposition, before it have commendation and reward. He gave you a body that was subject to the soul, as the horse unto the rider; and you should admire his wisdom, and thank him for the governing power of reason; and not murmur at him, because the horse will not go as well without the guidance of the rider, or because he maketh you not able to go as fast and as well on foot. So much for the sensualist's objections.

V. The Signs of a fleshpleaser or sensualist are these; (which may be gathered from what is said already.) 1. When a man in desire to please his appetite, referreth it not (actually or habitually) to a higher end, viz. the fitting himself to the service of God; but sticketh only in the delight. 2. When he looks more desirously and industriously after the prosperity of his body, than of his soul. 3. When he will not part with, or forbear his pleasures, when God forbiddeth them, or when they hurt his soul, or when the necessities of his soul do call him more loudly another way; but he must have his delight whatever it cost him, and is so set upon it, that he cannot deny it to himself. 4. When the pleasures of his flesh exceed his delights in God, and his holy Word and ways, and the forethoughts of endless pleasure; and this not only in the passion, but in the estimation, choice, and prosecution. When he had rather be at a play, or feast, or gaming, or getting good bargains or profits in the world, than to live, in the life of faith, and love, a holy and heavenly conversation. 5. When men set their minds to contrive and study to make provision for the pleasures of the flesh; and this is first and sweetest in their thoughts. 6. When they had rather talk, or hear, or read of fleshly pleasures, than of spiritual and heavenly delights. 7. When they love the company of merry sensualists, better than the communion of saints, in which they may be exercised in the praises of their Maker. 8. When they account that the best calling, and condition, and place for them to live in, where they have the pleasure of the flesh,

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where they have ease, and fare well, and want nothing for the body, rather than that where they have far better help and provision for the soul, though the flesh be pinched for it. 9. When he will be at more cost to please his flesh, than to please God. 10. When he will believe or like no doctrine but Libertinism, and hateth mortification as too strict preciseness. By these, and such other signs, sensuality may easily be known: yea, by the main bent of the life.

VI. Many fleshpleasers flatter themselves with better titles, being deceived by such means as these. 1. Because they are against the doctrine of Libertinism, and hold as strict opinions as any. But fleshpleasing may stand with the doctrine of mortification, and the strictest opinions, as long as they are not put in practice.

2. Because they live not in any gross, disgraced vice. They go not to stage-plays, or unseasonably to alehouses or taverns; they are not drunken, nor gamesters, nor spend their hours in unnecessary recreations or pastimes; they are no fornicators, nor wallow in wealth. But the flesh may be pleased and served in a way that hath no disgrace accompanying it in the world. May not a man make his ease, or his prosperity, or the pleasing of his appetite, without any infamous excesses, to be as much his felicity and highest end, and that which practically he taketh for his best, as well as if he did it in a shameful way? Is not many a man a gluttonous fleshpleaser, that maketh his delight the highest end of all his eating and drinking; and pleaseth his appetite without any restraint, but what his health and reputation put upon him, though he eat not till he vomit or be sick? Even the flesh itself may forbid a sensualist to be drunk, or to eat till he be sick; for sickness and shame are displeasing to the flesh. Many a man covereth a life of sensuality, not only with a seeming temperance, unreproved of men, but also with a seeming strictness and austerity. But conscience might tell them, where they have their good things[c].

3. Some think they are no sensual fleshpleasers, because they live in constant misery, in poverty and want, labouring hard for their daily bread; and therefore they hope that

[c] Luke xvi. 25.

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they are the Lazaruses that have their sufferings here. But is not all this against thy will? Wouldst thou not fare as well as the rich, and live as idly, and take thy pleasure, if thou hadst as much as they? What thou wouldst do, that thou dost in God's account. It is thy will that thou shalt be judged by. A thief doth not become a true man when the prison or stocks do hinder him from stealing, but when a changed heart doth hinder him.

4. Others think that they are no fleshpleasers, because their wealth, and places, and degrees of honour allow them to live high in diet and delights. It is like the rich man, who was "clothed with purple and fine linen, and fared sumptuously every day," did live upon his own, and as he thought agreeably to his rank and place: and the fool, that said, "Soul, take thine ease, eat, drink, and be merry," did intend to please himself but with his own, which God had given him as a blessing on his land and labour. But no man's riches allow him to be voluptuous. The commands of taming and mortifying the flesh, and not living after it, nor making provision for it, to satisfy its lusts, belong as much to the rich as to the poor. Though you are not to live in the same garb with the poor, you are as much bound to mortification and self-denial as the poorest. If you are richer than others, you have more to serve God with, but not more than others to serve the flesh with. If poverty deny them any thing which might better enable their bodies or minds to serve God, you may so far go beyond them, and use with thankfulness the mercies given you: but you must no more be fleshpleasers than they.

5. And some deceive themselves by interposing sometimes a formal fast, as the fleshly Pharisee, that "fasted twice a week[d]," and then they think that they are no sensualists. I speak not of the Popish fasting with fish and delicates, (this is not so much as a shew of mortification.) But what if you really fast as oft as the Pharisees did, and quarrel with Christ's disciples for not fasting[e]? Will not a sensualist do as much as this, if his physician require it for his health? If the scope of your lives be fleshly, it is not the interruption of a formal fast, that will acquit you; which perhaps doth but quicken your appetite to the next meal.

[d] Luke xviii. 12. [e] Matt. ix. 14, 15.

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VII. Yet many are wrongfully taken by others (if not by themselves) to be sensual, by such mistakes as these. 1. Because they live not as meanly and scantily as the poor, who want things necessary or helpful to their duty. But by that rule I must not be well, because other men are sick; or I must not go apace, because the lame can go but slowly! If poor men have bad horses, I may ride on the best I can get, to dispatch my business, and redeem my time, so I prefer not costly, useless ostentation, before true serviceableness. 2. Others are accused as sensual, because the weakness of their bodies requireth a more tender usage, and diet, than healthful men's: some bodies are unfitter for duty if they fast; and some are useless through sickness and infirmities, if they be not used with very great care. And it is as truly a duty to cherish a weak body to enable it for God's service, as to tame an unruly, lustful body, and keep it from offending him. 3. Some melancholy, conscientious persons are still accusing themselves, through mere scrupulosity; questioning almost all they eat, or drink, or wear, or do, whether it be not too much or too pleasing. But it is a cheerful sobriety which God requireth, which neither pampereth the body, nor yet disableth or hindereth it from its duty; and not an unprofitable, wrangling scrupulosity.

Direct. 1. The first and grand Direction against flesh-pleasing, is, 'that you be sure, by a serious, living faith, to see the better things with God, and to be heartily taken up in minding, loving, seeking, and securing them.' All the other Directions are but subservient to this. For certainly man's soul will not be idle, being a living, active principle: and it is as certain, that it will not act but upon some end, or for some end. And there are no other ends to take us up, but either the things temporal or eternal. And therefore there is no true cure for a sensual love of temporal things, but to turn the heart to things eternal. Believingly think first of the certainty, greatness, and eternity of the joys above: and then think that these may more certainly be yours, than any worldly riches or delights, if you do not contemptuously reject them. And then think that this is the time in which you must make sure of them, and win them, if ever you will possess them; and that you are sent into the world of purpose on this business. And then think with yourselves,

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how fleshly pleasures are the only competitors with the everlasting pleasures; and that, if ever you lose them, it will be by overloving these transitory things; and that one half of your work for your salvation, lieth in killing your affections to all below, that they may be alive to God alone. And lastly, think how much higher and sweeter pleasures, even in this life, the godly do enjoy than you; and you are losing them while you prefer these sordid pleasures. Do you think that a true believer hath not a more excellent delight in his forethoughts of his immortal blessedness with Christ, and in the assurance of the love of God, and communion with him in his holy service, than you, or any sensualist, hath in fleshly pleasures? Sober and serious meditation on these things, will turn the mind to the true delights.

Direct. II. 'Be acquainted with the range of sensual desires, and follow them, and watch them in all their extravagancies.' Otherwise, while you are stopping one gap, they will be running out at many more. I have given you many instances in my "Treatise of Self-denial." I will here briefly set some before your eyes.

1. Watch your appetites as to meat and drink, both quantity and quality. Gluttony is a common, unobserved sin: the flesh no way enslaves men more than by the appetite: as we see in drunkards and gluttons, that can no more forbear than one that thirsteth in a burning fever.

2. Take heed of the lust of uncleanness, and all degrees of it, and approaches to it; especially immodest embraces and behaviour.

3. Take heed of ribald, filthy talk, and love songs, and of such incensing snares.

4. Take heed of too much sleep and idleness.

5. Take heed of taking too much delight in your riches, and lands, your buildings, and delectable conveniencies.

6. Take heed lest honours, or worldly greatness, or men's applause become your too great pleasure.

7. And lest you grow to make it your delight, to think on such things when you are alone, or talk idly of them in company with others.

8. And take heed lest the success and prosperity of your affairs do too much please you, as him, Luke xii. 20.

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9. Take not up any inordinate pleasure in your children, relations, or nearest friends.

10. Take heed of a delight in vain, unprofitable, sinful company.

11. Or in fineness of apparel, to set you out to the eyes of others.

12. Take heed of a delight in romances, play-books, feigned stories, useless news, which corrupt the mind, and waste your time.

13. Take heed of a delight in any recreations which are excessive, needless, devouring time, discomposing the mind, enticing to further sin, hindering any duty, especially our delight in God. They are miserable souls that can delight themselves in no more safe or profitable things, than cards, and dice, and stage-plays, and immodest dancings.

Direct. III. 'Next to the universal remedy mentioned in the first Direction, see that you have the particular remedies still at hand, which your own particular way of flesh-pleasing doth most require.' And let not the love of your vanity prejudice you against a just information, but impartially consider of the disease and the remedy. Of the particulars anon.

Direct. IV. 'Remember still that God would give you more pleasure, and not less, and that he will give you as much of the delights of sense, as is truly good for you, so you will take them in their place, in subordination to your heavenly delights.' And is not this to increase and multiply your pleasure? Are not health, and friends, and food, and convenient habitation much sweeter as the fruit of the love of God, and the foretastes of everlasting mercies, and as our helps to heaven, and as the means to spiritual comfort, than of themselves alone? All your mercies are from God: he would take none from you, but sanctify them, and give you more.

Direct. V. 'See that reason keep up its authority, as the governor of sense and appetite.' And so take an account, whatever the appetite would have, of the ends and reasons of the thing, and to what it doth conduce. Take nothing and do nothing merely because the sense or appetite would have it; but because you have reason so to do, and to gra-

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tify the appetite. Else you will deal as brutes, if reason be laid by (in human acts).

Direct. VI. 'Go to the grave, and see there the end of fleshly pleasure, and what is all that it will do for you at the last.' One would think it should cure the mad desire of plenty and pleasure, to see where all our wealth, and mirth, and sport, and pleasure must be buried at last.

Direct. VII. 'Lastly, be still sensible that flesh is the grand enemy of your souls, and fleshpleasing the greatest hindrance of your salvation.' The devil's enmity and the world's are both but subordinate to this of the flesh: for its pleasure is the end, and the world's and satan's temptations are both but the means to attain it. Besides the malignity opened before, consider,

1. How contrary a voluptuous life is to the blessed example of our Lord, and of his servant Paul and all the apostles? Paul tamed his body and brought it into subjection, lest, having preached to others, himself should be a castaway [f]. And all that are Christ's have crucified the flesh, with the affections and lusts thereof [g]. This was signified in the ancient manner of baptising, (and so is still by baptism itself;) when they went over head in the water and then rose out of it, to signify that they were dead and buried with Christ [h], and rose with him to newness of life. This is called our being "baptised into his death:" and seems the plain sense of 1 Cor. xv. 29., of being "baptised for the dead;" that is, "for dead;" or to shew that we are dead to the world, and must die in the world, but shall rise again to the kingdom of Christ, both of grace and glory.

2. Sensuality sheweth that there it no true belief of the life to come, and proveth, so far as it prevaileth, the absence of all grace.

3. It is a homebred, continual traitor to the soul: a continual tempter, and nurse of all sin: the great withdrawer of the heart from God: and the common cause of apostacy itself: it still fighteth against the spirit [i]: and is seeking advantage from all our liberties [k].

4. It turneth all our outward mercies into sin, and strengtheneth itself against God by his own benefits.

[f] 1 Cor. ix. 27. [g] Gal. v. 24. [h] Rom. vi. 3, 4.
[i] Gal. v. 17. [k] Gal. v. 13. 2 Pet. ii. 10.

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5. It is the great cause of our afflictions: for God will not spare that idol which is set up against him: flesh rebelleth, and flesh shall suffer.

6. And when it hath brought affliction, it is most impatient under it, and maketh it seem intolerable. A flesh-pleaser thinks he is undone, when affliction depriveth him of his pleasure.

7. Lastly, it exceedingly unfitteth men for death: for then flesh must be cast into the dust, and all its pleasure be at an end. O doleful day to those that had their good things here, and their portion in this life! When all is gone that ever they valued and sought; and all the true felicity lost, which they brutishly contemned! If you would joyfully then bear the dissolution and ruin of your flesh, O master it and mortify it now. Seek not the ease and pleasure of a little walking, breathing clay, when you should be seeking and foretasting the everlasting pleasure. Here lieth your danger and your work. Strive more against your own flesh, than against all your enemies in earth and hell: if you be saved from this, you are saved from them all. Christ suffered in the flesh, to tell you that it is not pampering, but suffering that your flesh must expect, if you will reign with him.

CHAPTER V.

Further Subordinate Directions, for the next great Duties of Religion; necessary to the right performance of the former.[1]

Directions for Redeeming or well improving Time.

TIME being man's opportunity for all those works for which he liveth, and which his Creator doth expect from him, and on which his endless life dependeth: the redeeming or well improving of it, must needs be of most high importance to him: and therefore it is well made by holy Paul, the great mark to distinguish the wise from fools. "See then that you walk circumspectly; not as fools, but as wise, re-

[1] See the Directions how to spend every day, part ii. chap. 17.

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deeming the time [m]." I shall therefore give you special Directions for it, when I have first opened the nature of the duty to you, and told you what is meant by Time, and what by Redeeming it.

Time, in its most common acception, is taken generally for all that space of this present life, which is our opportunity for all the works of life, and the measure of them. Time is often taken more strictly, for some special opportunity which is fitted to a special work; which we call the season or the fittest time: in both these senses time must be redeemed.

As every work hath its season which must be taken [n], so have the greatest works assigned us for God and our souls, some special seasons besides our common time. 1. Some times God hath fitted by nature for his service. So the time of youth, and health, and strength is specially fit for holy work. 2. Some time is made specially fit by God's institution; as the Lord's day above all other days. 3. Some time is made fit by governors' appointment: as the hour of public meeting for God's worship; and lecture-days; and the hour for family worship, which every master of a family may appoint to his own household. 4. Some time is made fit by the temper of men's bodies: the morning hours are best to most, and to some rather the evening; and to all, the time when the body is freest from pain and disabling weaknesses. 5. Some time is made fit by the course of our necessary, natural, or civil business; as the day is fitter than the sleeping time of the night, and as that hour is the fittest wherein our other employments will least disturb us. 6. Some time is made fit by a special shower of mercy, public or private: as when we dwell in godly families, among the most exemplary, helpful company, under the most lively, excellent means, the most faithful pastors, the most profitable teachers, the best masters or parents, and with faithful friends. 7. Some time is made fit by particular acts of providence: as a funeral sermon at the death of any near us; as the presence of some able minister or private Christian, whose company we cannot ordinarily have: or a special leisure, as the Eunuch had to read the Scripture in his chariot [o]. And some time is made specially

[m] Ephes. v. 15, 16. [n] Eccles. iii. 1. [o] Acts viii.

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fit, by the special workings of God's Spirit upon the heart; when he more than ordinarily illuminateth, teacheth, quickeneth, softeneth, humbleth, comforteth, exciteth, or confirmeth. As time in general, so especially these seasons must be particularly improved for their several works: we must take the wind and tide while we may have it, and be sure to strike while the iron is hot. 9. And some time is made fit by others' necessities, and the call of God: as it is the time to relieve the poor when they ask, or when they are most in want; or help our neighbour when it will do him most good: to visit the sick, the imprisoned, and afflicted, in the needful season [p]. Thus are the godly like trees planted by the river side, which bring forth fruit in their season [q]. So to speak in season to the ignorant or ungodly for their conversion, or to be sorrowful for their consolation [r]. 10. Our own necessity also maketh our seasons: so the time of age and sickness is made by necessity the season of our special repentance and preparation for death and judgment. 11. The present time is commonly made our season, through the uncertainty of a fitter, or of any more. "Withhold not good from them to whom it is due, when it is in the power of thy hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee [s]." "Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth [t]." "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth [u]." "As we have therefore opportunity, let us do good to all men; especially to them who are of the household of faith [x]." These are our special seasons.

To Redeem Time supposeth, 1. That we know what we have to do with time, and on what we ought to lay it out, and of how great worth the things are, for which we must redeem it. 2. That we highly value time in order to this necessary work. 3. That we are sensible of the greatness of our sin and loss, in our negligent and wilful losing so much as we have done already. 4. That we know the particular season of each duty. 5. And that we set less by all that which we must part with in our redeeming time, than

[p] Matt. xxv. [q] Psal. i. 3. [r] Isa. l. 4. [s] Prov. iii. 27.
[t] Eccles. xi. 2. [u] Prov. xxvii. 1. [x] Gal. vi. 10.

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we do by time itself, and its due ends: or else we will not make the bargain.

And as these five things are presupposed, so these following are contained in our redeeming time. 1. To redeem time is to see that we cast none of it away in vain; but use every minute of it as a most precious thing, and spend it wholly in the way of duty. 2. That we be not only doing good, but doing the best and greatest good which we are able and have a call to do. 3. That we do not only the best things, but do them in the best manner and in the greatest measure, and do as much good as possibly we can. 4. That we watch for special opportunities. 5. That we presently take them when they fall, and improve them when we take them. 6. That we part with all that is to be parted with, to save our time. 7. And that we forecast the preventing of impediments, and the removal of our clogs, and the obtaining of all the helps to expedition and success in duty. This is the true redeeming of our time.

The Ends and Uses which time must be redeemed for are these. 1. In general, and ultimately, it must be all for God. Though not all employed directly upon God, in meditating of him, or praying to him; yet all must be laid out for him, immediately or mediately: that is, either in serving him, or in preparing for his service; in mowing, or in whetting; in travelling, or in baiting to fit us for travel. And so our time of sleeping, and feeding, and needful recreation is laid out for God. 2. Time must be redeemed especially for works of public benefit: for the church and state: for the souls of many: especially by magistrates and ministers, who have special charge and opportunity; who "must spend and be spent"[y] for the peoples' sakes, though rewarded with ingratitude and contempt[y]. 3. For your own souls, and your everlasting life: for speedy conversion without delay, if you be yet unconverted: for the killing of every soul-endangering sin, without delay: for the exercise and increase of young and unconfirmed grace, and the growth of knowledge: for the making sure our calling and election: and for the storing up provisions of faith, and hope, and love, and comfort, against the hour of suffering and of death. 4. We must redeem time for the souls of every particular person that we have

[y] 2 Cor. xii. 14, 15.

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opportunity to do good to; especially for children, and servants, and others whom God hath committed to our trust. 5. For the welfare of our own bodies, that they may be serviceable to our souls. 6. And, lastly, for the bodily welfare of others. And this is the order in which those works lie, for which and in which our time must be redeemed.

The Price that time must be redeemed with, is, 1. Above all, by our utmost diligence: that we be still doing, and put forth all our strength, and run as for our lives; and whatever our hand shall find to do, that we do it with our might, remembering that there is no work, nor device, nor knowledge, nor wisdom in the grave whither we go. Our sluggish ease is an easy price to be parted with for precious time. To redeem it, is not to call back time past; nor to stop time in its hasty passage; nor to procure a long life on earth: but to save it, as it passeth, from being devoured and lost, by sluggishness and sin. 2. Time must be redeemed from the hands, and by the loss of sinful pleasures, sports and revellings, and all that is of itself, or by accident unlawful: from wantonness, and licentiousness, and vanity. Both these are set together. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof[z]." 3. Time must be redeemed from things indifferent and lawful at another time, when things necessary do require it. He that should save men's lives, or quench a fire in his house, or provide for his family, or do his master's work, will not be excused if he neglect it, by saying, that he was about an indifferent or a lawful business. Natural rest and sleep must be parted with for time, when necessary things require it. Paul preached till midnight, being to depart on the morrow[a]. The lamenting

[z] Rom. xiii. 11—14. [a] Acts xx. 7.

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church, calling out for prayer, saith, "Arise: cry out in the night, in the beginning of the watches pour out thy heart like water before the face of the Lord[b]." Cleanthes' lamp must be used by such, whose sun-light must be otherwise employed. 4. Time must be redeemed from worldly business and commodity, when matters of greater weight and commodity do require it. Trades, and plough, and profit must stand by, when God calls us (by necessity or otherwise) to greater things. Martha should not so much as trouble herself in providing meat for Christ and his followers to eat, when Christ is offering her food for her soul, and she should with Mary have been hearing at his feet[c]. Worldlings are thus called by him. "Ho every one that thirsteth, come ye to the waters. Wherefore do ye spend your money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness[d]." 5. Time must be redeemed from smaller duties, which in their season must be done, as being no duties, when they hinder greater duty which should then take place. It is a duty in its time and place to shew respect to neighbours and superiors, and to those about us, and to look to our family affairs: but not when we should be at prayer to God, or when a minister should be preaching, or at his necessary studies: private prayer and meditation, and visiting the sick, are duties: but not when we should be at church, or about any greater duty which they hinder.

Tit. 1. *The Directions contemplative for redeeming Time.*

Direct. 1. 'Still keep upon thy heart, by faith and consideration, the lively sense of the greatness and absolute necessity of that work, which must command thy time; remembering who setteth thee on work, and on what a work he sets thee, and on what terms, and what will be the end.' It is God that calleth thee to labour: and wilt thou stand still or be doing other things, when God expecteth duty from thee? Moses must go to Pharaoh when God

[b] Lam. ii. 19. [c] Luke x. 42. [d] Isa. lv. 1—3.

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bids him go: Jonas must go to Nineveh when God bids him go: yea, Abraham must go to sacrifice his son when God bids him go. And may you go about your fleshly pleasures, when God commandeth you to his service? He hath appointed you a work that is worth your time and all your labour; to know him, and serve him, and obey him, and to seek everlasting life! How diligently should so excellent a work be done! and so blessed and glorious a master be served! especially considering the unutterable importance of our diligence! we are in the race appointed us by our Maker, and are to run for an immortal crown. It is heaven that must be now won or lost: and have we time to spare in such a race? We are fighting against the enemies of our salvation; the question is now to be resolved, whether the flesh, the world and the devil, or we, shall win the day, and have the victory. And heaven or hell must be the issue of our warfare: and have we time to spare in the midst of such a fight? when our very loss of time, is no small part of the enemy's conquest? Our most wise omnipotent Creator hath been pleased to make this present life to be the trying preparation for another, resolving that it shall go with us all for ever, according to our preparations here: and can we play and loiter away our time, that have such a work as this to do? O miserable, senseless souls! do you believe indeed the life everlasting, and that all your lives are given you now, to resolve the question whether you must be in heaven or hell for ever? Do you believe this? Again I ask you, do you believe this? I beseech you, ask your consciences over and over, whether you do indeed believe it? Can you believe it, and yet have time to spare? What! find time to play away, and game away, and idle and prate away, and yet believe that this very time is given you to prepare for life eternal? and that salvation or damnation lieth on the race which now, even now, you have to run? Is not such a man a monster of stupidity? If you are asleep, or mad, it were the more excusable to be so senseless: but to do thus awake, and in your wits! O where are the brains of those men, and of what metal are their hardened hearts made, that can idle and play away that time, that little time, that only time, which is given them for the everlasting saving of their

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souls! Verily sirs, if sin had not turned the ungodly part of the world into a bedlam, where it is no wonder to see a man out of his wits, people would run out with wonder into the streets to see such a monster as this, as they do to see madmen in the country where they are rare; and they would call to one another, come and see a man, that can trifle and sport away his time, as he is going to eternity, and is ready to enter into another world! Come and see a man that hath but a few days to win or lose his soul for ever in, and is playing it away at cards or dice, or wasting it in doing nothing! Come and see a man that hath hours to spare, and cast away upon trifles, with heaven and hell before his eyes. For thy soul's sake, consider and tell thyself, if thy estate in the world did lie upon the spending of this day or week, or if thy life lay on it, so that thou must live or die, or be poor or rich, sick or well as thou spendest it, wouldst thou then waste it in dressings, or compliment, or play? and wouldst thou find any to spare upon impertinent triflings? Or rather wouldst thou not be up betime, and about thy business, and turn by thy games, and thy diverting company, and disappoint thy idle visiters, and let them find that thou art not to be spoken with, nor at leisure to do nothing, but wilt rather seem uncivil and morose, than be undone! And wouldst thou do thus for a transitory prosperity or life, and doth not life eternal require much more? Will thy weighty business in the world resolve thee, to put thy friends, thy play-fellows and sports, and to shake off thy idleness? and should not the business of thy salvation do it? I would desire no more to confute the distracted time-wasters, when they are disputing for their idle sports and vanities, and asking, what harm is in cards and dice, and stage-plays, or tedious feasts or complimenting, adorning idleness, than if I could help them to one sight of heaven and hell, and make them well know what greater business they have to do, which is staying for them while they sleep or play. If I were just now in disputing the case with an idle lady, or a sensual belly-slave or gamester, and he were asking me scornfully, what hurt is in all this? if one did but knock at his door and tell him, the king is at the door and calls for you, it would make him to cast away his game and his dispute: or

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if the house were on fire, or a child fallen into the fire or water, or thieves breaking in upon them, it would make the ladies cast by them the other lace or ribbon? Or if there were but a good bargain or a lordship to be got, they could be up and going, though sports and game and gaudery were cast off: and yet the forerunner of heaven and hell, though one of them is even at the door, will not do as much for them; because heaven is as nothing to an unbeliever, or an inconsiderate, senseless wretch; and as it is nothing to them when it should move them, it shall be nothing to them when they would enjoy it. Say not, recreation must be used in its season: I know that necessary whetting is no letting: but God and thy own conscience shall tell thee shortly, whether thy recreations, feastings, long dressings, and idleness, were a necessary whetting or refreshment of thy body, to fit it for that work which thou wast born and livest for; or whether they were the pastimes of a voluptuous fleshly brute, that lived in these pleasures for the love of pleasure. Verily, if I look but on this one unreasonable sin of time-wasting, it would help me to understand the meaning of Luke, Εἰς ἑαυτὸν ἐλθών, that the prodigal is said 'to come to himself;' and that conversion is the bringing a man to his wits.

Direct. 11. 'Be not a stranger to the condition of thy own soul, but look home till thou art acquainted what state it is in, and what it is in danger of, and what it wanteth, and how far thou art behindhand in thy provisions for immortality: and then be an idle time-waster if thou canst.' Could I but go down with thee into that dungeon heart of thine, and shew thee by the light of truth what is there! could I but let in one convincing beam from heaven, which might fully shew thee what a condition thou art in, and what thou hast to do with thy remaining time, I should have no need to dispute thee out of thy remaining fooleries, nor to bid thee, be up and doing for thy soul, any more than to bid thee stir if a bear were at thy back, or the house in a flame about thy ears. Alas, our ordinary time-wasters are such, as are yet unconverted, carnal wretches, and are all the while in the power of the devil, who is the chief master of the sport, and the greatest gainer. They are such as are utter strangers to the regenerating, sanctifying work of

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the Holy Ghost; and are yet unjustified, and under the guilt of all their sins, and certain to be with devils in hell for ever, if they die thus before they are converted! (This is true, sinner, and thou wilt shortly find it so, by grace or vengeance, though thy blind and hardened heart now rise against the mention of it!) And is this a case for a man to sit at cards or dice in, or to sport and swagger in? The Lord have mercy on thee, and open thy eyes before it is too late, or else thy conscience will tell thee for ever in another manner than I am telling thee now, that thou hadst need to have better improved thy time, and hadst greater things to have spent it in. What, for a man in thy case! in an unrenewed, unsanctified, unpardoned state, to be thus casting away that little time, which all his hopes lie on! and in which, if ever, he must be recovered, and saved! O Lord, have mercy on such senseless souls, and bring them to themselves before it be too late! I tell thee, man, an enlightened person that understandeth what it is, and hath escaped it, would not for all the kingdoms of the world, be a week or a day in thy condition, for fear lest death cut off his hopes and shut him up in hell that very day. He durst not sleep quietly in thy condition a night, lest death should snatch him away to hell, and canst thou sport and play in it, and live securely in a sensual course? O what a thing it is to be hoodwinked in misery, and to be led asleep to hell? Who could persuade men to live thus awake, and go dancing to hell with their eyes open! O! if we should imagine a Peter or a Paul, or any of the blessed, to be again brought into such a case as one of these unsanctified sinners, and yet to know what now they know! What would they do? would they feast, and game, and play and trifle away their time in it? or would they not rather suddenly bewail their former misspent time, and all their sins, and cry day and night to God for mercy, and fly to Christ, and spend all their time in holiness and obedience to God! Alas, poor sinner, do but look into thy heart, and see there what thou hast to do (of greater weight than trimming and playing): I almost tremble to think and write what a case thou art in, and what thou hast to do, while thou livest as if thou hadst time to spare! If thou know not, I will tell thee, and the Lord make thee know it: thou hast a

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hardened heart to be yet softened; and an unbelieving heart to be brought to a lively, powerful belief of the word of God and the unseen world: thou hast an unholy heart and life to be made holy, if ever thou wilt see the face of God. Thou hast a heart full of sins to be mortified and subdued: and an unreformed life to be reformed: (and what abundance of particulars do these generals contain!) Thou hast a pardon to procure through Jesus Christ, for all the sins that ever thou didst commit, and all the duties which ever thou didst omit: thou hast an offended God to be reconciled to, and for thy estranged soul to know as thy Father in Jesus Christ! What abundance of Scripture truths hast thou to learn which thou art ignorant of? How many holy duties, as prayer, meditation, holy conference, &c. to learn which thou art unskilful in? and to perform when thou hast learned them? How many works of justice and charity to men's souls and bodies hast thou to do? How many needy ones to relieve as thou art able? and the sick to visit, and the naked to clothe, and the sad to comfort, and the ignorant to instruct, and the ungodly to exhort[e]? What abundance of duty hast thou to perform in thy relations? to parents or children, to husband or wife, as a master or a servant, and the rest? Thou little knowest what sufferings thou hast to prepare for! Thou hast faith, and love, and repentance, and patience, and all God's graces, to get and to exercise daily, and to increase! Thou hast thy accounts to prepare, and assurance of salvation to obtain, and death and judgment to prepare for: what thinks thy heart of all this work? Put it off as lightly as thou wilt, it is God himself that hath laid it on thee, and it must be done in time, or thou must be undone for ever! And yet it must not be thy toil, but thy delight: this is appointed thee for thy chiefest recreation. Look into the Scripture and into thy heart, and thou wilt find that all this is to be done. And dost thou think in thy conscience, that this is not greater business than thy gaudy dressings, thy idle visits, or thy needless sports? which is more worthy of thy time?

Direct. III. 'Remember how gainful the redeeming of time is, and how exceeding comfortable in the review?'

[e] Heb. iii. 13. x. 25. Ephes. iv. 29.

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In merchandise, or any trading, in husbandry, or any gaining course, we use to say of a man that hath grown rich by it, that he hath made use of his time! But when heaven, and communion with God in the way, and a life of holy strength and comfort, and a death full of joy and hope is to be the gain, how cheerfully should time be redeemed for these? If it be pleasant for a man to find himself thrive and prosper in any rising or pleasing employment, how pleasant it must be continually to us, to find that in redeeming time the work of God and our souls do prosper? Look back now on the time that is past, and tell me which part is sweetest to thy thoughts? However it be now, I can tell thee, at death, it will be an unspeakable comfort, to look back on a wellspent life; and to be able to say in humble sincerity, my time was not cast away on worldliness, ambition, idleness, or fleshly vanities or pleasures; but spent in the sincere and laborious service of my God, and making my calling and election sure, and doing all the good to men's souls and bodies that I could do in the world: it was entirely devoted to God and his church, and the good of others and my soul! What a joy is it when going out of the world, we can in our place and measure say with our blessed Lord and pattern, "I have glorified thee on earth: I have finished the work which thou gavest me to do: and now, O Father, glorify me with thyself[f]." Or as Paul, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give[g]." And, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, we have had our conversation in the world[h]." It is a great comfort in sickness to be able to say with Hezekiah, "Remember now, O Lord, I beseech thee, how I have walked before thee, in truth and with a perfect heart, and have done that which is good in thy sight[i]." O! time well spent is a precious cordial to a soul that is going to its final sentence, and is making up its last and general accounts: yea, the reviews of it will be joyful in heaven: which is given, though most

[f] John xvii. 4, 5. [g] 2 Tim. iv. 6—8. [h] 2 Cor. i. 12. [i] Isa. xxxviii. 3.

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freely by the covenant antecedently, yet as a reward by our most righteous Judge, when he comes to sentence men according to that covenant.

Direct. IV. 'Consider on the contrary how sad the review of illspent time is, and how you will wish you had spent it when it is gone.' Hast thou now any comfort in looking back on thy despised hours? I will not so far wrong thy understanding, as to question whether thou dost know that thou must die. But thy sin alloweth me to ask thee, whether at thy dying hour it will be any comfort to thee to remember thy pastimes? And whether it will then better please thee, to find upon thy account, so many hours spent in doing good to others, and so many in prayer, and studying the Scriptures and thy heart, and in preparing for death and the life to come; so many in thy calling obediently managed in order to eternity? or to hear, so many hours spent in idleness, and so many in needless sports and plays, hawking and hunting, courting and wantonness; and so many in gathering and providing for the flesh, and so many in satisfying its greedy lusts. Which reckoning doth thy conscience think would be most comfortable to thee at the last? I put it to thy own conscience, if thou wert to die to-morrow, how thou wouldst spend this present day? Wouldst thou spend it in idleness and vain pastimes? Or if thou wert to die this day, where wouldst thou be found, and about what exercises? Hadst thou rather death found thee in a playhouse, gaminghouse, an alehouse, in thy fleshly jollity and pleasure? Or in in a holy walking with thy God, and serious preparing for the life to come? Perhaps you will say, that, 'If you had but a day to live, you would lay by the labours of your calling, and yet that doth not prove them sinful.' But, I answer, there is a great difference between an evil, and a small unseasonable good. If death found thee in thy honest calling, holily managed, conscience would not trouble thee for it as a sin: and if thou rather choose to die in prayer, it is but to choose a greater duty in its season: but sure thou wouldst be loath on another account to be found in thy time-wasting pleasures! And conscience, if thou have a conscience, would make thee dread it as a sin. Thou wilt not wish at death that thou hadst never laboured in thy lawful calling,

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though thou wouldst be found in a more seasonable work: but thou wilt wish then, if thou understand thyself, that thou hadst never lost one minute's time, and never known those sinful vanities and temptations which did occasion it. O spend thy time as thou wouldst review it!

Direct. v. 'Go hear and mark how other men at death do set by time, and how they wish then that they had spent it.' It is hardly possible for men in health, especially in prosperity and security, to imagine how precious time appeareth to an awakened, dying man! Ask them then whether life be too long, and men have any time to spare? Ask them then whether slugging or working, playing or praying be the better spending of our time? Both good and bad, saints and sensualists, do use then to be high esteemers of time. O! then what would an ungodly, unprepared sinner give for some of the time which he used before as nothing worth? Then the most holy servants of Christ are sensible how they sinned, in losing any of their time! O! then how earnestly do they wish, that they had made much of every minute! And they that did most for God and their souls, that they had done much more! Now if they were to pray over their prayers again, how earnestly would they beg! And how much more good would they do, if time and talents were restored! I knew familiarly a most holy, grave and reverend divine, who was so affected with the words of a godly woman, who at her death, did often and vehemently cry out, 'O call time again! O call time again!' that the sense of it seemed to remain on his heart, and appear in his praying, preaching and conversation to his death. Now you have time to cast away upon every nothing: but then you will say with David, "Remember how short my time is[k]!" And as "Hagar sat down and wept when her water was spent[l]," so then you will lament when time is gone or just at an end, that you set no more by it, while you had it! O sleepy sinner! thy heart cannot now conceive how thou wilt set by time, when thou hearest the physicians say, 'You are a dead man!' And the divine say, 'You must prepare now for another world!' When thy heart saith, 'All my days are gone! I must live on earth no more! All my preparing time is at an end! Now what is undone

[k] Psalm lxxxix. 47. [l] Gen. xxi. 15, 16.

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must be undone for ever!' O that thou hadst now but the esteem of time, which thou wilt have then, or immediately after! Then, 'O pray for me, that God will recover me and try me once again! O then how I would spend my time!' And is it not a most incongruous thing to see the same persons, now idle and toy away their time, and perhaps think that they do no harm, who know that shortly they must cry to God, 'O for a little more time, Lord, to do the great work that is yet undone: a little more time to make sure of my salvation!' May not God then tell you, you had time till you knew not what to do with it. You had so much time that you had many and many an hour to spare for idleness and vanity, and that which you were not ashamed to call pastime.

Direct. VI. 'Remember also that when judgment comes, God will call you to account, both for every hour of your misspent time, and for all the good which you should have done in all that time, and did it not.' If you must give account for every idle word, then sure for every idle hour[m]. And if we must be judged according to all the talents we have received, and the improvement of them required of us, then certainly for so precious a talent as our time. And how should that man spend his time that believeth he must give such account of all? Even to the most just and holy God, who will judge all men according to their works; and cause them all to reap as they have sowed. O spend your time as you would hear of it in judgment!

Direct. VII. 'Remember how much time you have lost already: and therefore if you are not impenitent, and insensible of your loss, it will provoke you to redeem with the greater diligence, the remnant which mercy shall vouchsafe you.' How much lost you in childhood, youth and riper age? How much have you lost in ignorance? How much in negligence? How much in fleshly pleasure and vanity? How much in worldliness, and many other sins? O that you knew but what a loss it was, if it had been but one year, or week, or day! Do you think you have spent your time as you should have done: and as beseemed those that had such work to do? If not, do you repent of it, or do you not? If you do not, you have no hope to be for-

[m] Matt. xii. 36.

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given. If you do repent, you will not sure go on to do the same. Who will believe that he repents of gaming, revelling, or other idle loss of time, who doth so still while he professeth to repent? He that hath lost the beginning of the day, must go the faster in the end, if he will perform so great a journey. Can you remember the hours and years that you have misspent, in the follies of childhood, and the vanities of inconsiderate youth, and yet still trifle, and not be provoked by penitent shame and fear, to diligence? Have you not yet cast away enough of such a precious treasure, but you will vilify also the little which remains?

Direct. VIII. 'Remember the swift and constant motion of your neglected time.' What haste it makes! And never stays! That which was here while you spake the last word, is gone before you can speak the next! Whatever you are doing, or saying, or thinking of, it is passing on without delay! It stayeth not while you sleep! Whether you remember, and observe it, and make use of it, or not, it glides away! It stayeth not your leisure! It hasteth as fast while you play, as while you work; while you sin, as when you repent! No monarch so potent as to command it a moment to attend his will! We have no more Joshuas to stop the sun. It is above the jurisdiction of the princes of the earth: it will not hear them if they command or request it to delay its haste, but the smallest moment! Crowns and kingdoms would be no price, to hire it to loiter but while you draw another breath! Your lives are not like the clothes of the Israelites in the wilderness, that wax not old; but like the provisions of the Gibeonites, worn and wasted while you are passing but a little way! And is time so swift, and you so slow? Will you stand still and see it pass away, as if you had no use for it; no work to do; nor any account to give?

Direct. IX. 'Consider also, how irrecoverable time is when it is past.' Take it now, or it is lost for ever. All the men on earth, with all their power, and all their wit, are not able to recal one minute that is gone! All the riches in this world cannot redeem it, by reversing one of those hours or moments, which you so prodigally cast away for nothing. If you would cry and call after it till you tear your hearts, it will not return. Many a thousand have tried this

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by sad experience, and have cried out too late, 'O that we had now that time again which we made so light of!' But none of them did ever attain their wish! No more will you. Take it therefore while you have it. It is now as liberal to the poorest beggar as to the greatest prince! Time is as much yours as his. Though in your youth and folly you spend as out of the full heap, as if time would never have an end, you shall find it is not like the widow's oil, or the loaves and fishes, multiplied by a miracle; but the hour is at hand, when you will wish you had gathered the fragments and the smallest crumbs, that nothing of so precious a commodity had been lost; even the little minutes, which you thought you might neglect and be no losers. Try whether you can stop the present moment, or recal that which is gone by already, before you vilify or loiter away any more; lest you repent too late.

Direct. x. 'Think also how exceeding little time thou hast, and how near thou alway standest to eternity[m]. "Is there not an appointed time to man upon earth? Are not his days also like the days of an hireling[n]?" "Man that is born of a woman is of few days and full of trouble: he cometh forth like a flower, and is cut down: he fleeth also as a shadow and continueth not[o]." "Now my days are swifter than a post: they flee away: they see no good: they are passed away as the swift ships, as the eagle that hasteth to the prey[p]." O, what is this inch of hasty time! How quickly will it all be gone! Look back on all the time that is past: if you have lived threescore or fourscore years, what is it now? Doth it not seem as yesterday since thou wast a child? Do not days and nights wheel on apace? O man! how short is thy abode on earth! How small a time will leave thee in eternity! What a small and hasty moment will bring thee to the state, in which thou must remain for ever! Every night is as the death or end of one of the few that are here allotted thee. How little a while is it till thy mortal sickness!—till thou must lie under languishing decays and pain!—till thy vital powers shall give

[m] Ex vitâ ita discedo, tanquam ex hospitio, non tanquam ex domo. Commorandi enim nobis, natura diversorium non habitandi locum dedit. Cic. Sen. 84. vol. vii. p. 817.

[n] Job vii. 1. [o] Job xiv. 1, 2. [p] Job ix. 25, 26.

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up their office, and thy pulse shall cease, and thy soul shall take its silent, undiscerned flight, and leave thy body to be hid in darkness, and carried by thy friends to the common earth! How short a time is it betwixt this and the digging of thy grave!—betwixt thy pleasures in the flesh, and thy sad farewell, when thou must say of all thy pleasures, 'They are gone!'—betwixt thy cares and businesses for this world, and thy entrance into another world, where all these vanities are of no esteem! How short is the time between thy sin, and thy account in judgment!—between the pleasure and the pain!—and between the patient holiness of the godly, and their full reward of endless joys! And can you spare any part of so short a life? Hath God allotted you so little time, and can you spare the devil any of that little? Is it not all little enough for so great a work, as is necessary to your safe and comfortable death? O remember, when sloth or pleasure would have any, how little you have in all!—and out of how small a stock you spend!—how little you have for the one thing necessary!—the providing for eternal life!—and how unseasonable it is to be playing away time, so near the entrance into the endless world!

Direct. XI. 'Remember also how uncertain that little time is, which you must have.' As you know it will be short, so you know not how short. You never yet saw the day or hour, in which you were sure to see another. And is it a thing becoming the reason of a man, to slug or cast away that day or hour, which for ought he knows may be his last? You think that though you are not certain, yet you are likely to have more: but nothing that is hazardous should be admitted in a business of such moment. Yea, when the longest life is short; and when so frail a body, liable to so many hundred maladies and casualties, and so sinful a soul, do make it probable as well as possible, that the thread of thy life should be cut off ere long, even much before thy natural period: when so many score at younger years do come to the grave, for one that arriveth at the ripeness of old age; is not then the uncertainty of thy time a great aggravation of the sinfulness of thy not redeeming it? If you were sure you had but one year to live, it would perhaps make you so wise, as to see that you had no time to spare. And yet do you waste it, when you know not

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that you shall live another day? Many a one is this week trifling away their time, who will be dead the next week; who yet would have spent it better if they had thought but to have died the next year! O man! what if death come before thou hast made thy necessary preparation? Where art thou then? When time is uncertain as well as short, hast thou not work enough of weight to spend it on? If Christ had set thee to attend and follow him in greatest holiness a thousand years, shouldst thou not have gladly done it? And yet canst thou not hold out for so short a life? Canst thou not watch with him one hour? He himself was provoked by the nearness of his death, to a speedy dispatch of the works of his life. And should not we? He sendeth to prepare his last communion-feast with his disciples, thus: "My time is at hand: I will keep the passover at thy house with my disciples[q]." And Luke xxii. 15. "With desire have I desired to eat this passover with you before I suffer." So should you rather say, 'My time is short; my death is at hand; and therefore it concerneth me to live in the knowledge and communion of God, before I go hence into his presence;' especially when, as Eccles. ix. 12. "Man knoweth not his time." Many thousands would have done better in their preparations, if they had known the period of their time. "But know this, that if the good man of the house had known, in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up: therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh[r]." "Take ye heed, watch and pray; for ye know not when the time is[s]."

Direct. XII. 'Never forget what attendance thou hast whilst thou art idling or sinning away thy time: how the patience and mercy of God are staying for thee: and how sun and moon and all the creatures are all the while attending on thee.' And must God stand by, while thou art yet a little longer abusing and offending him? Must God stay till thy cards, and dice, and pride, and worldly, unnecessary cares will dismiss thee, and spare thee for his service? Must he wait on the devil, and the world, and the flesh; to take their leavings, and stay till they have done with thee? Canst thou marvel if he make thee pay for this? If he turn

[q] Matt. xxvi. 18. [r] Matt. xxiv. 43. [s] Matt. xiii. 33.

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away, and leave thee to spend thy time in as much vanity and idleness as thou desirest? Must God and all his creatures wait on a careless sinner, while he is at his fleshly pleasures? Must life and time be continued to him, while he is doing nothing that is worthy of his life and time? "The longsuffering of God did wait on the disobedient in the days of Noah[t]." But how dear did they pay for the contempt of this forbearance?

Direct. XIII. 'Consider soberly of the ends for which thy life and time are given thee by God.' God made not such a creature as man for nothing: he never gave thee an hour's time for nothing. The life and time of brutes and plants are given them to be serviceable to thee: but what is thine for? Dost thou think in thy conscience that any of thy time is given thee in vain? When thou art slugging, or idling, or playing it away, dost thou think in thy conscience that thou art wisely and honestly answering the ends of thy creation, and redemption, and hourly preservation? Dost thou think that God is so unwise, or disregardful of thy time and thee, as to give thee more than thou hast need of? Thou wilt blame thy tailor if he cut out more cloth than will make thy garments meet for thee, and agreeable to thy use: and thou wilt blame thy shoemaker, if he make thy shoes too big for thee: and dost thou think that God is so lavish of time, or so unskilful in his works of providence, as to cut thee out more time, than the work which he hath cut thee out requireth? He that will call thee to a reckoning for all, hath certainly given thee none in vain. If thou canst find an hour that thou hast nothing to do with, and must give no account for, let that be the hour of thy pastime. But if thou knewest thy need, thy danger, thy hopes, and thy work, thou wouldst never dream of having time to spare. For my own part, I must tell thee, if thou have time to spare, thy case is very much different from mine. It is the daily trouble and burden of my mind, to see how slowly my work goes on, and how hastily my time: and how much I am like to leave undone which I would fain dispatch! How great and important businesses are to be done, and how short that life is like to be, in which they must be done, if ever! Methinks if every day were as long as ten, it were

[t] 1 Pet. iii. 20.

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not too long for the work which is every day before me, though not incumbent on me as my present duty (for God requireth not impossibilities,) yet exceeding desirable to be done. It is the work that makes the time a mercy: the time is for the work. If my work were done, which the good of the church and my soul requireth, what cause had I to be glad of the ending of my time, and to say with Simeon, "Lord, now lettest thou thy servant depart in peace." Remember then that God never gave thee one minute to spend in vain; but thy very ease, and rest, and recreations must be but such and so much as fit thee for thy work; and as help it on, and do not hinder it. He redeemed and preserveth us, that we "might serve him in holiness and righteousness before him all the days of our lives[u]."

Direct. XIV. 'Remember still, that the time of this short, uncertain life is all that ever you shall have, for your preparation for your endless life.' When this is spent, whether well or ill, you shall have no more. God will not try those with another life on earth, that have cast away and misspent this[x]. There is no returning hither from the dead, to mend that which here you did amiss. What good you will do, must now be done: and what grace you would get, must now be got: and what preparation for eternity you would ever make, must now be made! "Behold, now is the accepted time! Behold, now is the day of salvation[y]." "Wherefore, as the Holy Ghost saith, To-day if you will hear his voice, harden not your hearts. But exhort one another daily, while it is called to-day, lest any of you be hardened by the deceitfulness of sin[z]." Have you but one life here to live, and will you lose that one, or any part of it? Your time is already measured out: the glass is turned upon you. "And the angel—lifted up his hand to heaven, and sware by him that liveth for ever and ever, that time should be no longer[a]." Therefore "whatever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest[b]." What then remaineth, but that "the time being short, and the fashion of these things passing away," you

[u] Luke i. 74, 75.
[x] See my book called "Now or Never."
[y] 2 Cor. vi. 2.
[z] Heb. iii. 7. 13.
[a] Rev. x. 5, 6.
[b] Eccles. ix. 10.

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use the world as if you used it not, and redeem this time for your eternal happiness [c].

Direct. XV. 'Remember still that sin and satan will lose no time: and therefore it concerneth you to lose none. "The devil your adversary goeth about like a roaring lion, seeking whom he may devour [d]." "Be sober" therefore and "vigilant to resist him [e]." If he be busy, and you be idle, if he be at work in spreading his nets, and laying his snares for you, and you be at play and do not mind him, it is easy to foretell you what will be the issue. If your enemies be fighting, while you sit still or sleep, it is easy to prognosticate who will have the victory. The weeds of corruption are continually growing: sin, like a constant spring, is still running: the world is still enticing: and the flesh is still inclining to its prohibited delights. None of these enemies will make a truce or a cessation with you, to sit still as long as you sit still. So far are they from forbearing you, while you are idle, or gratifying the flesh, that even this is the fruit and evidence of their industry and success. Lose no time then, and admit of no interruptions of your work, till you can persuade your enemies to do the like.

Direct. XVI. 'Consider what a senseless contradiction it is of you, to overlove your lives, and yet to cast away your time.' What is your time but the duration of your lives? You are loath to die, and loath your time should be at an end: and yet you can as prodigally cast it away, as if you were weary of it, or longed to be rid of it. Is it only the last hours that you are loath to lose? Are not the middle parts as precious, and to be spared and improved? Or is it only to have time, and not to use it, that you desire? No means are good for any thing, but to further the attainment of the end: it is not good to you, if it do you no good. To have food or raiment without any use of them, is as bad as not to have them. If you saw a man tremble with fear lest his purse be taken from him, and yet take out his money himself, and cast it away, or give it all for a straw or feather, what would you think of that man's wit? And do not you do the like and worse, when you are afraid lest death should end your time, and yet you yourselves will idle it away, and play it away, and give it for a little worldly

[c] 1 Cor. vii. 29. [d] 1 Pet. v. 8. [e] Ver. 7. 9.

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pelf? But I know how it is with you: it is for the present pleasure of the flesh, and for the sweetness of life itself that you value life, and are so loath to die, and not for any higher ends: but this is to be brutish, and to unman yourselves, and simply to vilify your lives, while you idolize them. Such mad contradictions sin infers. You make your life your ultimate end, and desire to live but for life itself, or the pleasures of life, and so you make it instead of God and heaven, which should be intended as your proper end: and yet while you refer it not to these higher ends, and use it but for the present pleasure, you vilify yourselves and it, as if man did differ from a dog or other brute, but in some poor degree of present pleasure.

Direct. XVII. 'Consider that in your loss of time, you lose all the mercies of that time.' For time is pregnant with great, invaluable mercies. It is the cabinet that containeth the jewels. If you throw away the purse, you throw away the money that is in it. O what might you get in those precious hours which you cast away! How much better a treasure than money might you win? How much sweeter a pleasure than all your games and sports might you enjoy? You might be soliciting God for life eternal! You might be using and increasing grace! You might be viewing by faith the blessed place and company in which you may abide for ever. All this, and more, you are losing while you are losing time. You choose as a pleasure that heavy curse, "Your strength shall be spent in vain[f]." Why do you not also take it for a pleasure, to cast away your gold or health? I tell you, a very little time is worth a great deal of gold and silver. You cast away a more precious commodity.

Direct. XVIII. 'Think seriously how Christ, and his apostles, and holiest servants in all ages spent their time.' They spent it in praying, and preaching, and holy conference, and in doing good, and in the works of their outward callings in subserviency to these: but not in cards, or dice, or dancing, or stage-plays, or pampering the flesh, nor in the pursuit of the profits and honours of the world. I read where Christ was "all night in praying[g]," but not where he spent an hour in playing. I know you will say, that you

[f] Levit. xxvi. 20. [g] Luke vi. 12.

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expect not to reach to their degree of holiness. But let me remember you, that he is not sincere that desireth not to be perfect. And that he is graceless, who wilfully keepeth any beloved sin, which he had not rather be delivered from; and that wilfully refuseth any duty, and had not rather perform it as he ought. And that you are the more needy, though Christ, and his apostles, and servants, were the more holy! And that the poor have more need to beg, and work, and be sparing of what they have, than the rich. And therefore, if Christ and his holiest servants were sparing of their time, and spent it in works of holiness and obedience, have not you greater need to do so than they? Have not you more need to pray, and learn God's Word, and prepare for death, than Christ and his apostles? Are you not more behindhand, as having lost much time? Let your wants instruct you.

Direct. XIX. 'Forget not that a spending time may come, when you will think all too little, that now you can provide, by the most diligent redeeming of your time.' If a garrison expect a siege, so sharp and so long as will spend up their provisions, they will prepare accordingly, that they perish not by famine. Temptations may be stronger, and then you will find that you should now have gathered strength to overcome them, and have bestirred you in the getting day, that you might be able to stand in the evil day. It is those that now loiter and lose their time, and gather not knowledge and strength of grace, who fall in trial: when sufferings for righteousness' sake, shall be as a siege to you, and when poverty, wrongs, provocations, sickness, and the face of death, shall be as a siege to you, then you will find all your faith, and hope, and love, and comfort to be too little; and then you will wish that you had now bestirred you, and laid in better provision, and "laid up a good foundation or treasure in store for the time to come[h]."

Direct. XX. Lastly, 'Forget not how time is esteemed by the damned, whose time and hope are gone for ever; and how thou wilt value it thyself if thou sin thy soul into that woeful state.' What thinkest thou would those miserable creatures now give (if they had it) but for one day's time,

[h] 1 Tim. vi. 19.

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upon those terms of mercy which thou dost now enjoy it[i]? Would they sleep it away, or be at their games and merriments, while God is offering them Christ and grace? Dost thou think they set not a higher price on time and mercy, than sinners upon earth? Doth it not tear their very hearts for ever, to think how madly they consumed their lives, and wasted the only time that was given them to prepare for their salvation? Do those in hell now think them wise, that are idling or playing away their time on earth? O no! Their feeling and experience sufficiently confuteth all that time-wasters now plead for their sottish prodigality. I do not believe that thou canst at once believe the Word of God, concerning the state of damned souls, and yet believe that thy idle and vain expence of time, would not vex thy conscience, and make thee even rage against thyself, if ever sin should bring thee thither! O then thou wouldst see, that thou hadst greater matters to have spent thy time in, and that it deserved a higher estimation and improvement. O man! beseech the Lord to prevent such a conviction, and give thee a heart to prize thy time before it is gone; and to know the worth of it, before thou know the want of it.

Tit. 2. Directions Contemplative for Redeeming Opportunity.

Opportunity or season is the flower of time. All time is precious; but the season is most precious. The present time is the season to works of present necessity: and for others, they have all their particular seasons, which must not be let slip[k].

Direct. 1. 'Remember that is the great difference between the happy saint and the unhappy world, that one is wise in time, and the other is wise too late.' The godly know when knowledge will do good: the wicked know when knowledge will but torment them. All those that you see now so exceedingly contrary in their judgment to the godly, will be of the very same opinion shortly, when it will do them no good. Bear with their difference and contra-

[i] Mors terribilis est iis, quorum cum vita omnia extinguuntur. Cic. Par. II. vol. vii. p. 849.

[k] See the many aggravations of sinful delay in my "Directions for Sound Conversion."

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diction, for it will be but a very little while. There is not one man that now is the furious enemy of holiness, but will confess ere long that holiness was best. Do they now despise it as tedious, fantastical hypocrisy? They will shortly know that it was but the cure of a distracted mind, and the necessary duty to God, which religion and right reason do command. Do they now say of sin, What harm is in it? They will shortly know that it is the poison of the soul, and worse than any misery or death. They will think more highly of the worth of Christ, of the necessity of all possible diligence for our souls, of the preciousness of time, of the wisdom of the godly, of the excellencies of heaven, and of the Word of God and all holy means, than any of those do that are now reproached by them, for being of this mind. But what the better will they be for this? No more than Adam for knowing good and evil. No more than it will profit a man when he is dead, to know of what disease he died. No more than it will profit a man to know what is poison, when he hath taken it, and is past remedy. The thief will be wise at the gallows; and the spendthrift prodigal when all is gone. But they that will be safe and happy, must be wise in time. The godly know the worth of heaven, before it is lost; and the misery of damnation, before they feel it; and the necessity of a Saviour, while he is willing to be a Saviour to them; and the evil of sin, before it hath undone them; and the preciousness of time, before it is gone; and the worth of mercy, while mercy may be had; and the need of praying, while praying may prevail. They sleep not till the door is shut, and then knock and cry, 'Lord open to us,' as the foolish ones, Matt. xxv. They are not like the miserable world, that will not believe, till they come where devils believe and tremble; nor repent, till torment force them to repent. As ever you would escape the dearbought experience of fools, be wise in time; and leave not conscience to answer all your cries, and moans, and fruitless wishes, with this doleful peal, 'Too late! too late!' Do but know now by an effectual faith, what wicked men will know by feeling and experience, when it is too late, and you shall not perish. Do but live now as those enemies of holiness will wish they had lived when it is too late, and you will be happy. Now God may be found:

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"Seek the Lord while he may be found, and call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon[l]." Read but the doleful lamentation of Christ over Jerusalem, Luke xix. 41, 42. and then bethink you, what it is to neglect the season of mercy and salvation: "He beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hidden from thine eyes!"

Direct. II. 'Remember that the neglecting of the season is the frustrating and destroying of the work.' When the season is past, the work cannot be done. If you sow not in the time of sowing, it will be in vain at another time. If you reap not, and gather not in harvest, it will be too late in winter to hope for fruit. If you stay till the tide is gone, or take not the wind that fits your turn, it may be in vain to attempt your voyage. All works cannot be done at all times: Christ himself saith, "I must work while it is day: the night cometh when no man can work[m]." Say not then, 'The next day may serve the turn:' the next day is for another work: and you must do both.

Direct. III. 'Consider that if the work should not be impossible, yet it will be difficult out of season; when in its season it might be done with ease.' How easily may you swim with the tide? and sail with the wind? and form the iron if you hammer it while it is hot? How easily may many a disease be cured, if taken in time, which is afterwards incurable? How easily may you bend a tender twig, and pluck up a plant, which will neither be plucked up nor bended when it is grown up to be a tree? When you complain of difficulties in religion, bethink you whether your loss of the fittest season, and acquainting yourselves no sooner with God, be not the cause?

Direct. IV. 'Consider that your work out of season is not so good or acceptable, if you could do it.' "Every thing is beautiful in its season[n]." To speak a "word in season to the weary," is the skill of the faithful messengers of peace[o]. When out of season good may be turned into

[l] Isa. lv. 6, 7. [m] John ix. 4. [n] Eccles. iii. 11. [o] Isa. l. 4.

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evil. Who will thank you for giving physic, or food, or clothing to the dead? Or pitying the poor when it is too late? In time all this may be accepted.

Direct. v. 'Remember that if thou omit the season, thou art left to uncertainties both for time, and means, and grace.' Lose this time, and for aught thou knowest, thou losest all. Or if thou have time, it may be curst with barrenness, and never more may fruit grow on it. Preachers may be taken from thee: and gracious company may be taken from thee: helps and means may be turned into hindrances, and opposition, and strong temptations: and then you will find what it was to neglect the season! Or if you have the continuance of all helps and means, how know you that God will set in by his grace, and bless them to you, and move your hearts? He may resolve that if you resist him now, his Spirit shall strive with you no more. If while it is called to day, you will harden your hearts, he may resolve to leave you to the hardness of Pharaoh, and to get himself a name upon you, and use you as vessels of wrath, prepared by your neglect and obstinacy for destruction.

Direct. vi. 'Bethink you how all the creatures keep their proper seasons, in the service which God hath appointed them for you.' The sun riseth and setteth in its season, and keepeth its diary, and annual course, and misseth not a minute. So do the other celestial motions. You have day and night, and seedtime, and harvest, summer and winter, spring and fall, and all exactly in their seasons. "Yea, the stork in the heavens knoweth her appointed time, and the turtle, and the crane, and the swallow observe the time of their coming: but my people know not the judgment of the Lord[p]." Shall only man neglect his season?

Direct. vii. 'Consider how you know and observe the season for your wordly labours, and should you not much more do so in greater things?' You will not plough when you should reap; nor do the work of the summer in the winter. You will not lie in bed all day, and go about your business in the night. You will be inquisitive, that you may be skilful in the seasons, for your benefit or safety in the world: and should you not much more be so for a better world? O ye hypocrites! ye can discern the face of the

[p] Jer. viii. 7.

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sky! but can ye not discern the signs of the times[q]?" As at harvest you look for the fruit of your land, so doth God in season expect fruit from you[r]. The "godly" are "like a tree that is planted by the river's side, which bringeth forth its fruit in season[s]." Shall worldlings know their season, and shall not we?

Direct. VIII. 'Consider how vigilant the wicked are to know and take their season to do evil.' And how much more should we be so in doing good! Seducers will take the opportunity to deceive. The thief and the adulterer will take the season of secresy and darkness. The ambitious and covetous will take the season for profit and preferment. The malicious watch their seasons of revenge. And have we not more need and more encouragement than they? Is it time for them to be building their houses, and growing great by covetousness and oppression, and is it not time for you to be honouring God, and providing for your endless life? They "cannot sleep unless they do evil[t];" and can you sleep securely while your time passeth away, and your work is undone?

Direct. IX. 'Remember that the devil watcheth the season of temptation to destroy you.' He prevaileth much by taking the time: when he seeth you disarmed, forgetting God, in secure prosperity, fittest to hearken to his temptations. The same temptations out of season might not prevail. And will you let your enemy outdo you?

Direct. X. 'Consider how earnest you are with God in your necessities and distress, not only to relieve and help you, but to do it speedily and in season.' You would rather have him prevent the season, than to let it pass. You are impatient till deliverance come, and can hardly stay the time till it be ripe. When you are in pain and sickness, you would be delivered speedily: you are ready to cry, "How long, Lord, how long?" And as David, "The time, yea, the set time is come[u]." "Make no longer tarrying, O my God[x]!" It would not satisfy you if God should say, I will ease you of your pain the next year. Why then should you neglect the time of duty, and use so many delays with God? He giveth you all your mercies in their season; why

[q] Matt. xvi. 3. [r] Mark xii. 2. [s] Psal. i. 3.
[t] Prov. iv. 16. [u] Psal. cii. 13. [x] Psal. xl. 17.

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then do you not in season give up yourselves to his love and service? when you have his promise, that you shall "reap in due season if you do not faint[y]."

Tit. 3. *Directions Practical for Redeeming Time.*

Direct. I. 'The first point in the art of redeeming time, is, to dispatch first with greatest care and diligence, the greatest works of absolute necessity, which must be done, or else we are undone for ever.' First see that the great work of a sound conversion or sanctification be certainly wrought within you. Make sure of your saving interest in Christ: get proof of your adoption and peace with God, and right to everlasting life. Be able to prove to your consciences from the Word of God, and from your regenerate, heavenly hearts and lives, that your souls are justified and safe, and may comfortably receive the news of death, when ever it shall be sent to call you hence. And then, when you have done but this much of your work, you will incur no such loss of time, as will prove the loss of your souls or happiness. Though still there is much more work to do, for yourselves and others, yet when this much is soundly done, you have secured the main. If you lose the time in which you should be renewed by the Spirit of Christ, and in which you should lay up your treasure in heaven, you are lost for ever. Be sure therefore that you look first to this: and then if you lose but the time in which you might have grown rich or got preferment, your loss is tolerable; you know the worst of it; you may see to the end of it. Yea, if you lose the time in which you should increase in holiness, and edify others, the loss is grievous; but yet it will not lose you heaven. Therefore as Solomon directeth the husbandman, "Prepare thy work without and make it fit for thyself in the field; and afterwards build thine house[z]:" so I advise you, to see first that the necessary work be done; when that is done, and well done, you may go quietly and cheerfully about the rest: "Seek first the kingdom of God and his righteousness;" O what a deal is done when this is done!

Direct. II. 'Learn to understand well the degrees of du-

[y] Gal. vi. 9. [z] Prov. xxiv. 27.

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ties, which is the greater and which the less, that when two seem to require your time at once, you may know which of them to prefer.' Not only to know which is simply and in itself the greatest, but which is the greatest for you, and at that season, and as considered in all the circumstances. A great part of the art of redeeming time, consisteth in the wise discerning and performing of this; to give precedency to the greatest duty. He loseth his time, who is getting a penny when he might get a pound; who is visiting his neighbour, when he should be attending his prince; who is weeding his garden, when he should be quenching a fire in his house, though he be doing that which in itself is good. So is he losing his time, who is preferring his body before his soul; or man before God; or indifferent things before necessary; or private duties before public; or less edifying before the more edifying; or sacrifice before necessary mercy. The order of good works I have shewed you before, Chap. iii. Direct. 10. which you may peruse.

Direct. III. 'Be acquainted with the season of every duty, and the duty of each season; and take them in their time.' And thus one duty will help on another: whereas misplacing them and disordering them, sets them against one another, and takes up your time with distracting difficulties, and loseth you in confusion. As he that takes the morning hour for prayer, or the fittest vacant hour, shall do it quietly, without the disturbance of his other affairs; when if the season be omitted, you shall scarce at all perform it, or almost as ill as if you did it not at all: so is it in point of conscience, reproof, reading, hearing, meditating, and every duty. A wise and well-skilled Christian should bring his matters into such order, that every ordinary duty should know his place, and all should be as the links of one chain which draw on one another; or as the parts of a clock or other engine, which must be all conjunct, and each right placed. A workman that hath all his tools on a heap or out of place, spends much of the day in which he should be working in looking for his tools: when he that knoweth the place of every one, can presently take it, and lose no time. If my books be thrown together on a heap, I may spend half the day in looking for them when I should use them:

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but if they be set in order, and I know their places, it spares me that time. So is it in the right timing of our duties.

Direct. IV. 'Live continually as under the government of God; and keep conscience tender, and in the performance of its office; and always be ready to render an account to God and conscience of what you do.' If you live as under the government of God, you will be still doing his work; you will be remembering his judgment; you will be trying your work whether it be such as he approveth: this will keep you from all time-wasting vanities. If you keep conscience tender, it will presently check and reprehend you for your sin: and when you lose but a minute of time, it will tell you of the loss: whereas a "seared conscience" is "past feeling," and will give you over to "lasciviousness[a]," and will make but a jest at the loss of time: or at least will not effectually tell you either of the sin or loss. If you keep conscience to its office, it will ask you frequently, what you are doing? and try your works: it will take account of time when it is spent, and ask you, what you have been doing? and how you have spent every day and hour? And (as Seneca could say) "He will be the more careful what he doth, and how he spends the day, who looks to be called to a reckoning for it every night." This will make the foreseen day of judgment have such a continual awe upon you, as if you were presently going to it; while conscience, with respect to it, is continually forejudging you. Whereas they that have silenced or discarded conscience, are like schoolboys that bolt their master out of doors, who do it with a design to spend the time in play, which they should have spent in learning: but the after-reckoning pays for all.

Here, for the further direction of your consciences, I shall lay you down a few rules, for the right spending of your time. 1. Spend it in nothing (as a deliberate moral act) which is not truly, directly, or remotely an act of obedience to some law of God: (of mere natural acts, which are no objects of moral choice, I speak not.) 2. Spend it in nothing which you know must be repented of. 3. Spend it in nothing which you dare not, or may not warrantably pray for a blessing on from God. 4. Spend it in nothing

[a] Ephes. iv. 19. 1 Tim. iv. 2.

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which you would not review at the hour of death, by an awakened, wellinformed mind. 5. Spend it in nothing which you would not hear of in the day of judgment. 6. Spend it in nothing which you cannot safely and comfortably be found doing, if death should surprise you in the act. 7. Spend it in nothing which fleshpleasing persuadeth you to, against your consciences, or with a secret grudge or doubting of your consciences. 8. Spend it in nothing which hath not some tendency, directly or remotely, to your ultimate end, the pleasing of God, and the enjoying him in love for ever. 9. Spend it in nothing which tendeth to do more hurt than good: that would do a great hurt to yourself or others, under pretence of doing some little good, which perhaps may better be done another way. 10. Lastly, Spend it in nothing which is but a smaller good, when a greater should be done.

Direct. v. 'Do your best to settle yourselves where there are the greatest helps and smallest hindrances to the redeeming of your time. And labour more to accommodate your habitation, condition, and employments to the great ends of your life and time, than to your worldly honour, ease, or wealth.' Live where is best trading for the soul: you may get more by God's ordinary blessing in one year, in a godly family, or in fruitful company, and under an able, godly minister, than in many years in a barren soil, among the ignorant, dead-hearted, or profane, where we must say, as David, "I held my peace even from good, while the wicked is before me[b]." And when we must do all the good we do through much opposition; and meet with great disadvantages and difficulties, which may quickly stop such dull and backward hearts as ours. If you will prefer your profit before your souls in the choice of your condition, and will plunge yourselves into distracting business and company, your time will run in a wrong, unprofitable channel.

Direct. vi. 'Contrive beforehand with the best of your skill, for the preventing of impediments, and for the most successful performance of your work.' If you leave all to the very time of doing, you will have many hindrances rise before you, and make you lose your time, which prudent forecast might have prevented. As for the improving the

[b] Psal. xxxix. 1, 2.

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Lord's day, if you do not beforehand so order your business, that all things may give place to holy duties, you will meet with so many disturbances and temptations, as will lose you much of your time and benefit: so for family duties, and secret duties; and meditations, and studies, and the works of your callings. If you do not forecast what hindrance is like to meet you, that you may prevent it before the time, you must lose much time, and suffer much disappointment.

Direct. VII. 'Endure patiently some smaller inconvenience and loss, for the avoiding of greater, and for the redeeming of time for greater duties: and let little things be resolutely cast out of your way, when they would draw out your time by insensible degrees.' The devil would cunningly steal that from you by drops, which he cannot get you to cast away profusely at once: he that will not spend prodigally by the pounds, may run out by not regarding pence. You shall have the pretences of decency and seemliness, and civility, and good manners, and avoiding offence, and censure, and of some necessity too, to draw out your precious time from you by little and little; and if you are so easy as to yield, it will almost all be wasted by this temptation. As, if you be ministers of Christ, whose time must be spent in your studies, and pulpits, and in conference with your people, and visiting them, and watching over them, and it is your daily groans that time is short and work is long, and that you are forced to omit so many needful studies, and pass by so many needy souls, for want of time; yet if you look not well about you, and will not bear some censure and offence, you shall lose even the rest of the time, which now you do improve. Your friends about you will be tempting and telling you, 'O this friend must needs be visited, and the other friend must be civilly treated; you must not shake them off so quickly: they look for more of your time and company: you are much obliged to them: they will say you are uncivil and morose: such a scholar comes to be acquainted with you; and he will take it ill, and misrepresent you to others, if you allow him not time for some familiar discourse. It is one that never was with you before, and never took up any of your time: (and so saith the next and the next as well as he.) Such an one visited you, and you must needs visit him again. There is

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this journey or that which must needs be gone: and this business and that which must needs be done.' Yea, one's very family occasions will steal away all his time, if he watch not narrowly: we shall have this servant to talk to, and the other to hear, and our relations to respect, and abundance of little things to mind, so little as not to be named by themselves, about meat, and drink, and clothes, and dressing, and house, and goods, and servants, and work, and tradesmen, and messengers, and marketing and payments, and cattle, and a hundred things not to be reckoned up, that will every one take up a little of your time, and those littles set together will be all. As the covetous usurer, that to purchase a place of honour, agreed for a month, to give a penny to every one that asked him: which being quickly noised abroad in the city, there came so many for their pence, as took all that he had, and made him quit his place of honour, because he had nothing left to maintain it. So perhaps you are an eminent, much valued minister; and this draweth upon you such a multitude of acquaintance, every one expecting a little of your time, that among them all, they leave you almost none for your studies, whereby not only your conscience is wounded, but your parts are quenched, and your work is starved and poorly done, and so your admirers themselves begin to set as light by you as by others, for that which is the effect of their own importunity. And as in our yearly expences of our money, there goeth near as much in little matters, not to be named by themselves, and incidental, unexpected charges, of which no account can be given beforehand, as doth in food, and raiment, and the ordinary charges which we foreknow and reckon upon: just so it will be with your precious time, if you be not very thrifty and resolute, and look not well to it: you will have such abundance of little matters, scarce fit to be named, which will every one require a little, and one begin where the other endeth, that you will find in the review, when time is gone, that satan was too cunning for you, and cheated you by drawing you into seeming necessities. This is the grand reason why marriage and housekeeping are so greatly inconvenient to a pastor of the church, that can avoid them; because they bring upon him such abundance of these little diversions, which cannot be foreseen. In this

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case a conscionable man (in what calling soever) must be resolute: and when he hath endeavoured with reason to satisfy expectants, and put by diversions, if that will not serve, he must neglect them, and cast them off, and break away, though he lose by it in his estate, or his repute, or his peace itself, and though he be censured for it to be imprudent, uncivil, morose, or neglective of his friends: God must be pleased, whoever be displeased: we must satisfy our minds with his alone approbation, instead of all: time must be spared, whatever be lost or wasted: and the great things must be done, whatever become of the less: though where both may be done, and the lesser hinder not the greater, and rob us not of time from necessary things, there we must have a care of both.

Direct. VIII. 'Labour to go always furnished and well provided for the performance of every duty which may occur.' As he that will not lose his time in preaching, must be well provided; so he that will not lose his time in solitariness, must be always furnished with matter for profitable meditation: and he that would redeem his time in company, must be always furnished with matter for profitable discourse: he that is full will be ready to pour out to others, and not be silent and lose his time for want of matter, or skill, or zeal; for in all these three your provision doth consist. An ignorant, empty person wants matter for his thoughts and words: an imprudent person wants skill to use it: a careless, cold, indifferent person, wants life to set his faculties on motion, and oil and poise to set the wheels of his soul and body a-going. Bethink you in the morning what company you are like to meet, and what occasions of duty you are like to have; and provide yourselves accordingly before you go, with matter and resolution. Besides the general preparative of habitual knowledge, charity, and zeal, which is the chief; you should also have your particular preparations for the duties of each day. A workman that is strong and healthful, and hath all his tools in readiness and order, will do more in a day, than a sick man, or one that wanteth tools, or keeps them dull and unfit for use, will do in many. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment:" (and no wonder, when) "The law of his God is in his heart: none of his steps

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shall slide[c]." "Out of the abundance of the heart the mouth speaketh: a good man out of the good treasure of his heart, bringeth forth good things[d]." "Every scribe which is instructed to the kingdom of heaven, is like a man that is an householder that bringeth forth out of his treasure things new and old[e]."

Direct. IX. 'Promise not long life to yourselves, but live as those that are always uncertain of another day, and certain to be shortly gone from hence.' The groundless expectation of long life, is a very great hindrance to the redeeming of our time. Men will spend prodigally out of a full purse, who would be sparing if they knew they had but a little, or were like to come to want themselves. Young people, and healthful people, are under the greatest temptation to the loss of time. They are apt to think that they have time enough before them, and that though it is possible that they may die quickly, yet it is more likely that they shall live long: and so, putting the day of death far from them, they want all those awakenings, which the face of death doth bring to them that still expect it: and therefore want the wisdom, zeal and diligence which are necessary to the redemption of their time. Pray therefore as "So teach us to number our days, that we may apply our hearts unto wisdom[f]." Dream not of rest and plenty for many years, when you have no promise to live till the next morning[g]. When they perceive death is at hand and time is near an end, almost all men seem highly to esteem of time, and promise to spend it better if God would but try them once again. Do you therefore continually perceive that death is even at hand, and time near an end, and then it will make you continually more wise than death maketh the most; and to redeem your time as others purpose to redeem it when it is too late.

Direct. X. 'Sanctify all to God that you have and do, and let Holiness to the Lord, be written upon all;' whether you eat or drink let it be intended and ordered ultimately to his glory. Make all your civil relations, possessions and employments, thus holy; designing them to the service and pleasing of God, and to the everlasting good of yourselves or others, and mixing holy meditation and prayer with them

[c] Psal. xxxvii. 30, 31. [d] Matt. xii. 35. [e] Matt. xiii. 52.
[f] Psal. xc. 12. [g] Luke xii. 19, 20.

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all in season. And thus we are bid, to "pray continually," and "in all things give thanks[h]." And "in all things to make known our requests to God, in prayer, supplication, and giving of thanks[i]." And "all things are sanctified by the word and prayer." This sacred alchymy, that turneth all our conversation, and possessions, and actions into holy, is an excellent part of the art of redeeming time.

Direct. XI. 'Lastly, be acquainted with the great Thieves that rob men of their time, and with the devil's methods in enticing them to lose it, and live in continual watchfulness against them.' It is a more necessary thriftiness to be sparing and saving of your time, than of your money. It more concerneth you to keep a continual watch against the things which would rob you of your time, than against those thieves that would break your house, and rob you by the highway. Those persons that would tempt you to the loss of time, are to be taken as your enemies, and avoided. I shall here recite the names of these thieves, and time-wasters, that you may detect them, and save your time and souls from their deceits.

Tit. 4. *The Thieves or Time-wasters to be watchfully avoided.*

Thief 1. One of the greatest time-wasting sins is idleness, or sloth. The slothful see their time pass away, and their work undone, and can hear of the necessity of redeeming it, and yet they have not hearts to stir. When they are convinced that duty must be done, they are still delaying, and putting it off from day to day, and saying still, I will do it to-morrow, or hereafter. To-morrow is still the sluggard's working day; and to-day is his idle day. He spendeth his time in fruitless wishes: he lieth in bed, or sitteth idly, and wisheth, Would this were labouring: he feasteth his flesh, and wisheth that this were fasting: he followeth his sports and pleasures, and wisheth that this were prayer, and a mortified life: he lets his heart run after lust, or pride, or covetousness, and wisheth that this were heavenlymindedness, and a laying up a treasure above. Thus the "soul of the sluggard desireth and hath nothing: but the soul of the diligent shall be made fat[k]." "The desire of the slothful kil-

[h] 1 Thess. v. 17, 18. [i] Phil. iv. 6. [k] Prov. xiii. 4.

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leth him; for his hands refuse to labour[m]." Every little opposition or difficulty will put him by a duty. "The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing[n]." "The slothful man saith, There is a lion without, I shall be slain in the streets[o]." "As the door turneth upon his hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth." And at last his sloth depraves his reason, and bribeth it to plead the cause of his negligence. "The sluggard is wiser in his own conceit, than seven men that can render a reason[p]." Time will slide on, and duty will be undone, and your souls undone, if impious slothfulness be predominant. "The way of the slothful man is as a hedge of thorns; but the way of the righteous is made plain[q]." You seem still to go through so many difficulties, that you will never make a successful journey of it. Yea, when he is in duty, the slothful is still losing time. He prayeth as if he prayed not, and laboureth as if he laboured not; as if the fruit of holiness passed away as hastily as worldly pleasures. He is as slow as a snail; and rids so little ground, and doth so little work, and so poorly resisteth opposition, that he makes little of it, and all is but next to sitting still and doing nothing. It is a sad thing that men should not only lose their time in sinful pleasures; but they must lose it also in reading, and hearing, and praying, by doing all in a heartless drowsiness! Thus "he also that is slothful in his work, is brother to him that is a great waster[r]." If he "begin in the Spirit," and for a spirt seem to be in earnest, he flags, and tireth, and "endeth in the flesh." "The slothful roasteth not that which he took in hunting; but the substance of a diligent man is precious[s]." If he see and confess a vice, he hath not a heart to rise against it, and resolutely resist it, and use the means by which it must be overcome. "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon

[m] Prov. xxi. 25. [n] Prov. xx. 4. [o] Prov. xxii. 13.
[p] Prov. xxvi. 14—16. [q] Prov. xv. 19. [r] Prov. xviii. 9.
[s] Prov. xii. 27.

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it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man[t]." Shake off then this unmanly sluggishness: remember that you run for the immortal crown; and therefore see that you lose no time, and look not at the things that are behind: that is, do not cast an eye, or lend an ear to any person or thing that would call you back, or stop you: heaven is before you. "We have seen the land, and behold it is very good; and are ye still? be not slothful to go and to enter, and possess the land, (as the five Danite spies said to their brethren[u].) Abhor a sluggish habit of mind: go cheerfully about what you have to do: and do it diligently, and with your might. Even about your lawful, worldly business, it is a time-wasting sin to be slothful. If you are servants or labourers you rob your masters and those that hire you; who hired you to work and not to be idle. Whatever you are, you rob God of your service, and yourselves of your precious time, and all that you might get therein. It is they that are lazy in their callings, that can find no time for holy duties. Ply your business the rest of the day, and you may the better redeem some time for prayer and reading Scripture. Work hard on the week days, and you may the better spend the Lord's day entirely for your souls. Idle persons (servants or others) do cast themselves behindhand in their work, and then say, they have no time to pray or read the Scripture. Sloth robbeth multitudes of a great part of their lives. "Slothfulness casteth into a deep sleep: and an idle soul shall suffer hunger[x]." You cannot say, "No man hath hired you," when you are asked, "Why stand you idle[y]?" See how sharply Paul reproveth idleness, 2 Thess. iii. determining that "they that will not work should not eat;" and that they be avoided, as unfit for Christian society. And 1 Tim. v. 13. he sharply rebuketh some women that "learn to be idle, wandering about from house to house." And Rom. xii. 11. "Not slothful in business, but fervent in spirit serving the Lord." A painful, diligent person is still redeeming time, while he doth that which is good: and a slothful person is always losing it.

Thief 11. The second thief or time-waster is, excess of

[t] Prov. xxiv. 30—34 [u] Judges xviii. 9. [x] Prov. xix. 15.
[y] Matt. xx. 3. 6.

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sleep. Necessity cureth most of the poor of this: but many of the rich are guilty of it. If you ask me, 'What is excess?' I answer, 'All that is more than is needful to our health and business.' So much as is necessary to these, I reprehend not: and therefore the infirm may take more than the healthful; and the old more than the young: and those that find that an hour's sleep more will not hinder them, but further them in their work, so that they shall do the more, and not the less, as being unfit without it, may use it as a means to the after improvement of their time. But when sluggish persons spend hours in bed which neither their healths nor labours need, merely out of a swinish love of sleep; yea, when they will have no work to do, or calling to employ them, but what shall give place to their sleepy disease, and think they may sleep longer than is necessary, because they are rich and can afford it, and have no necessary business to call them up; these think they may consume their precious time, and sin more, and wrong their souls more, because God hath given them more than others: as if their servant should plead that he may sleep more than others, because he has more wages than others. O did these drowsy wretches know, what work they have to do for God, and their poor souls, and those about them, it would quickly awake them, and make them stir. Did they but know how earnestly they will shortly wish, that they had all those hours to spend again, they would spend them better now than in drowsiness. Did they but know what a woeful account it will be, when they must be answerable for all their time, to say, we spent so many hours every week or morning, in excess of sleep; they would be roused from their sty, and find some better use for their time, which will be sweeter in the review, when time is ended, and must be no more.

Thief III. The next thief or time-waster is, inordinate adorning of the body. The poor may thank God that they are free also from the temptations to this; and can quickly dress them and go about their business: but many ladies and gallants are so guilty of this vice, that I wonder conscience is so patient with them[s]. O poor neglected, un-

[s] Nosti mores mulierum? Dum moliuntur, dum comuntur, annus est. Terent. Heaut. Act. ii.

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dressed souls! O filthy consciences, never cleansed from your pollutions, by the Spirit or blood of Christ! Have you not better use for your precious hours, than to be washing, and pinning, and dressing, and curling, and spotting, and powdering, till ten or eleven o'clock in the morning, when honest labourers have done one half of their day's work? While you are in health, were not six o'clock in the morning a fitter hour for you to be dressed, that you might draw near to the most holy God in holy prayer, and read his Word, and set your souls, and then your families, in order for the duties of the following day? I do not say that you may go no neater than poor labouring people, or that you may bestow no more time than they in dressing you: but I say, that for your souls and in your callings, you are bound by God to be as diligent as they: and have no more time given you to lose than they, and that you should spend as little of it in neatifying you as you can: and be sensible that else the loss is your own: and that abundance of precious hours which your pride consumeth, will lie heavy one day upon your consciences: and then you shall confess,—I say you shall confess with aching hearts, that the duties you owed to God and man, and the care of your souls, and of your families, should have been preferred before your appearing neat and spruce to men. If you have but a journey to go, you can rise earlier and be sooner dressed: but for the good of your souls, and the redeeming of your precious time you cannot. O that God would but shew you what greater work you have to do with those precious hours: and how it will cut your hearts to think of them at last! If you lay but hopelessly sick of a consumption, you would be cured it is like of this proud disease, and bestow less of your time in adorning the flesh, which is hasting to the grave and rottenness. And cannot you now see how time and life consume? and what cause you have with all your care and diligence, to use them better before they are gone? I know they that are so much worse than childish, as prodigally to cast away so many hours in making themselves fine for the sight of men, and be not ashamed to come forth and shew their sin to others, will scarce want words to excuse their crime, and prove it lawful, (be they sense or nonsense.) But conscience itself shall answer all, when time is gone, and make

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you wish you had been wiser. You know not, ladies and gallants, how precious a thing time is! You little feel what a price yourselves will set upon it at the last: you little consider what you have to do with it: you see not how it hasteth, and how near you stand to vast eternity! You little know how despised time will look a wakened conscience in the face! or what it is to be found unready to die! I know you lay not to heart these things: for if you did, you could not, I say, you could not, so lightly cast away your time. If all were true that you say, that indeed your place and honour requireth, that your precious morning hours be thus spent, I profess to you, I should pity you more than galley-slaves, and I would bless me from such a place and honour, and make haste into the course and company of the poor, and think them happy that may better spend their time. But indeed your excuses are frivolous and untrue, and do but shew that pride hath prevailed to captivate your reason to its service. For we know lords and ladies, as great as the rest of you, (though alas, too few,) that can quickly be up and dressed, and spend their early hours in prayer and adorning their souls, and can be content to come forth in a plain, and incurious attire; and yet are so far from being derided, or thought the worse by any whose judgment is much to be regarded, that they are taken justly for the honour of their order: and if it were not that some few such keep up the honour of your rank, I will not tell you how little in point of morality it would be honoured.

Thief IV. Another time-wasting thief is, unnecessary pomp and curiosity in retinue, attendance, house, furniture, provision and entertainments; together with excess of compliment and ceremony, and servitude to the humours and expectations of time-wasters[a]. I crowd them altogether, because they are all but wheels of the same engine, to avoid prolixity. Here also I must prevent the cavils of the guilty, by telling you that I reprove not all that in the rich, which I would reprove if it were in the poor: I intend not to level them, and judge them by the same measure. The rich are not so happy as to be so free as the poor, either

[a] Nihil mihi magis quam pompa displicet; non solum quia mala, et humilitati contraria, sed quia difficilis, et quieti adversa est. Petrarch in vita sua.

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from the temptation, or the seeming necessity and obligation: let others pity the poor: I will pity the rich, who seem to be pinched with harder necessities than the poor: even this seeming necessity of wasting their precious time in compliment, curiosity and pomp; which the happy poor may spend in the honest labours of their callings; wherein they may at once be profitable to the commonwealth, and maintain themselves, and meditate or confer of holy things: But yet I must say, that the rich shall give an account of time, and shall pay dear for that which unnecessary excesses do devour: and that instead of envying the state and curiosity of others, and seeking to excel or equal them to avoid their obloquy, they should contract and bring down all customs of excess, and shew their high esteem of time, and detestation of time-wasting curiosity; and imitate the most sober, grave and holy; and be a pattern to others of employing time in needful, great and manly things; I say manly; for so childish is this vice, that men of gravity and business do abhor it: and usually men of vanity that are guilty of it, lay it all on the women, as if they were ashamed of it, or it were below them. What abundance of precious time is spent, in unnecessary state of attendance, and provisions? What abundance under pretence of cleanliness and neatness is spent in needless curiosity about rooms, and furniture, and accommodations, and matters of mere pride, vain-glory, and ostentation, covered with the honest name of decency! What abundance is wasted in entertainments, and unnecessary visits, compliments, ceremony, and servitude to the humours of men of vanity? I speak not for nastiness, uncleanness, and uncomeliness: I speak not for a cynical morosity or unsociableness. When conscience is awakened, and you come to yourselves, and approaching death shall better acquaint you with the worth of time, you will see a mean between these two; and you will wish you had most feared the time-wasting prodigal extreme[b]. Methinks you should freely give me leave to say, that though Martha had a better excuse than you, and was cumbered about many things for the entertainment of such a guest as Christ himself, (with all his followers,) who looked for no curiosity, yet Mary is more approved of by

[b] Nimia omnia nimium exhibent negotium.

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Christ, who neglected all this, to redeem the time for the good of her soul, by sitting at his feet to hear his word: she chose the better part, which shall not be taken from her. Remember, I pray you, that one thing is necessary: I hope I may have leave to tell you, that if by you or your servants, God, and your souls, and prayer, and reading the Scriptures, and the profitable labours of an honest calling, be all or any of them neglected, while you or they are neatifying this room, or washing out that little spot, or setting straight the other wrinkle, or are taken up with feminine trifling, proud curiosities, this is preferring of dust before gold, of the least before the greatest things: and to say, that decency is commendable, is no excuse for neglecting God, your souls, or family, or leaving undone any one greater work, which you or your servants might have been doing that while: I say, any work that is greater all things considered. O that you and your families would but live, as those that see how fast death cometh! how fast time goeth! and what you have to do! and what your unready souls yet want! This is all that I desire of you: and then I warrant you, it would save you many a precious hour, and cut short your works of curiosity, and deliver you from your slavery to pride, and the esteem of vain time-wasters.

Thief v. Another time-wasting sin, is needless and tedious feastings, gluttony, and tippling: which being of the same litter, I set together[c]. I speak not against moderate, seasonable, and charitable feasts: but alas, in this luxurious, sensual age, how commonly do men sit two hours at a feast, and spend two more in attending it before and after, and not improving the time in any pious or profitable discourse: yea, the rich spend an hour ordinarily in a common meal, while every meal is a feast indeed; and they fare as their predecessor, Luke xvi. deliciously or sumptuously every day. Happy are the poor, that are free also from this temptation. You spend not so much time in the daily addresses of your souls to God, and reading his Word, and taking an account of the affairs of conscience, and preparing for death; as you do in stuffing your guts, perhaps at

[c] Convivia quæ dicuntur (cum sint commessationes modestiæ et bonis moribus inimicæ) semper mihi displicuerunt; laboriosum, et inutileratus vocare et vocari, &c. Idem.

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one meal. And in taverns and alehouses among the pots, how much time is wasted by rich and poor! O remember, while you are eating and drinking, what a corruptible piece of flesh you are feeding and serving; and how quickly those mouths will be filled with dust? and that a soul that is posting so fast unto eternity, should find no time to spare for vanity: and that you have important work enough to do, which if performed, will afford you a sweeter and a longer feast.

Thief VI. Another time-wasting sin, is idle talk: what abundance of precious time doth this consume. Hearken to most men's discourse when they are sitting together, or working together, or travelling together, and you shall hear how little of it is any better than silence: (and if not better, it is worse.) So full are those persons of vanity who are empty, even to silence, of any thing that is good, that they can find and feed a discourse of nothing, many hours and days together; and as they think, with such fecundity and floridness of style, as deserveth acceptance if not applause. I have marvelled oft at some wordy preachers, with how little matter they can handsomely fill up an hour! But one would wonder more to hear people fill up, not an hour, but a great part of their day, and of their lives, and that without any study at all, and without any holy and substantial subject, with words, which if you should write them all down and peruse them, you would find that the sum and conclusion of them is nothing. How self-applaudingly and pleasingly they can extempore talk idly and of nothing a great part of their lives! I have heard many of them marvel at a poor unlearned Christian, that can pray extempore many hours together in very good order and well-composed words: but are they not more to be marvelled at, that can very handsomely talk of nothing ten times as long, with greater copiousness, and without repetitions, and that extempore, when they have not that variety of great commanding subjects to be the matter of their speech? I tell you, when time must be reviewed, the consumption of so much in idle talk, will appear to have been no such venial sin, as empty, careless sinners now imagine.

Thief VII. Another thief which by the aforesaid means would steal your time, is vain and sinful company. Among

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whom a spiritual physician that goeth to cure them, or a holy person that is full and resolute to bear down vain discourse I confess may well employ his time, when he is cast upon it, or called to it. But to dwell with such, or choose them as our familiars, or causelessly, or for complacency keep among them, will unavoidably lose abundance of your time. If you would do good, they will hinder you: if you will speak of good, they will divert you, or reproach you, or wrangle and cavil with you, or some way or other stop your mouths. They will by a stream of vain discourse, either bear down, and carry you on with them, or fill your ears, and interrupt and hinder the very thoughts of your minds, by which you desire to profit yourselves, when they will not let you be profitable to others.

Thief VIII. Another notorious time-wasting thief, is needless, inordinate sports and games, which are commonly stigmatised by the offenders themselves, with the infamous name of pastimes; and masked with the deceitful title of recreations; such as are cards and dice, and stage-plays, and dancings, and revellings, and excesses in the most lawful sports, especially in hunting, and hawking, and bowling[d], &c. Whether all these are lawful or unlawful of themselves, is nothing to the present question: but I am sure that the precious hours which they take up, might have been improved to the saving of many a thousand souls, that by the loss of time are now undone and past recovery. Except malicious enemies of godliness, I scarce know a wretcheder sort of people on the earth, and more to be lamented, than those fleshly persons, who, through the love of sensual pleasure, do waste many hours day after day, in plays and gaming, and voluptuous courses; while their miserable souls are dead in sin, enslaved to their fleshly lusts, unreconciled to God, and find no delight in him, or in his service, and cannot make a recreation of any heavenly work. How will it torment these unhappy souls, to think how they played away those hours, in which they might have been pleasing God, and preventing misery, and laying up a treasure in heaven? And to think that they sold that precious time, for a little fleshly sport, in which they

[d] Laertius saith of Solon, that Thespim tragœdias agere, ac docere prohibuit, inutilem eas falsiloquentiam vocans. Lib. I. sect. 59. p. 37.

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should have been working out their salvation, and making their calling and election sure. But I have more to say to these anon.

Thief IX. Another time-wasting thief, is excess of worldly cares and business. These do not only as some more disgraced sins, pollute the soul with deep stains in a little time, and then recede; but they dwell upon the mind, and keep possession, and keep out good: they take up the greatest part of the lives of those that are guilty of them. The world is first in the morning in their thoughts, and last at night, and almost all the day: the world will not give them leave to entertain any sober, fixed thoughts of the world to come; nor to do the work which all works should give place to. The world devoureth all the time almost that God and their souls should have: it will not give them leave to pray, or read, or meditate, or discourse of holy things: even when they seem to be praying, or hearing the word of God, the world is in their thoughts; and as it is said, "They come unto thee as the people cometh; and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love; but their heart goeth after their covetousness*:" In most families there is almost no talk nor doings but all for the world: these also will know, that they had greater works for their precious time, which should have always had the precedency of the world.

Thief X. Another time-waster is vain ungoverned and sinful thoughts. When men are wearied with vain works and sports, they continue unwearied in vain thoughts; when they want company for vain discourse and games, they can waste the time in idle, or lustful, or ambitious, or covetous thoughts alone without any company. In the very night time while they wake and as they travel by the way, yea while they seem to be serving God, they will be wasting the time in useless thoughts: so that this devoureth a greater proportion of precious time, than any of the former: when time must be reckoned for, what abundance will be found upon men's accounts, as spent in idle, sinful thoughts! O watch this thief; and remember, though you may think that a vain thought is but a little sin, yet time is

* Ezek. xxxiii. 31.

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not a little or contemptible commodity, nor to be cast away on so little a thing as idle thoughts: and to vilify thus so choice a treasure is not a little sin: and that it is not a little work that you have to do in the time which you thus waste. And a daily course of idle thoughts doth waste so great a measure of time, that this aggravation maketh it more heinous, than many sins of greater infamy. But of this more in the next part.

Thief XI. Another dangerous time-wasting sin, is the reading of vain books, playbooks, romances, and feigned histories; and also unprofitable studies, undertaken but for vainglory, or the pleasing of a carnal and curious mind. Of this I have spoken in my book of Self-denial. I speak not here how pernicious this vice is by corrupting the fancy and affections, and breeding a diseased appetite, and putting you out of relish with necessary things: but bethink you before you spend another hour in any such books, whether you can comfortably give an account of it to God: and how precious the time is, which you are wasting on such childish toys. You think the reading of such things is lawful: but is it lawful to lose your precious time? You say that your petty studies are desirable and laudable; but the neglect of far greater things, is not laudable: I discourage no man from labouring to know all that God hath any way revealed to be known. But I say, as Seneca, 'We are ignorant of things necessary, because we learn things superfluous and unnecessary.' Art is long and life is short; and he that hath not time for all, should make sure of the greatest matters; and if he be ignorant for any thing, let it be of that which the love of God and our own and other men's salvation, and the public good, do least require, and can best spare. It is a pitiful thing to see a man waste his time in criticising, or in growing wise in the less necessary sciences and arts, while he is yet a slave of pride or worldliness, and hath an unrenewed soul, and hath not learned the mysteries necessary to his own salvation. But yet these studies are laudable in their season. But the fanatic studies of those that would pry into unrevealed things, and the lascivious employment of those that read love-books, play-books, and vain stories, will one day appear, to have been but an unwise expense of time, for

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those that had so much better and more needful work to do with it. I think there are few of those that plead for it, that would be found with such books in their hands at death, or will then find any pleasure in the remembrance of them.

Thief XII. But the master-thief that robs men of their time, is an unsanctified, ungodly heart; for this loseth time whatever men are doing: because they never truly intend the glory of God: and having not a right principle or a right end, their whole course is hell-wards; and whatever they do, they are not working out their salvation: and therefore they are still losing their time, as to themselves, however God may use the time and gifts of some of them, as a mercy to others. Therefore a new and holy heart, with a heavenly intention and design of life, is the great thing necessary to all that will savingly redeem their time.

Tit. 5. *On whom this Duty of Redeeming Time is principally incumbent.*

Though the redeeming of time be a duty of grand importance and necessity to all, yet all these sorts following have special obligations to it.

Sort I. Those that are in the youth and vigour of their time: nature is not so much corrupted in you, as in old accustomed sinners: your hearts are not so much hardened: sin is not so deeply rooted and confirmed: satan hath not triumphed in so many victories: you are not yet plunged so deep as others, into worldly incumbrances and cares: your understanding, memory and strength are in their vigour and do not yet fail you. And who should go fastest, or work hardest but he that hath the greatest strength? You may now get more by diligence in a day, than hereafter you may get in many. How few prove good scholars, or wise men that begin not to learn till they are old? "Fly youthful lusts," therefore, "Remember your Creator in the days of your youth." "If you be now trained up in the way you should go, you will not depart from it when you are old[f]." O that you could but know what an unspeakable advantage, and benefit, and comfort it is, to come to a ripe age with the provisions and furniture of that wisdom, and holiness,

[f] 2 Tim. ii. 22. Eccl. xii. 1. Prov. xxii. 6.

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and acquaintance with God, which should be attained in your youth! and what a misery it is to be then to learn that which you should have been many years before in practising, and to be then to begin to live when you must make an end? much more to be cast to hell, if death should find you unready in your youth? or to be forsaken of God to a hardened age! Happy they that with Timothy and Obadiah, do learn the Scripture and fear God in their childhood, and from their youth.

Sort II. Necessity maketh it incumbent on the weak, and sick, and aged, in a special manner to redeem their time. If they will not make much of it that are sure to have but a little; and if they will trifle and loiter it away, that know they are near their journey's end, and ready to give up their accounts, they are unexcusable above all others. A thief or murderer will pray and speak good words when he is going out of the world. Well may it be said to you, as Paul doth, Rom. xiii. 11, 12. "Now is it high time to awake out of sleep;" when your salvation or damnation is so near! It is high time for that man to look about him, and prepare his soul, and lose no time, that is so speedily to appear before the most holy God, and be used for ever as he has lived here.

Sort III. It is specially incumbent on them to redeem the time, who have loitered and mispent much time already. If conscience tell you that you have lost your youth in ignorance and vanity, and much of your age in negligence and worldliness, it is a double crime in you, if you redeem not diligently the time that is left. The just care of your salvation requireth it, unless you are willing to be damned. Ingenuity and duty to God requireth it; unless you will defy him, and resolve to abuse and despise him to the utmost, and spend all the time against him which he shall give you. The nature of true repentance requireth it; unless you will know none but the repentance of the damned; and begin to repent the mispending of your time, when it is gone, and all is too late.

Sort IV. It is specially their duty to redeem the time, who are scanted of time through poverty, service or restraint. If poor people that must labour all the day, will not redeem the Lord's day, and those few hours which they have, they will then have no time at all for things spiritual:

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servants that be not masters of their time, and are held close to their work, had need to be very diligent in redeeming those few hours which are allowed them for higher things.

Sort v. Those that enjoy any special helps either public or private must be specially careful to improve them and redeem the time. Do you live under a convincing, powerful ministry? O improve it and redeem the time; for you know not how soon they may be taken from you, or you from them. Do you live with godly relations, parents, husband, wife, masters in a godly family, or with godly fellow-servants, friends or neighbours? Redeem the time: get somewhat by them every day: you know not how short this season will be. Do you live where you have books and leisure? Redeem the time: this also may not be long. Had not Joshua been horribly unexcusable if he would have loitered when God made the sun stand still, while he pursued his enemies? O loiter not you, while the sun of mercy, patience, means and helps do all attend you.

Sort vi. Those must especially redeem the time, who are ignorant, or graceless, or weak in grace, and have strong corruptions, and little or no assurance of salvation, and are unready to die, and have yet all or most of their work to do: if these loiter, they are doubly to blame: sure the time past of your lives may suffice to have loitered and done evil[g]. Hath not the devil had too much already? Will ye stand "all the day idle[h]?" Look home and see what you have yet to do? How much you want to a safe and comfortable death? "Sow to yourselves in righteousness: reap in mercy: break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you[i]."

Sort vii. It much concerneth them to redeem the time, who are in any office, or have any opportunity of doing any special or public good; especially magistrates and ministers of Christ. Your life will not be long: your office will not be long: O bestir you against sin and satan, and for Christ and holiness while you may: God will try you but a time. Let Obadiah hide and feed the prophets when he is called to it, and while he may, that God may hide him, and

[g] 1 Pet. iv. 3. [h] Matt. xx. 6. [i] Hos. x. 12.

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not think to shift off duty, and save himself to a better time. Saith Mordecai to Esther, "Think not with thyself that thou shalt escape in the king's house more than all the Jews: for if thou altogether holdest thy peace at this time, then shall their enlargement and deliverance arise from another place, but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this[k]." Are you ministers? O preach the Gospel while you may: redeem the time: all times are your season: so great a work, and the worth of souls, commandeth you to do it "in season and out of season[l]." A man that is to save many others from drowning, or to quench a fire in the city, is inexcusable above all men, if he redeem not time, by his greatest diligence and speed.

Sort VIII. Lastly, it is especially incumbent on them to redeem the time, who, being recovered from sickness, or saved from any danger, are under the obligation both of special mercy and special promises of their own: who have promised God, in the time of sickness or distress, that if he would but spare them and try them once again, they would amend their lives, and live more holy, and spend their time more carefully and diligently for their souls, and shew all about them the truth of their repentance, by the greatness of their change, and an exemplary life. O it is a most dangerous, terrible thing to return to security, sloth, and sin, and break such promises to God! Such are often given over to woeful hard-heartedness or despair: for God will not be mocked with delusory words.

Thus I have opened this great duty of Redeeming Time the more largely, because it is of unspeakable importance; and my soul is frequently amazed with admiration, that the sluggish world can so insensibly and impenitently go on in wasting precious time, so near eternity, and in so needy and dangerous a case. Though, I bless my God, that I have not wholly lost my time, but have long lived in a sense of the odiousness of that sin, yet I wonder at myself that such overpowering motives compel me not to make continual haste, and to be still at work with all my might, in a case of everlasting consequence.

[k] Esther ix. 13, 14. [l] 2 Tim. iv. 2.

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CHAPTER VI.

Directions for the Government of the Thoughts.

I HAVE shewed you, in my "Treatise of Walking with God," how much man's thoughts are regarded by God, and should be regarded by himself; and what agents and instruments they are of very much good or evil: this therefore I shall suppose and not repeat; but only Direct you in the governing of them. The work having three parts, they must have several Directions. 1. For the avoiding of evil thoughts. 2. For the exercise of good thoughts. 3. For the improvement of good thoughts, that they may be effectual.

Tit. 1. *Directions against Evil and Idle Thoughts.*

Direct. 1. 'Know which are evil thoughts, and retain such an odious character of them continually on your minds, as may provoke you still to meet them with abhorrence.' Evil thoughts are such as these: 1. All thoughts against the being, or attributes, or relations, or honour, or works of God: atheistical and blasphemous, idolatrous and unbelieving thoughts: all thoughts that tend to disobedience or opposition to the will or Word of God: and all that savour of unthankfulness, or want of love to God: or of discontent or distrust, or want of the fear of God, or that tend to any of these: also sinful, selfish, covetous, proud studies: to make a mere trade of the ministry for gain: to be able to overtalk others: searching into unrevealed, forbidden things: inordinate curiosity, and hasty conceitedness of your own opinions about God's decrees, or obscure prophecies, prodigies, providence, mentioned before about pride of our understandings.

All thoughts against any particular word, or truth, or precept of God, or against any particular duty; against any part of the worship and ordinances of God; that tend to irreverent neglects of the name, or holy day of God: all impious thoughts against public duty, or family duty, or secret duty; and all that would hinder or mar any one duty: all

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thoughts of dishonour, contempt, neglect, or disobedience to the authority of higher powers set over us by God, either magistrates, pastors, parents, masters, or any other superiors. All thoughts of pride, self-exalting ambition, self-seeking covetousness: voluptuous, sensual thoughts, proceeding from or tending to the corrupt, inordinate pleasures of the flesh: thoughts which are unjust, and tend to the hurt and wrong of others: envious, malicious, reproachful, injurious, contemptuous, watchful, revengful thoughts: lustful, wanton, filthy thoughts: drunken, gluttonous, fleshly thoughts: inordinate, careful, fearful, anxious, vexatious, discomposing thoughts: presumptuous, and secure, despairing, and dejecting thoughts: slothful, delaying, negligent, and discouraging thoughts: uncharitable, cruel, false, censorious, unmerciful thoughts; and idle, unprofitable thoughts. Hate all these as the devil's spawn.

Direct. II. 'Be not insensible what a great deal of duty or sin are in the thoughts, and of how dangerous a signification and consequence a course of evil thoughts is to your souls.' They shew what a man is, as much as his words or actions do: "For as he thinketh in his heart, so is he [m]." A good man or evil is denominated by the good or evil treasure of the heart, though known to men but by the fruits. O the vile and numerous sins that are committed in men's thoughts! O the precious time that is lost, in idle, and other sinful thoughts! O the good that is hindered hereby both in heart and life! But of this having spoken in the treatise aforementioned, I proceed.

Direct. III. 'Above all be sure that you cleanse the fountain, and destroy those sinful inclinations of the heart, from which your evil thoughts proceed.' In vain else will you strive to stop the streams: or if you should stop them, that very heart itself will be loathsome in the eyes of God. Are your thoughts all upon the world, either coveting, or caring, or grieving for what you want, or pleasing yourselves with what you have or hope for? Get down your deceived estimation of the world: cast it under your feet, and out of your heart; and count all, with Paul, but as loss and dung, for the excellent knowledge of God in Christ: for till the world be dead in you, your worldly thoughts will not be

[m] Prov. xxiii. 7.

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dead; but all will stand still when once this poise is taken off: crucify it, and this breath and pulse will cease. So if your thoughts do run upon matter of preferment, or honour, disgrace, or contempt, or if you are pleased with your own pre-eminence or applause; mortify your pride, and beg of God a humble, self-denying, contrite heart. For till pride be dead, you will never be quiet for it; but it will stir up swarms of self-exalting and yet self-vexing thoughts, which make you hateful in the eyes of God. So if your thoughts be running out upon your back and belly, what you shall eat or drink, or how to please your appetite or sense; mortify the flesh, and subdue its desires, and master your appetite, and bring them into full obedience unto reason, and get a habit of temperance; or else your thoughts will be still upon your guts and throats: for they will obey the ruling power; and a violent passion and desire doth so powerfully move them, that it is hard for the reason and will to rule them. So if your thoughts are wanton and filthy, you must cleanse that unclean and lustful heart, and get Christ to cast out the unclean spirit, and become chaste within, before you will keep out your unchaste cogitations. So if you have confusion and vanity in your thoughts, you must get a well furnished and well composed mind and heart, before you will well cure the malady of your thoughts.

Direct. iv. 'Keep at a sufficient distance from those tempting objects, which are the fuel and incentives of your evil thoughts.' Can you expect that the drunkard should rule his thoughts, whilst he is in the alehouse or tavern, and seeth the drink? Or that the glutton should rule his thoughts, while the pleasing dish is in his sight? Or that the lustful person should keep chaste his thoughts, in the presence of his enamouring toy? Or that the wrathful person rule his thoughts, among contentious, passionate words? Or that the proud person rule his thoughts, in the midst of honour or applause? Away with this fuel: fly from this infectious air if you would be safe.

Direct. v. 'At least make a covenant with your senses, and keep them in obedience, if you will have obedient thoughts.' For all know by experience how potently the senses move the thoughts. Job saith, "I made a covenant with my eyes, why then should I think upon a maid." Mark

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how the covenant with his eyes is made the means to rule his thoughts. Pray with David, "Turn away my eyes from beholding vanity[n]." Keep a guard upon your eyes, and ears, and taste, and touch, if you will keep a guard upon your thoughts. Let not that come into these outer parts, which you desire should go no further. Open not the door to them, if you would not let them in.

Direct. VI. 'Remember how near kin the thought is to the deed; and what a tendency it hath to it.' Let Christ himself tell you, "But I say unto you that whosoever is angry with his brother without a cause, shall be in danger of the judgment. I say unto you that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart[o]." A malicious thought and a malicious deed are from the same spring, and have the same nature: only the deed is the riper serpent, and can sting another; when the thought is as the younger serpent, that hath only the venomous nature in itself. A lustful thought is from the same defiled puddle, as actual filthiness: and the thought is but the passage to the action: it is but the same sin in its minority, tending to maturity.

Direct. VII. 'Keep out, or quickly cast out all inordinate passions:' for passions do violently press the thoughts, and forcibly carry them away. If anger, or grief, or fear, or any carnal love, or joy, or pleasure be admitted, they will command your thoughts to run out upon their several objects. And when you rebuke your thoughts, and call them in, they will not hear you, till you get them out of the crowd and noise of passion. As in the heat of civil wars no government is well exercised in a kingdom; and as violent storms disable the mariners to govern the ship, and save it and themselves; so passions are too stormy a region for the thoughts to be well governed in. Till your souls be reduced to a calm condition, your thoughts will be tumultuating, and hurried that way that the tempests drive them. Till these wars be ended, your thoughts will be licentious, and partakers in the rebellion.

Direct. VIII. 'Keep your souls in a constant and careful obedience unto God.' Observe his law: be continually sensible that you are under his government, and awed by his

[n] Psal. cxix. 37. [o] Matt. vii. 22. 28.

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authority. Man judgeth not your thoughts: if you are subject to man only, your thoughts must be ungoverned: but the heart is the first object of God's government, and that which he principally regardeth. His laws extend to all your thoughts: and therefore if you know what obedience to God is, you must know what the obedience of your thoughts to him is: for he that obeyeth God as God, will obey him in one thing as well as another, and will obey him as the governor and judge of thoughts. The powerful, searching word of Christ is a "discerner of the thoughts and intentions of the heart, and as a two-edged sword is sharp and quick," and will "pierce" and "cut" as deep as the very "soul and spirit[p]." "It casteth down every imagination and bringeth into captivity every thought to the obedience of Christ[q]." Therefore David saith to God, "Search me O God, and know my heart, try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting[r]." And you find God's laws and reproofs extending to the thoughts: "Their thoughts are thoughts of iniquity[s]." The fool's heart-atheism is rebuked, Ps. xiv. 1. He reproveth a rebellious people, for "walking in a way that is not good, after their own thoughts[t]." Seehow Christ openeth the heart, Matt. xv. 9. He chargeth them to "beware that there be not a thought in their wicked hearts[u]" against the mercy which they must shew to the poor. He detecteth the "inward thought" of the worldling, that "their houses shall continue for ever[x]." He saith, "The thought of foolishness is sin[y]." The old world was condemned because the "imaginations of their hearts were only evil continually[z]." And when God calleth a sinner to conversion, he saith, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him[a]." You see then if you are subject to God, your thoughts must be obedient.

Direct. IX. 'Remember God's continual presence; that all your thoughts are in his sight.' He seeth every filthy

[p] Heb. iv. 12. 13.
[q] 2 Cor. x. 5.
[r] Psal. cxxxix. 23, 24.
[s] Isa. lix. 7.
[t] Isa. lxv. 2.
[u] Deut. xv. 9.
[x] Psal. xlix. 11.
[y] Psal. xxiv. 9.
[z] Gen. vi. 5.
[a] Isa. lv. 6, 7.

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thought, and every covetous, and proud, and ambitious thought, and every uncharitable, malicious thought. If you be not atheists, the remembrance of this will somewhat check and control your thoughts, that God beholdeth them. "He understandeth" your "thoughts afar off[b]." "Doth not he that pondereth the heart consider it[c]." "Wherefore think ye evil in your hearts[d]?" saith Christ.

Direct. x. 'Bethink you seriously what a government you would keep upon your thoughts, if they were but written on your foreheads, or seen by all that see you, yea, or but open to some person whom you reverence.' O how ashamed would you then be, that men should see your filthy thoughts, your malicious thoughts, your covetous and deceiving thoughts! And is not the eye of God ten thousand times more to be reverenced and regarded? And is not man your god, if you are awed more by man than by God? and if the eye of man can do more to restrain you?

Direct. xi. 'Keep tender your consciences, that they may not be regardless or insensible of the smallest sin.' A tender conscience feareth evil or idle thoughts; and will smart in the penitent review of thoughts: but a seared conscience feeleth nothing, except some grievous, crying sins. A tender conscience obeyeth that precept, "If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thy hand upon thy mouth[e]."

Direct. xii. 'Cast out vain and sinful thoughts in the beginning, before they settle themselves and make a dwelling of thy heart.' They are more easily and safely resisted in the entrance. Thy heart will give them rooting and grow familiar with them, if they make any stay. Besides, it shews the greater sin, because there is the less resistance, and the more consent. If the will were against them, it would not let them alone so long. Yea, and their continuance tendeth to your ruin: it is like the continuance of poison in your bowels, or fire in your thatch, or a spy in an army: as long as they stay they are working toward your greater mischief. If these flies stay long they will blow and multiply: they will make their nests, and breed their young, and you will quickly have a swarm of sins.

[b] Psal. cxxxix. 2. [c] Prov. xxiv. 12. [d] Matt. ix. 4.
[e] Prov. xxx. 32.

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Direct. XIII. 'Take heed lest any practical error corrupt your understandings: or lest you be engaged in any ill design: for these will command your thoughts into a course of sinful attendance and service to their ends.' He that erreth and thinks his sin is his virtue or his duty, will indulge the thoughts of it without control; yea, he will drive on his mind to such cogitations; and steal from the authority and Word of God, the motives and incentives of his sin. As false prophets speak against God in the name of God, and against his Word as by the pretended authority of his Word; so an erring mind will fetch its arguments from God and from the Scripture, for those sinful thoughts which are against God and Scripture. And if evil thoughts will so hardly be kept out when we plead the authority of God and his Word against them, and do the best we can to hinder them; how will they prevail when you plead the authority of God and the sacred Scriptures for them, and take it to be your duty to kindle and promote them? For instance; all the sinful thoughts by which the Roman clergy are contriving the support of their kingdom of darkness in the world, and the continuance of their tyranny in the church, are but the products of their error, which tells them that all this should be done, as pleasing to God, and profitable to the church. All the bloody thoughts of persecutors, against the church and holy ways of Christ, have been cherished by this erroneous thought. "The time cometh that whoever killeth you, will think that he doth God service; and these things they will do unto you, because they have not known the Father nor me[f]." All Paul's bloody contrivances and practices against the church did come from this. "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth: which thing I also did[g]." All the scornful and reproachful thoughts and speeches of many of the ungodly against a holy life, are hence: "They think it strange that you run not with them to excess of riot, speaking evil of you[h]." The vain babbling of hypocrites, who cheat their souls with idle lip-labour, instead of the spiritual service from the heart, and the sacrifice of fools, who offer God some outward thing, while they deny him their hearts and holy obedience, do proceed from this, that

[f] John xvi. 23. [g] Acts xxvi. 9. [h] 1 Pet. iv. 4.

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"They think to be heard for their much babbling[i]," "and they consider not that they do evil[k]." All the self-flattery and presumption of the ungodly, and consequently, all their ungodly lives, are much from their erroneous thoughts: "He that thinketh he is something when he is nothing, deceiveth himself[l]." O come into the light, and forsake your darkness! for sinful thoughts are like hobgoblins and hags, that fly from the light; and like worms and serpents, that creep into holes, and crawl and gender in the dark.

Direct. xiv. 'Remember what an opening of thoughts there will be, when you come into the light, either here by conviction, or at the furthest at the day of judgment.' Then you will be ashamed to see what filth and vanity you entertained; and with what dross and rubbish you stuffed your minds. When the light comes in, what abundance of things will you see to your astonishment, in the dungeon of your hearts, which now you take no notice of! Remember, that all your hidden thoughts must one day be brought into the open light. Say not that this is a thing impossible, because they are so numerous: for God who seeth them all at once, and causeth his sun to illuminate so many millions at once, can make you see them all at once, and yet distinctly, and see the shame and filthiness of every one of them.

Direct. xv. 'When you find that some thoughts of sin and vanity are following you still, for all that you can do, you must not therefore plunge your souls into so much solicitousness, fear, and trouble, as may discourage and distract your mind; but wait on God in the complacential and obediential way of cure.' It is the tempter's method to keep sinners utterly careless of their thoughts, and senseless of any sin that is in them, as long as he can; and when that hope faileth him, he will labour to make a humbled, obedient soul so sensible of the sin of his thoughts, and so careful about them, as to confound him, and cast him into melancholy, discouragement, and despair; and then he will have no command of his thoughts at all; but they will be as much ungoverned another way, and feed continually upon terror. The end of this temptation is to distract you and confound you. The pretence of the tempter will be contrary to his end: for while he driveth you with terrors to think of

[i] Matt. vi. 7. [k] Eccl. v. 1. [l] Gal. vi. 3.

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nothing else but what you have been or are thinking on, and to make your own thoughts the only or principal matter of your thoughts, he will confound you, and make you indisposed to all good, and unable to govern your thoughts at all. But if you principally study the excellencies of God and godliness, and take the course which tends to make religion pleasant to you, and withal keep up an awful obedience to God, this complacential obedience will best prevail.

Direct. XVI. 'Therefore deliver up your hearts to Christ in love and duty, and consecrate your thoughts entirely to his service, and keep them still exercised on him, or in his work: and this will most effectually cure them of vanity and sin[m].' If you have a friend that you love entirely, you will not feed swine in the room that must entertain him: you will not leave it nasty and unclean: you will not leave it common to every dirty, unsuitable companion, to intrude at pleasure and disturb your friend. So love and pleasure will be readily and composedly careful, to keep clean the heart, and shut out vain and filthy thoughts, and say, 'This room is for a better guest; nothing shall come here which my Lord abhorreth: is he willing so wonderfully to condescend, as to take up so mean a habitation, and shall I straiten him, or offend him, by letting in his noisome enemies? Will he dwell in my heart, and shall I suffer thoughts of pride, or lust, or malice, to dwell with him, or to enter in? Are these fit companions for the Spirit of Grace? Do I delight to grieve him? I know as soon as ever they come in, he will either resist them till he drive them out again, or he will go out himself. And shall I drive away so dear a friend, for the love of a filthy, pernicious enemy? Or do I delight in war? Would I have a continual combat in my heart? Shall I put the Spirit of Christ to fight for his habitation, against such an ignominious foe? Indeed there is no true cure for sinful, vain, unprofitable thoughts, but by the contrary: by calling up the thoughts unto their proper work, and finding them more profitable employment: and this is by consecrating the heart and them entirely to the love and service of him, that hath by the wonders of his love, and by

[m] Sicut ignis in aqua durare non potest, ita neque turpis cogitatio in Dei amante: quoniam omnis qui Dei amator est, etiam laboris amans est: cæterum labor voluntarius, naturaliter voluptati inimicus existit. Marcus Erem.

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the strange design of his purchase and merits, so well deserved them. Let Christ come in, and deliver him the key, and pray him to keep thy heart as his own, and he will cast out buyers and sellers from his temple, and will not suffer his house of prayer to be a den of thieves. But if you receive Christ with reserves, and keep up designs for the world and flesh, marvel not if Christ will be no partners with them, but leave all to those guests, which you would not leave for him.

Tit. 2. *Directions to furnish the Mind with Good Thoughts*[a].

To have the mind well furnished with matter for holy and profitable thoughts, is necessary to all that have the use of reason, though not to all alike. But I shall here present you only with such materials as are necessary to a holy life, and to be used in our daily walk with God; and not meddle with such as are proper to pastors, magistrates, or other special callings, though I may give some general Directions also for students in the end of this.

Direct. 1. 'Understand well your own interest and great concernments, and be well resolved what you live for, and what is your true felicity and end: and then this will command your thoughts to serve it.' The end is it that the means are all chosen for, and used for. A man's estimation directeth his intention and designs: and his intention and designs command his thoughts. These will certainly have the first and chiefest, the most serious, and practical, and effectual thoughts; though some by-thoughts may run out another way: as the miller will be sure to keep so much water as is necessary to grind his grist, though he may let that run by, which he thinks he hath no need of: as you gather in all your corn and fruit for yourselves at harvest, though perhaps you will leave some scatterings which you do not value much, for any that will to gather: so whatever a man taketh for his ultimate end and true felicity, will have the store and stream of his cogitations, though he may scatter some few upon other things, when he thinks he may do it, without any detriment to his main design. As a traveller's face is ordinarily towards his journey's end, though so

[a] See the Directions for Prayer, Hearing, Reading, and the Sacrament. Part 2.

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far as he thinks it doth not stop him, he may look behind him, or on each side: so our main end will in the main carry on our thoughts. And therefore unholy souls, that know not practically any higher end than the prosperity and pleasure of the flesh, and the plenty and honour of the world, cannot possibly exercise any holy government over their thoughts; but their minds and consciences are defiled, and their thoughts made carnal as is their end. Nor is there any possibility of curing their vicious, wicked thoughts, and of ordering them acceptably to God, but by curing their worldly, carnal minds, and causing them to change their designs and ends. And this must be by understanding what is their interest. Know well but what it is that is most necessary for you, and best for you, and it will change your hearts, and save your souls. Know this, and your thoughts will never want matter to be employed on: nor will they be suffered to wander much abroad. Therefore it is that the expectation of death, and the thought of coming presently to judgment, do use more effectually to supply the mind with the wisest and most useful thoughts, than the most learned book or ordinary means can. That which tells a man best, what he hath to do, doth best tell him what he hath to think on. But the approach of death, and the appearance of eternity, doth best tell a dull and fleshly sinner, what he hath to do: this tells, and tells him roundly, that he must presently search his heart and life, and judge himself as one that is going to the final judgment; and that it is high time for him to look out for the remedy of his sin and misery, &c.: and therefore it will command his thoughts this way. Ask any lawyer, physician, or tradesman, what commands his thoughts; and you will find that his interest, and his ends, and work command them. Know what it is to have an immortal soul, that must live in joy or woe for ever, and what it is to be always so near to the irreversible, determining sentence, and what it is to have this short uncertain time and no more, to make our preparation in, and then it is easy to foretel which way your thoughts will go. A man that knoweth his house is on fire, will be thinking how to quench it: a man that knoweth he is entering into a mortal sickness, will be thinking how to cure it. There is

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no better way to have your thoughts both furnished and acted aright, than to know your interest, and right end.

Direct. II. 'Know God aright, and behold him by the eye of an effectual faith, and you shall never want matter for holy thoughts.' His greatness and continual presence with you may command your thoughts, and awe them, and keep them from masterless vagaries. His wisdom will find them continual employment, upon the various, excellent, and delectable subjects, of his natural and supernatural revelation; but no where so much as upon himself. In God thou mayst find matter for thy cogitations and affections, most high and excellent, delighting the mind with a continual suavity, affording still fresh delights, though thou meditate on him a thousand years, or to all eternity. Thou mayst better say, that the ocean hath not water enough for thee to swim in, or that the earth hath not room enough for thee to tread upon, than that there is not matter enough in God, for thy longest meditations, and most delighting, satisfying thoughts. The blessed angels and saints in heaven, will find enough in God alone to employ their minds to all eternity. O horrid darkness and atheism that yet remaineth on our hearts! that we should want matter for our thoughts, to keep them from feeding upon air and filth! or want matter for our delight, to keep our minds from begging it at the creature's door, or hungering for the husks that feed the swine! when we have the infinite God, omnipotent, omniscient, most good and bountiful, our life, and hope, and happiness to think on with delight.

Direct. III. 'If you have but an eye of faith, to see the things of the unseen world, as revealed in the sacred Word, you cannot want matter to employ your thoughts.' Scripture is the glass in which you may see the other world. There you may see the Ancient of Days, the Eternal Majesty shining in his glory, for the felicitating of holy, glorified spirits. There you may see the human nature advanced above angels, and enjoying the highest glory next to the uncreated Majesty; and Christ reigning as the king of all the world, and all the angels of God obeying, honouring, and worshipping him. You may see him sending his angels on his gracious messages, to the lowest members of his body, the little ones of his flock on earth: you may see him inter-

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ceding for all his saints, and procuring their peace and entertainment with the Father; and preparing for their reception when they pass into those mansions, and welcoming them one by one as they pass hence. There you may see the glorious, celestial society attending, admiring, extolling, worshipping, the Great Creator, the Gracious Redeemer, and the Eternal Spirit, with incessant, glorious, and harmonious praise: you may see them burning in the delicious flames of holy love, drawn out by the vision of the face of God, and by the streams of love which he continually poureth out upon them: you may see the magnetic attraction of the uncreated love, and felicitating closure of the attracted love of holy spirits, thus united unto God by Christ, and feasting everlastingly upon him: you may see the ravishments of joy, and the unspeakable pleasures, which all these blessed spirits have in this transporting sight, and love, and praise. You may see the ecstacies of joy which possess the souls of those that are newly passed from the body, and escaped the sins and miseries of this world, and find there such sudden ravishing entertainment, unspeakable beyond their former expectations, conceivings, or belief. You may see there with what wonder, what pity, what loathing and detestation, those holy, glorified souls look down upon earth, on the negligence, contempt, sensuality, and profaneness of the dreaming and distracted world! You may see there what you shall be for ever, if you be the holy ones of Christ, and where you must dwell, and what you must do, and what you shall enjoy. All this you may so know by sound believing, as to be carried to it as sincerely as if your eyes had seen it*. And yet can your thoughts be idle, or carnal, or worldly and sinful for want of work? Are your meditations dry and barren for want of matter to employ them? Doth the fire of love or other holy affections go out for want of fuel to feed it? Are not heaven and eternity spacious enough for your minds to expatiate in? Is not such a world as that sufficient for you to study, with fresh and delectable variety of discoveries from day to day? or that which is more delightful than variety? Would you have more matter, or higher and more excellent matter, or sweeter and more pleasant matter, or matter which doth more nearly concern yourselves? Get

* Heb. xi. 1. 2 Cor. v. 7.

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that faith which all that shall be saved, live by, which makes things absent as operative (in some measure) as if they were present, and that which will be, as if it now were, and that which is unseen, as if it were now open to your eyes; and then your thoughts will want neither matter to work upon, nor altogether an actuating excitation.

If this were not enough, I might tell you what faith can see also in hell, which is not unworthy of your serious thoughts[p]! What work is there! what direful complaints and lamentations! what self-tormentings, and what sense of God's displeasure, and for what? But I will wholly pass this by, that you may see, there is delightful work enough for your thoughts, and that I set you no unpleasant task.

Direct. IV. 'Get but the love of God well kindled in your heart, and it will find employment, even the most high and sweet employment, for your thoughts.' Yourselves shall be the judges, whether your love doth not for the most part rule your thoughts, assigning them their work, and directing them when, and how long to think on it. See but how a lustful lover is carried after a beloved, silly piece of flesh! Their thoughts will so easily and so constantly run after it, that they need no spur! Mark in what a stream it carrieth them! how it feedeth and quickeneth their invention, and elevateth an ordinary fancy into a poetical and passionate strain! What abundance of matter can a lover find, in the narrow compass of a dirty corpse, for his thoughts to work on night and day! And will not the love of God then much more fill and feast your thoughts? How easily can the love of money find matter for the thoughts of the worldling from one year to another? It is easy to think of any thing which you love. O what a happy spring of meditation, is a rooted, predominant love of God! Love him strongly, and you cannot forget him. You will then see him in every thing that meets you; and hear him in every one that speaketh to you: if you miss him, or have offended him, you will think on him with grief: if you taste of his love, you will think of him with delight: if you have but hope, you will think of him with desire, and your minds will be taken up in seeking him, and in understanding and using the means by which you may come to enjoy him. Love is ingenious, and full, and quick, and active, and resolute: it

[p] See my tract. on Heb. xi. 1. called "The Life of Faith."

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is valiant, and patient, and exceeding industrious, and delighteth to encounter difficulties, and to appear in labours, and to shew itself in advantageous sufferings; and therefore it maketh the mind in which it reigneth, exceeding busy; and findeth the thoughts a world of work. If God be not in all the thoughts of the ungodly, it is because he is not in his heart[q]. He may be "nigh their mouths," but he is "far from their reins[r]." Do those men believe themselves, or would they be believed by any one that is wise, who say they love God above all, and yet neither think of him, nor love to think of him; but are unwearied in thinking of their wealth, and honours, and the pleasures of their flesh? "Consider this ye that forget God, lest he tear you in pieces, and there be none to deliver you[s]."

Direct. v. 'Soundly understand the wonderful mystery of man's redemption, and know Jesus Christ, and you need not want employment for your thoughts.' For "in him are hid all the treasures of wisdom and knowledge[t]." "He is the power of God, and the wisdom of God[u]." If the study of Aristotle, Plato, Plotinus, and their numerous followers and commentators, can find work for the thoughts of men that would know the works of God, or would be accounted good philosophers, even for many years together, or a great part of their lives, what work then may a Christian find for his thoughts in Jesus Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption[x]." "For it pleased the Father that in him should all fulness dwell[y]." And therefore in him there is fulness of matter for our meditations. As Paul "determined to know nothing" (or make ostentation of no other knowledge) "but Christ crucified[z]:" so if your thoughts had nothing to work upon many years together, but Christ crucified, they need not stand still a moment for want of most suitable and delightful matter. The mystery of the incarnation alone, may find you work to search and admire many ages! But if thence you proceed to that world of wonderful matter which you may find in his doctrine, miracles, example, sufferings, temptations, victories, resurrection, ascension; and in his kingly, prophetical, and priestly offices; and in all the be-

[q] Psal. x. 4. [r] Jer. xii. 2. [s] Psal. l. 22. [t] Col. ii. 3.
[u] 1 Cor. i. 24. [x] 1 Cor. i. 30. [y] Col. i. 19. [z] 1 Cor. ii. 2.

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nefits which he hath purchased for his flock, O what full and pleasant work is here for the daily thoughts of a believer! The soul may dwell here with continual delight, till it say with Paul, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me[a]." Therefore daily "bow your knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God[b]."

Direct. VI. 'Search the holy Scriptures, and acquaint yourselves well with the oracles of God, which are able to make you wise unto salvation, and you will find abundant matter for your thoughts.' If you cannot find work enough for your minds, among all those heights and depths, those excellencies and difficulties, it is because you never understood them, or never set your hearts to search them. What mysterious doctrines! how sublime and heavenly, are there for you to meditate on as long as you live. What a perfect law: a system of precepts most spiritual and pure! What terrible threatenings against offenders, are there to be matter of your meditations. What wonderful histories of love and mercy! What holy examples! What a treasury of precious promises, on which lieth our hope of life eternal! What full and free expressions of grace! What a joyful act of pardon and oblivion to penitent, believing sinners! In a word, the character of our inheritance, and the law which we must be governed and judged by, are there before us for our daily meditation! David, that had much less of it than we, saith, "O how I love thy law: it is my meditation all the day[c]!" And God said to Joshua, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayst ob-

[a] Gal. ii. 20. [b] Ephes. iii. 14—20. [c] Psal. cxix. 97.

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serve to do according to all that is written therein[d]." And Moses commanded the Israelites, that "these words should be in their hearts, and that they teach them diligently to their children, and talk of them when they sat in their houses, and when they walked by the way, and when they lay down, and when they rose up, and to write them on the posts of their houses, and on their gates," &c. that they might be sure to remember them[e].

Direct. VII. 'Know thyself well as thou art the work of God, and in thyself thou wilt find abundant matter for thy meditations.' There thou hast the natural image of God to meditate on, and admire; even the noble faculties of thy understanding and free will, and executive power. And thou hast his moral or spiritual image to meditate on, if thou be not unregenerate: even thy holy wisdom, will and power, or thy holy light, and love, and power with promptitude for holy practice; and all in the unity of holy life. And there thou hast his relative image to meditate on; even thy being 1. The lord or owner. 2. The ruler. 3. The benefactor to the inferior creatures, and their end[f]. O the world of mysteries which thou carriest continually about thee in that little room. What abundance of wonders are in thy body; which is fearfully and wonderfully made! And the greater wonders in thy soul. Thou art thyself the clearest glass that God is to be seen in under heaven: as thou art a man and a saint! And therefore the worthiest matter for thy own meditations (except that holy Word, which is thy rule, and the holy church which is but a coalition of many such). What a shame is it, that almost all men do live and die such strangers to themselves, as to be utterly unacquainted with the innumerable excellencies and mysteries, which God hath laid up in them; and yet to let their thoughts run out upon vanities and toys, and complain of their barrenness, and want of matter, to feed their better meditations.

Direct. VIII. 'Be not a stranger to the many sins, and wants, and weaknesses of thy soul, and thou never needest to be empty of matter for thy meditations.' And though these thoughts be not the sweetest, yet thy own folly hath

[d] Josh. i. 8. [e] Deut. vi. 7.

[f] See my book of the Mischiefs of Self-ignorance.

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made them necessary. If thou be dangerously sick, or but painfully sore, thou canst scarce forget it: if poverty afflict thee with pinching wants, thy thoughts are taken up with cares and trouble day and night. If another wrong thee, thou canst easily think on it. And hast thou so often wronged thy God and Saviour, and so unkindly vilified his mercy, and so unthankfully set light by saving grace, and so presumptuously and securely ventured on his wrath, and yet dost thou find a scarcity of matter for thy meditations? Hast thou all the sins of thy youth and ignorance to think on, and all the sins of thy rashness and sensuality, and of thy negligence and sloth, and of thy worldliness and selfishness, ambition and pride, thy passions and thy omissions; and all thy sinful thoughts and words, and yet art thou scanted of matter for thy thoughts? Dost thou carry about thee such a body of death? so much selfishness, pride, worldliness, and carnality; so much ignorance, unbelief, averseness to God, and backwardness to all that is spiritual and holy; so much passion, and readiness to sin; and yet dost thou not find enough to think on? Look over the sins of all thy life: see them in all their aggravations: as they have been committed against knowledge, or means and helps, against mercies, and judgments and thy own vows or promises; in prosperity and under affliction itself; in secret and with others; in thy general and particular calling, and in all thy relations; in every place, and time, and condition that thou hast lived in; thy sins against God directly, and thy injuries or neglects of man: sins against holy duties, and sins in holy duties: in prayer, hearing, reading, sacraments, meditation, conference, reproofs, and receiving of reproofs from others: thy negligent preparations for death and judgment; the strangeness of thy soul to God and heaven[f].—Is not here work enough for thy meditations? certainly if thou think so, it is because thy heart never felt the bitterness of sin, nor was ever yet acquainted with true repentance, but the time is yet to come, that light must shew thee what sin is, and what thou art, and what thou hast done, and how full thy heart is of the serpent's brood,

[f] Thus evil may be made the object and occasion of good: it is good to meditate on evil to hate it, and avoid it. Keep acquaintance with conscience, and read over its books, and it will furnish your thoughts with humbling matter.

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and that thy sin must find thee out! Dost thou not know that thy sins are as the sands of the shore, or as the hairs upon thy head for number? and that every sin hath deadly poison in it, and malignant enmity to God and holiness; and yet are they not enough, to keep thy thoughts from being idle? Judge by their language whether it be so with penitents? "Wash me throughly from my wickedness, and cleanse me from my sin: for I acknowledge my transgressions, and my sin is ever before me[g]." "For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head: therefore my heart faileth me[h]." "I thought on my ways, and turned my feet unto thy testimonies[i]." True repentance is thus described: "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your own iniquities, and for your abominations[k]." Yea, God's forgiving and forgetting your sins, must not make you forget them. "I will establish to thee an everlasting covenant; then shalt thou remember thy ways and be ashamed. And I will establish my covenant with thee; that thou mayst be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God of hosts[l]."

Direct. IX. 'Be not a stranger to the methods, and subtleties and diligence of satan, in his temptations to undo thy soul, and thou wilt find matter enough to keep thy thoughts from idleness.' He is thinking how to deceive thee and destroy thee; and doth it not concern thee to think how to defeat him and escape and save thyself? If the hare run not as fast as the dog, he is like to die for it. O that thy eyes were but opened to see the snares that are laid for thee in thy nature, in thy temperature and passions, in thy interests, thy relations, thy friends and acquaintance, and ordinary company; in thy businesses, and possessions, thy house, and goods, and lands, and cattle, and tenants, and servants, and all that thou tradest with, or hast to do with: in thine apparel and recreations; in thy meat and

[g] Psal. li. 2, 3. [h] Psal. xl. 12. [i] Psal. cxix. 59.
[k] Ezek. xxxvi. 31. [l] Ezek. xvi. 60—63.

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drink, and sleep, and ease, in prosperity and adversity; in men's good thoughts, or bad thoughts of thee; in their praise and dispraise; in their benefits and their wrongs; their favour and their falling out; in their pleasing or displeasing thee: in thy thinking and in thy speaking, and in every thing thou hast to do with! Didst thou but see all these temptations, and also see to what they tend, and whither they would bring thee, thou wouldst find matter to cure the idleness or impertinences of thy thoughts.

Direct. x. 'The world and every creature in it, which thou daily seest, and which revealeth to thee the great Creator, might be enough to keep thy thoughts from idleness.' If sun, and moon, and stars; if heaven and earth, and all therein, be not enough to employ thy thoughts, let thy idleness have some excuse. I know thou wilt say, that it is upon some of these things that thou dost employ them: yea; but dost thou not first destroy, and mortify, and make nonsense of that on which thou meditatest? Dost thou not first separate it from God, who is the life, and glory, and end, and meaning of every creature? Thou killest it, and turnest out the soul, and thinkest only of the corpse: or on the creature made another thing as food for thy sensual desires! As the kite thinketh on the birds and chickens, to devour them to satisfy her greedy appetite; thus you can think of all God's works, so far as they accommodate your flesh. But the world is God's book, which he set man at first to read; and every creature is a letter or syllable, or word, or sentence, more or less, declaring the name and will of God. There you may behold his wonderful almightiness, his unsearchable wisdom, his unmeasurable goodness, mercy and compassions; and his singular regard of the sons of men! Though the ungodly, proud and carnal wits do but play with, and study the shape, and comeliness, and order of the letters, syllables and words, without understanding the sense and end; yet those that with holy and illuminated minds come thither to behold the footsteps of the great, and wise, and bountiful Creator, may find not only matter to employ, but to profit and delight their thoughts; they may be wrapt up by the things that are seen, into the sacred admirations, reverence, love and praise, of the glorious Maker of all who is unseen;

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and thus to the sanctified all things will be sanctified; and the study of common things will be to them divine and holy.

Direct. XI. 'Be not a stranger to, or neglectful disregarder of, the wonders of providence in God's administrations in the world, and thou wilt find store of matter for thy thoughts.' The dreadfulness of judgments, the delightfulness of mercies, the mysteriousness of all, will be matter of daily search and admiration to thee. Think of the strange preservation of the church; of a people hated by all the world! how such a flock of lambs is kept in safety, among so many ravenous wolves. Think of God's sharp afflictions of his offending people; of his severe consuming judgments exercised sometimes upon the wicked, when he means to set up here and there a monument of his justice, for the warning of presumptuous sinners. Go see how the wicked are deceived by befooling pleasures, and how the prosperity of fools destroyeth them; how they flourish to-day as a green bay-tree, or as the flower of the field; and then go into their sanctuary and see their end, how to-morrow they are cut down and withered, and the place of their abode doth know them no more. Go see how God delighteth to abase the proud, and to "scatter them in the imagination of their hearts; to put down the mighty from their seats, and to exalt them of low degree; to fill the hungry with good things; and to send the rich empty away[m]." "How great are his signs: and how mighty are his wonders? His kingdom is an everlasting kingdom[n]." "He ruleth in the kingdom of men, and giveth it to whomsoever he will[o]." "For wisdom and might are his; and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things: he knoweth what is in darkness, and the light dwelleth with him[p]." "The Lord is known by the judgment which he executeth; the wicked is snared in the work of his own hand[q]." Mark how the upright are afflicted daily, and how the feet of violence trample on them; and yet how they rejoice, and

[m] Luke i. 51—53. [n] Dan. iv. 3. [o] Verse 32.
[p] Dan. ii. 20—22. [q] Psal. ix. 16.

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adhere to that God who doth afflict them, and pity and pray for their miserable persecutors and oppressors; and how "all things do work together for their good[r]." "Wonderful are all the works of God, sought out of them that have pleasure therein[s]." The histories of former ages, and the observation of the present, may shew thee a world of matter for thy thoughts.

Direct. XII. 'Understand all the lineaments, and beauty of God's image upon a holy soul, the excellency and use of every grace, and the harmony of all; and thou wilt have store of profitable matter for thy thoughts.' Know the nature of every grace, and the place and order of it, and the office, use, and exercise of it; and the means and motives, the opposites, dangers and preservatives of it: know it as God's image, and see and love thy Maker and Redeemer and Regenerator in it: know how God loveth it, and how useful it is to our serving and honouring him in the world; and how deformed and vile a thing the soul is, that is without it: know well what faith is; what wisdom and prudence are; what repentance and humility, and mortification are; what hope, and fear, and desire, and obedience, and meekness, and temperance, and sobriety, and chastity, and contentation, and justice, and self-denial are; especially know the nature and force of love to God, and to his servants, and to neighbours, and to enemies; know what a holy resignation and devotedness to God are: and what are watchfulness, diligence, zeal, fortitude, and perseverance, patience, submission, and peace; know what the worth, and use, the helps and hindrances of all these are, and then your thoughts will not be idle.

Direct. XIII. 'If thou be not a stranger to the Spirit of Grace, or a neglecter of his daily motions, and persuasions, and operations on thy heart, the attendance and improvement of them will keep thy thoughts from rusty idleness and a vagrant course.' It is not a small matter to be daily entertaining so noble a guest, and daily observing the offers and motions of so great a benefactor; and daily receiving the gifts of so bountiful a Lord, and daily accepting his necessary helps; and daily obeying the saving precepts of so great and beneficent a God. If you know how insuf-

[r] Rom. viii. 28. [s] Psal. cxi. 2.

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ficient you are without him, to will or to do, to perform or to think, or purpose any good, and that all your sufficiency is of him. If you knew that it is the great skill and diligence requisite in all that will sail successfully to the desired land of rest, to know the winds of the Spirit's helps, and to set all your sails to the right improvement of them, and to bestir you while such gales continue, you would find greater work than wandering for your thoughts.

Direct. XIV. 'Be not ignorant or neglective of that frame and course of holy duty to God and man, in which all your lives should be employed, and you cannot want matter to employ your thoughts upon.' Your pulse, and breath, and natural motions, will hold on whether you think of them or not; but so will not moral, holy motion, for that must be rational and voluntary. You have all the powers of soul and body, to exercise either upon God or for God. You must know him, fear him, love him, obey him, trust him, worship him, pray to him, praise him, give thanks to him, bewail your sins, and hear his Word, and reverently use his name and day. And is not the understanding and learning how to do all this, and the seasonable, serious practice of it all, sufficient to keep the thoughts from idleness? O what a deal of work doth a serious Christian find for his thoughts, about some one of these! About praying aright, or hearing, or receiving the sacrament of Christ's body and blood aright! But besides all these, what a deal of duty have you to perform, to magistrates, pastors, parents, masters, and other superiors; to subjects, people, children, servants, and other inferiors; to every neighbour, for his soul, his body, his estate, and name; and to do to all as you would be done by. And besides all this, how much have you to do directly for yourselves; for your souls, and bodies, and families, and estates! Against your ignorance, infidelity, pride, selfishness, sensuality, worldliness, passion, sloth, intemperance, cowardise, lust, uncharitableness, &c. Is not here matter for your thoughts?

Direct. XV. 'Overlook not that life full of particular mercies, which God hath bestowed on yourselves, and you will find pleasant and profitable matter for your thoughts.' To spare me the labour of repeating them, look back to Chap. iii. Direct. 14. Think of that mercy which brought

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you into the world, and chose your parents, your place, and your condition; which brought you up, and bore with you patiently in all your sins, and closely warned you of every danger: which seasonably afflicted you, and seasonably delivered you, and heard your prayers in many a distress; which hath yet kept the worst of you from death and hell; and hath regenerated, justified, adopted, and sanctified those that he hath fitted for eternal life. How many sins he hath forgiven! How many he hath in part subdued! How many and suitable helps he hath vouchsafed you! From how many enemies he hath saved you! How oft he hath delighted you by his Word and grace! What comforts you have had in his servants and ordinances, in your relations and callings! His mercies are innumerable, and yet do your meditations want matter to supply them? If I should but recite the words of David in many thankful psalms, you would think mercy found his thoughts employment.

Direct. XVI. 'Foresee that exact and righteous judgment, which shortly you have to undergo; and it will do much to find you employment for your thoughts.' A man that must give an account to God of all that he hath done, both good and evil, and knoweth not how soon, for ought he knows before to-morrow, methinks should find him something better than vanity to think on! Is it nothing to be ready for so great a day? To have your justification ready? your accounts made up? your consciences cleansed and quieted on good grounds? To know what answer to make for yourselves against the accuser? To be clear and sure that you are indeed regenerate, and have a part in Christ, and are washed in his blood, and reconciled to God, and shall not prove hypocrites and self-deceivers in that trying day! when it is a sentence that must finally decide the question, whether we shall be saved or damned: and must determine us to heaven or hell for ever: and you have so short and uncertain a time for your preparation: will not this administer matter to your thoughts? If you were going to a judgment for your lives, or all your estates, you would think it sufficient to provide you matter for your thoughts by the way! How much more this final, dreadful judgment!

Direct. XVII. 'If all this will not serve the turn, it is

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strange if God call not home your thoughts, by sharp afflictions: and methinks the improvement of them, and the removal of them should find some employment for your thoughts.' It is time then to "search and try your ways, and turn again unto the Lord[t]." To find out the Achan that troubleth your peace, and know the voice of the rod, and what God is angry at, and what it is that he calleth you to mind! To know what root it is that beareth these bitter fruits: and how they may be sanctified to make you conformable to Christ, and "partakers of his holiness[u]." Besides the exercise of holy patience and submission, there is a great deal of work to be done in sufferings; to exercise faith, to honour God, and the good cause of our suffering, and to humble ourselves for the evil cause, and to get the benefit. And if you will not meditate of the duty, you shall meditate of the pain, whether you will or not; and say as Lam. iii. 17—20. "I forgat prosperity: and I said, My strength and my hope is perished from the Lord: remembering mine affliction and my misery, the wormwood and the gall: my soul hath them still in remembrance, and is humbled in me." Put not God to remember you by this spur, and help your meditations by so sharp a means! "Therefore did he consume their days in vanity, and their years in trouble: when he slew them, then they sought him, and they returned and inquired early after God: and they remembered that God was their rock, and the high God their Redeemer[x]."

Direct. XVIII. 'Be diligent in your callings, and spend no time in idleness, and perform your labours with holy minds, to the glory of God, and in obedience to his commands, and then your thoughts will have the less leisure and liberty for vanity or idleness.' Employments of the body will employ the thoughts: they that have much to do have much to think on; for they must do it prudently, and skilfully, and carefully, that they may do it successfully; and therefore must think how to do it. And the urgency and necessity of business will almost necessitate the thoughts, and so carry them on and find them work, (though some employments more than others.) And let none think that these thoughts are bad or vain because they are about worldly

[t] Lam. iii. 4. [u] Heb. xii. 10. [x] Psal. lxxviii. 33—35.

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things; for if our labours themselves be not bad or vain, then neither are those thoughts which are needful to the welldoing of our work. Nor let any worldling please himself with this, and say, 'My thoughts are taken up about my calling:' for his calling itself is perverted by him, and made a carnal work to carnal ends, when it should be sanctified. That the thoughts about your labours may be good, 1. Your labours themselves must be good, performed in obedience to God, and for the good of others, and to his glory. 2. Your labours and thoughts must keep their bounds, and the higher things must be still preferred, and sought, and thought on in the first place. And your labours must so far employ your thoughts as is needful to the welldoing of them: but better things must be thought on, in such labours as leave a vacancy to the thoughts. But diligence in your calling is a very great help to keep out sinful thoughts, and to furnish us with thoughts which in their place are good.

Direct. XIX. 'You have all God's spiritual helps and holy ordinances to feed your meditations, and to quicken them, which should be used when your minds grow dull or barren.' When your minds are empty, and you cannot pump up plentiful matter for holy thoughts, the reading of a seasonable book, or conference with a full experienced Christian, will furnish you with matter: so will the hearing of a profitable sermon: and sometimes prayer will do more than meditation. And weak-headed persons, of small knowledge and shallow memories, must fetch the matter of their meditations thus more frequently from reading and conference than others need to do: as they can hold but little at a time, so they must go the oftener: as he that goeth to the water with a spoon or a dish, must go oftener than they that go with a more capacious vessel. Others can carry a storehouse of meditation still about them; but persons of very small knowledge and memory, must have their meditations fed by others, as infants by the spoon. Therefore a little and often is the best way, both for their reading or hearing, and for their holy thoughts. How great a mercy is it, that weak Christians have such store of helps: that when their heads are empty, they have books and friends that are not empty, from whence they may fetch help as they want it:

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and that their hearts are not empty of the love of God, which inclineth them to do more, than their parts enable them to do.

Direct. xx. 'If all these do not sufficiently furnish your meditations, look through the world, and see what a multitude of miserable souls do call for your compassion and daily prayers for their relief.' Think on the many nations that lie in the darkness of idolatry and infidelity! It is not past the sixth part of the world that are Christians of any sort. The other five parts are heathens, and Mahometans, and some few Jews. And of this sixth part, it is but a small part that are reformed from popery, and such corruptions as the Eastern and Southern Christians also are too much defiled with. And in the reformed churches, how common are profaneness and worldliness, and how few are acquainted with the power of godliness! What abundance of ignorant and ungodly persons are there, who hate the power and practice of that religion, which they profess themselves they hope to be saved by, (as if they hoped to be saved for hating, persecuting, and disobeying it). And among those that seem more serious and obedient, how many are hypocrites? And how many are possessed with pride and self-conceitedness, which break forth into unruliness, contentions, and uncharitableness, factions, and divisions in the church! How many Christians are ignorant, passionate, weak, unprofitable, and too many scandalous! And how few are judicious, prudent, heavenly, charitable, peaceable, humble, meek, laborious, and fruitful, who set themselves wholly to be good and to do good! And of these few, how few are there that are not exercised under heavy afflictions from God, or cruel persecutions from ungodly men! What tyranny is exercised by the Turk without, and the Pope within, upon the sincerest followers of Christ! Set all this together, and tell me, whether thy compassionate thoughts or thy prayers do need to go out for want of fuel or matter to feed upon from day to day?

Tit. 3. *Directions how to make good Thoughts effectual: or, General Directions for Meditation.*

Here some Directions are preparatory, and some about the work itself.

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Direct. I. 'Be sure that reason maintain its authority in the command and government of your thoughts; and that they be not left masterless to fancy, and passion, and objects, to carry them which way they please.' Diseased, melancholy, and crazed persons have almost no power over their own thoughts. They cannot command them to what they would have them exercised about, nor call them off from any thing that they run out upon; but they are like an unruly horse, that hath a weak rider, or hath cast the rider: or like a masterless dog, that will not go or come at your command. Whereas our thoughts should be at the direction of our reason, and the command of the will, to go and come off as soon as they are bid. As you see a student can rule his thoughts all day; he can appoint them what they shall meditate on, and in what order, and how long: so can a lawyer, a physician, and all sorts of men about the matters of their arts and callings. And so it should be with a Christian about the matters of his soul. All rules of direction are to little purpose with them, whose reason hath lost its power in governing their thoughts. If I tell a man that is deeply melancholy, 'Thus and thus you must order your thoughts,' he will tell me that he cannot; his thoughts are not in his power. If you would give never so much he is not able to forbear thinking of that which is his disturbance, nor to command his thoughts to that which you direct him, nor to think, but as he doth, even as his disease and trouble moveth him. And what good will precepts do to such? Grace, and doctrine, and exhortation work by reason and the commanding will. If a holy person could manage his practical, heart-raising meditations, but as orderly, and constantly, and easily as a carnal, covetous preacher can manage his thoughts in studying the same things, for carnal ends, (to make a gain of them or to win applause) how happily would our work go on! And is it not sad to think that carnal ends should do so much more than spiritual, about the same things?

Direct. II. 'Carefully avoid the disease of melancholy: for that dethroneth reason, and disableth it to rule the thoughts.' Distraction wholly disableth; but melancholy disableth only in part, according to the measure of its prevalency: and therefore leaveth some room for advice.

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Direct. III. 'Take heed of sloth and negligence of the will, whereby the directions of reason will be unexecuted, for want of resolution and command; and so every temptation will carry away the thoughts.' A lazy coachman will let the horses go which way they list, because he will not strive with them; and will break his neck to save his labour. If, when you feel unclean or worldly thoughts invade your minds, you will not give your wills the alarm, and rise up against them, and resolutely command them out; you will be like a lazy person that lieth in bed while he seeth thieves robbing his house, and will let all go rather than he will rise and make resistance, (a sign that he hath no great riches to lose, or else he would stir for it). And if you see your duty, on what your thoughts should be employed, and will not resolutely call them up, and command them to their work, you will be like a sluggard that will let all his servants lie in bed, as well as he, because he will not speak to call them. You see by daily experience, that a man's thoughts are much in the power of his will, and made to obey it. If money and honour, or the delight of knowing, can cause a wicked preacher to command his own thoughts on good things, as aforesaid; you may command yours to the same things, if you will but as resolutely exercise your authority over them.

Direct. IV. 'Use not your thoughts to take their liberty and be ungoverned: for use will make them headstrong and not regard the voice of reason; and it will make reason careless and remiss.' Use and custom have great power on our minds: where we use to go, our path is plain; but where there is no use, there is no way. Where the water useth to run there is a channel. It is hard ruling those that are used to be unruly. If use will do so much with the tongue, (as we find in some that use to curse, and swear, and speak vainly, and in others that use to speak soberly and religiously; in some that by use can speak well in conference, preaching or praying many hours together, when others that use it not can do almost nothing that way;) why may it not much prevail with the thoughts?

Direct. V. 'Take heed lest the senses and appetite grow too strong, and master reason; for if they do, they will at once dispossess it of the government of the thoughts, and will brutishly usurp the power themselves.' As, when a

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rebellious army deposeth a king, they do not only cast off the yoke of subjection themselves, but dissolve the government as to all other subjects, and usually usurp it themselves, and make themselves governors. If once you be servants to your fleshly appetites and sense, your thoughts will have other work to do, and another way to go, when you call them to holy and necessary things: especially when the enticing objects are at hand. You may as well expect a clod to ascend like fire, or a swine to delight in temperance, as a glutton, or drunkard, or fornicator to delight in holy contemplation. Reason and flesh cannot both be the governors.

Direct. VI. 'Keep under passions, that they depose not reason from the government of your thoughts.' I told you before how they cause evil thoughts: and as much will they hinder good. Four passions are especial enemies to meditation: 1. Anger. 2. Perplexing grief. 3. Disturbing fear. 4. But above all, excess of pleasure in any worldly, fleshly thing. Who can think that the mind is fit for holy contemplation, when it flames with wrath, or is distracted with grief and care, or trembleth with fear, or is drunk with pleasure? Grief and fear are the most harmless of the four; yet all hinder reason from governing the thoughts.

Direct. VII. 'Evil habits are another great hindrance of reason's command over our thoughts: labour therefore diligently for the cure of this disease.' Though habits do not necessitate, they strongly incline: and when every good thought must go against a strong and constant inclination, it will weary reason to drive on the soul, and you can expect but small success.

Direct. VIII. 'Urgent and oppressing business doth almost necessitate the thoughts: therefore avoid as much as you can such urgencies, when you would be free for meditation.' Let your thoughts have as little diverting matter as may be, at those times when you would have them entire and free for God.

Direct. IX. 'Crowds and ill company are no friends to meditation: choose therefore the quietness of solitude when you would do much in this.' As it is ill studying in a crowd, and unseasonable before a multitude to be at secret prayer (except some short ejaculations); so is it as unmeet

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a season for holy meditation. The mind that is fixedly employed with God, or about things spiritual, had need of all possible freedom and peace, to retire into itself, and abstract itself from alien things, and seriously intend its greater work.

Direct. x. 'Above all, take heed of sinful interests and designs; for these are the garrison of satan, and must be battered down before any holy cogitations can take place.' He that is set upon a design of rising, or of growing rich, hath something else to do than to entertain those sober thoughts of things eternal, which are destructive of his carnal design.

Direct. xi. 'The impediments of reason's authority being thus removed, distinguish between your occasional and your stated, ordinary course of thoughts. And as your hands have their ordinary stated course of labour, and every day hath its employment which you fore-expect, so let your thoughts know where is their proper channel, and their every day's work: and let holy prudence appoint out proportionable time and service for them.' What a life will that man live, that hath no known course of labour, but only such as accidentally he is called to? His work must needs be uncertain, various, unprofitable, and uncomfortable, and next to none. And he that hath not a stated course of employment for his thoughts, will have them do him little service. Consider first how much of the day is usually to be spent in common business: and then consider, whether it be such as taketh up your thoughts as well as your hands, or such as leaveth your thoughts at liberty: as a lawyer, a physician, a merchant, and most tradesmen, must employ their thoughts to the welldoing of their work: and these must be the more desirous of a seasonable, vacant hour for meditation, because their thoughts must be otherwise employed all the rest of the day. But a weaver, a tailor, and some other tradesmen, and day-labourers, may do their work well, and yet have their thoughts free for better things a great part of the day: these must contrive an ordinary way of employment for their thoughts, when their work doth not require them: and they need no other time for meditation. The rest must entertain some short, occasional meditations, intermixed with their business; but they cannot then have time for more solemn meditation (which differeth from the

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other, as a set prayer from a short ejaculation; or a sermon from an occasional short discourse). They that have more time for their thoughts, must beforehand prudently consider, how much time it is best to spend in meditation, for the increase of knowledge, and how much for the exercise of holy affections, and on what subject, and in what order; and so to know their ordinary work.

Direct. XII. 'Lay yourselves under the urgency of necessity, and the power of those motives which should most effectually engage your thoughts.' In the foresaid instance, what is it that makes a wicked preacher that he can study divine things orderly from year to year, but that he is still under the power of his carnal motives, profit and honour, and some delight? And if you will put yourselves habitually and statedly also under the sense and power of your far greater motives, as always perceiving how much it doth concern you, for yourselves, and others, and the honour of God; this would be a constant poise and spring, which being duly wound up, would keep the wheels in equal motion.

Direct. XIII. 'Thus you must make the service of your master, and the saving of yourselves and others, your business in the world, which you follow daily as your ordinary calling, and then it will carry on your thoughts.' Whereas he that serveth God but on the by, with some occasional service, will think on him or his work but on the by, with some occasional thoughts. A close and diligent course of holy living, is the best help to a constant, profitable course of holy thinking.

Direct. XIV. 'The chief point of skill and holy wisdom, for this and other religious duties, is, to take that course which tends to make religion pleasant, and to draw your souls to delight in God, and to take heed of that which would make all grievous to you.' It will be easy and sweet to think of that which you take pleasure in. But if satan can make all irksome and unpleasant to you, your thoughts will avoid it, as you do a carrion when you stop your nose and haste away. Psal. civ. 34., saith the Psalmist, "My meditation of him shall be sweet; I will be glad in the Lord."

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Directions about the work itself.

Direct. I. 'As you must never be unfurnished of holy store, so you must prudently make choice of your particular subject.' As the choice of a fit text is half a good sermon; so the choice of the fittest matter for you, is much of a good meditation. Which requireth some good acquaintance both with the truth, and with yourselves.

Direct. II. 'To this end you must know in their several degrees, what subjects are in themselves most excellent to be meditated on.' As the first and highest is the most blessed God himself, and the glorious person of our Redeemer, and the New Jerusalem or heaven of glory, where he is revealed to his saints. And then, the blessed society which there enjoyeth him, and the holy vision, love, and joy, by which he is enjoyed. And next is the wonderful work of man's redemption, and the covenant of grace, and the sanctifying operations of the Holy Ghost, and all the graces that make up God's image on the soul. And then is the state and privileges of the church, which is the body of Christ, for whom all this is done and prepared. And next is the work of the Gospel, by which this church is gathered, edified, and saved. And then, the matter of our own salvation, and our state of grace, and way to life. And then, the salvation of others. And then, the common, public good, in temporal respects. And then, our personal, bodily welfare. And next, the bodily welfare of our neighbours. And lastly, those things that do but remotely tend to these. This is the order of desirableness and worth, which will tell you what should have estimative precedency in your thoughts and prayers.

Direct. III. 'You must also know what subject is then most seasonable for your thoughts, and refuse even an unseasonable good.' For good may be used by unseasonableness to do hurt. It may be thrust in by the tempter, on purpose to divert you from some greater good, or to mar some other duty in hand: so he will oft put in some good meditation to turn you from a better, or in the midst of sermon or prayer: or if he see you out of temper to perform a duty of meditation, or that you have no leisure, without neglect-

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ing your more proper work, he will then drive you on, that by the issue he may discourage and hurt you, and make the duty unprofitable and grievous to you, and make you more averse to it afterwards. Untimely duty may be no duty, but a sin, which is covered with the material good. As the Pharisees' sabbath-rest was, when mercy called them to violate it.

Direct. IV. 'Examine well, and determine of the end and use of your meditations, before you set upon them, and then labour to fit them to that special end.' The end is first in the intention, and from the love of it the means are chosen and used. If it be knowledge that you are to increase, it is evidence of truth, with the matter to be known, in a convincing, scientifical way, that you must meditate on. If it be divine belief that is to be increased or exercised, it is divine revelations, both matter, and evidence of credibility which you have to meditate on. If you would excite the fear of God, you have his greatness, and terribleness, his justice, and threatenings to meditate on. If you would excite the love of God, you have his goodness, mercy, Christ, and promises to meditate on. If you would prepare for death and judgment, you have your hearts to try, your lives to repent of, your graces to discover, and revive, and exercise, and your soul's diseases to feel, and the remedies to apply: so whenever you mean to make any thing of a set meditation, determine first of the end, and by it of the means.

Direct. V. 'Clear up the truth of things to your minds as you can, before you take much pains to work them on your affections, lest you find after that you did but misinform yourselves, and bestow all your labour in vain, to make deluding images on your minds, and bring your affections to bow before them.' As many have done by espousing errors, who have laid out their zeal upon them many years together, and made them the reason of hatred, and contention, and bitter censurings of opposing brethren; and have made parties, and divisions, and disturbances in the church for them, and after so many years zealous sinning, have found them to be but like Michal's image, a man of straw instead of David; and that they made all this filthy pudder but in a dream.

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Direct. VI. 'Next labour to perceive the weight of every thing you think on, be it good or evil: and to that end be sure, that God and eternity be taken in, in every meditation, and all things judged of as they stand related to God, and to your eternal state; which only can give you the true estimate and sense of good and evil: there will still the life and soul, and power be wanting in your most excellent meditations, further than God is in them, and they are divine.' When you meditate on any Scripture-truth, think of it as a beam from the Eternal Light; indited by the Holy Ghost, to lead men by obedience to felicity. Behold it with reverence as a letter or message sent from heaven; and as a thing of grand importance to your souls. When you meditate of any grace, think on it as a part of the image of God, implanted and actuated by the Holy Ghost, to advance the soul into communion with God, and prepare it for him. When you meditate on any duty, remember who commandeth it, and whom you are chiefly to respect in your obedience; and what will be the end of obeying or disobeying. When you meditate on any sin, remember that it is the defacing or privation of God's image, and the rebel that riseth up against him in all his attributes, to depose him from the government of the soul and of the world; and foresee the end to which it tendeth. Take in God, if you would feel life and power in all that you meditate on.

Direct. VII. 'Let your ordinary meditations be on the great and necessary things; and think less frequently on the less necessary matters.' Meditation is but a means to a further end: it is to work some good upon the soul: use therefore those subjects which are most powerful and fit to work it. Great truths will do great works upon the heart. They are usually the surest and most past controversy and doubt: there is more weight, and substance, and power in one article of the creed, or one petition of the Lord's Prayer, or one commandment of the decalogue, to benefit the soul, than in abundance of the controverted opinions which men have troubled themselves and others with in all ages. As one purse of gold, will buy more than a great quantity of farthings. Meditating on great and weighty truths, makes great and weighty Christians. And meditating inordinately on light and controverted opinions, makes light, opinion-

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ative, contentious professors. Little things may have their time and place, but it must be but little time and the last place; except when God maketh any little thing to be the matter of our lawful calling and employment (as all the common matters of the world are little). And then they may have a larger proportion of our time, though still they must have the lowest place in our estimation and in our hearts.

Direct. VIII. 'Whenever you are called to meditate on any smaller truth or thing, see that you take it not as separated from the greater, but still behold it as connexed to them, and planted and growing in them, and receiving their life and beauty from them; so that you may still preserve the life and interest of the greatest matters in your hearts, and may not mortify the least, and turn it into a deceit or idol.' We are to climb upwards, and not to descend downwards: and therefore we begin at the body of the tree, and so pass up to the few and greatest boughs; and thence to the smaller numerous branches, which as they are hard to be discerned, numbered and remembered, so are they not all strong enough to bear us; but are fitted rather to be looked on, than trodden and rested on. But if you take them not as growing from the greater boughs, but cut them off, they lose their life, and beauty, and fruitfulness. If all the controversies in the church had been managed, with due honour and preservation of holiness, charity, unity, peace, and greater truths; and if all the circumstantials in religion had been ordered with a salvo, and due regard, and just subserviency to the power and spirituality of holy worship, the Christian world would have had more life, and strength, and fruitfulness, and less imagery, unholy, ludicrous compliment, and hypocrisy.

Direct. IX. 'Let the end and order of your meditations be first for the settling of your judgments, and next for the resolving and settling of your wills, and thirdly for the reforming and bettering of your lives; and but in the fourth place, after all these, for the raising of your holy passions or lively feeling; which must have but its proper room and place.' But indeed where some of these are done already, they may be supposed, and we may proceed to that which is yet to do. As if you know what is sin and duty but to

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do it not, your meditation must be, not to make you know what you knew not, but first to consider well of what you know, and set the powerful truth before you; and then labour hereby to bring your wills to a fixed resolution of obedience. But if it be a truth whose principal use is on the will and affections (as to draw up the heart to the love of God, by the meditating on his attractive excellencies), then the most pains must there be taken. Of which see Chap. iii. Direct. 11.

Direct. x. 'Turn your cogitations often into soliloquies; methodically and earnestly preaching to your own hearts, as you would do on that subject to others if it were to save their souls[y].' As this will keep you in order, from rambling and running out, and will also find you continual matter, (for method is a wonderful help both to invention, memory and delight) so it will bring things soonest to your affections: and earnest pleading of convincing reasons with our own hearts, is a powerful way to make the fire burn, and to kindle desire, fear, love, hatred, repentings, shame, sorrow, joy, resolution, or any good effect. Convictions, upbraidings, expostulations, reprehensions, and self-persuasions may be very powerful: when a dull way of bare thinking is but like a dull way of preaching, without any lively application, which little stirs the hearers. Learn purposely of the liveliest books you read, and of the best and liveliest preachers you hear, to preach to your hearts, and use it orderly, and you will find it a most powerful way of meditating.

Direct. xi. 'Turn your meditations often into ejaculatory prayers and addresses unto God: for that will keep you reverent, serious and awake, and make all the more powerful, because the more divine.' When you meditate on sin, turn sometimes to God, by penitent lamentation, and say, 'Lord, what a wretch and rebel was I to entertain such an enemy of thine in my heart? and for nothing to offend thee and violate thy laws! O pardon, O cleanse me, O strengthen me! Conquer and cast out this odious enemy of thee and me.' So when you are seeking to excite or exercise any grace, send up a fervent request to God to shew his love and power upon thy dead and sluggish heart,

[y] Of this see the fourth part of my 'Saints' Rest' more fully.

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and to be the principal agent in a work which is so much his own. Prayer is a most holy duty, in which the soul hath so nearly to do with God, that if there be any holy seriousness in the heart, it will be thus excited: a dull and wandering mind will bear some reverence to God; and therefore interests him in all.

Direct. XII. 'Let every meditation be undertaken in a humble sense of thy own insufficiency, with a believing dependence on thy Head and Saviour, to guide and quicken thee by his Holy Spirit, and to cover the infirmities of thy holiest thoughts.' Whatever good is written upon our hearts, must be "written by the Spirit of the living God:" and this "trust we must have through Christ to Godward: not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God[s]." How heavily will all go on, or rather how certainly shall we labour in vain, and cast off all, if Christ cast us off, and leave us to ourselves! Think not that your life and strength are radically in yourselves: go to him by renewed acts of faith, by whom you must be quickened.

Direct. XIII. 'Let not your holy thoughts be so seldom as to keep you strange to the matter of your meditations, nor so short as to be gone before you have made any thing of it.' Now and then a cursory thought, will not acquaint the soul with God, nor bring it to a habit and temperament of holiness. Whereas that which you think on frequently and seriously, as your business and delight, will become the nutriment and nature of your souls: as the air which we daily breathe in, and the food which we daily live upon, do our bodies. And you will find that as use will breed skill and strength, so it will cause such acquaintance and familiarity, as will very much tend to the fruit and comfort of the work. Whereas they that only cast now and then a look at God and holiness, do lose so quickly the little which they get, that it makes no great alteration on them.'

Direct. XIV. 'Yet do not overdo in point of violence or length; but carry on the work sincerely according to the abilities of your minds and bodies; lest going beyond your strength, you craze your brains, and discompose your minds, and disable yourselves, to do any thing at all.' Though

[s] 2 Cor. iii. 3—5.

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we cannot estimatively love God too much, yet is it possible to think of him with too much passion, or too long at once: because it may be more than the spirits and brain can bear: and if once they be overstrained, if they break not, like a lute-string screwed too high, they will be like a leg that is out of joint, that can pain you but not bear you. While the soul rideth on so lame or dull a horse, as the body is, it must not go the pace which it desireth, but which the body can bear; or else it may quickly be dismounted, or like one that rideth on a tired horse. It is not the horse that goeth at first with chafing heat, and violence, which will travel best: but you must put on in the pace that you are able to hold out. You little know how lamentable and distressed a case you will be in, or how great an advantage the tempter hath, if once he do but tire you by overdoing!

Direct. xv. 'Choose not unnecessarily or ordinarily the bitterest or most unpleasant subjects for your meditation, lest you make it grow a burden to you; but dwell most on the sweet delightful thoughts of the infinite love of God revealed by Christ, and the eternal glory purchased by him, and the wonderful helps and mercies in the way.' As it is the Gospel which Christ's ministers must preach to others, so it is the Gospel which in your meditations, you must preach most to yourselves. It is love and pleasure which you must principally endeavour to extite: and you must do it by contemplating amiableness and felicity, the objects of love and pleasure. For the thoughts of terror, and wrath, and misery, are unfit to stir up these: though to the unconverted, dull, secure, presumptuous, or sensual sinner, such thoughts are very necessary to awake him, and prepare him for the thoughts of love and peace. It is the principal part of this art, to keep off loathing and averseness, and to keep up readiness and delight.

Direct. xvi. 'When you are in company, let out the fruit of your secret meditations, in holy, edifying discourse.' Gather not for yourselves only, but that you may communicate to others. The "good scribe instructed to the kingdom of God," must "bring forth out of his treasure things new and old." That is good which doth good. God is communicative; and the best men are likest

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to him: nay, a fluent discourse sometimes is a great instructer to ourselves, and bringeth those things into our minds with clearness, which long meditation would not have done. For one thing leadeth in another; and in a warm discourse the spirits are excited, and the understanding and memory are engaged to a close attention: so that just in the speaking, we have oftentimes such a sudden appearance of some truth, which before we took no notice of, that we find it is no small addition to our knowledge, which comes in this way. As some find that vocal prayer doth more excite them, and keep the mind from wandering, than mere mental prayer doth: so free discourse is but a vocal meditation. And what man's thoughts are not more guilty of disorder, vagaries and interruptions, than his discourse is?

Direct. XVII. 'Obey all that God revealeth to you in your meditations, and turn them all into faithful practice; and make not thinking the end of thinking.' Else you will but do as the ungodly, and the disobedient in their prayers, who offer to God the "sacrifice of fools, and consider not that they do evil[a]." Away with the sin, and do the duty, on which you think.

Direct. XVIII. 'Think not that the same measure of contemplation and striving with your own affections, is necessary to all; but that an obediential, active life may be as acceptable to God, when he calleth men to it, as a more contemplative life. This leadeth me necessarily to give you some directions about the difference of these ways.

Tit. 4. *The Difference between a Contemplative Life, and an Obedient, Active Life, with Directions concerning them.*

This task will be best performed by answering those questions which here need a solution.

Quest. 1. 'What is a contemplative life? and what is an active, obediential life?'

Answ. Every active Christian is bound to somewhat of contemplation: and all contemplative persons are bound to obedience to God, and to so much of action as may answer their abilities and opportunities. But yet some are much more called to the one, and some to the other: and we de-

[a] Eccles. v. 1, 2.

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nominate from that which is most eminent and the chief. We call that a contemplative life, when a man's state and calling alloweth and requireth him, to make the exercises of his mind on things sublime and holy, and the affecting of his heart with them, to be his principal business, which taketh up the most of his time. And we call that an active, obediential life, when a man's state and calling requireth him to spend the chief part of his time, in some external labour or vocation, tending to the good of ourselves and others. As artificers, tradesmen, husbandmen, labourers, physicians, lawyers, pastors and preachers of the Gospel, soldiers and magistrates, all live in active life, which should be a life of obedience to God. Though among these, some have much more time for contemplation than others. And some few there are that are exempt from both these, and are called to live a passive and obediential life: that is, such a life in which their obedient bearing of the cross, and patient suffering, and submission to the chastising or trying will of God, is the most eminent and principal service they can do him, above contemplation or action.

Quest. II. 'Must every man do his best to cast off all worldly and external labours, and to retire himself to a contemplative life as the most excellent?'

Answ. No: no man should do so without a special necessity or call: for there are general precepts on all that are able, that we live to the benefit of others, and prefer the common good, and as we have opportunity do good to all men, and love our neighbours as ourselves, and do as we would be done by (which will put us upon much action), and that we labour before we eat. And for a man unnecessarily to cast off all the service of his life, in which he may be profitable to others, is a burying or hiding his master's talents, and a neglect of charity, and a sinning greatly against the law of love. As we have bodies, so must they have their work, as well as our souls.

Quest. III. 'Is a life of contemplation then lawful to any man? and to whom?'

Answ. It is lawful, and a duty, and a great mercy to some, to live almost wholly, yea, altogether in contemplation and prayer, and such holy exercises. And that in these cases following: 1. In case that age hath disabled a

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man to be serviceable to others by an active life: and when a man hath already spent his days and strength in doing all the good he can; and being now disabled, hath special reason to improve the rest of his (decrepid) age, in more than ordinary preparations for his death, and in holy communion with God. 2. So also when we are disabled by sickness. 3. And when imprisonment restraineth us from an active life, or profiting others. 4. And when persecution forceth Christians to retire into solitudes and deserts, to reserve themselves for better times and places; or when prudence telleth them, that their prayers in solitude may do more good, than at that time their martyrdom were like to do. 5. When a student is preparing himself for the ministry, or other active life, to which a contemplative life is the way. 6. When poverty, or wars, or the rage of enemies disableth a man from all public converse, and driveth him into solitude by unavoidable necessity. 7. When the number of those that are fit for action, is so sufficient, and the parts of the person so insufficient, and so the need and use of them in an active life so small, that all things considered, holy, impartial prudence telleth him, that the good which he could do to others by an active life, is not like to countervail the losses which he should himself receive, and the good which his very example of a holy and heavenly life might do, and his occasional counsels, and precepts, and resolutions, to those that come to him for advice, being drawn by the estimation of his holy life; in this case, it is lawful to give up ones self to a contemplative life: for that which maketh most to his own good and to others, is past doubt lawful and a duty. "Anna departed not from the temple, but served God with fasting and prayer night and day[b]." Whether the meaning be, that she strictly kept the hours of prayer in the temple, and the fasting twice a week, or frequently, or whether she took up her habitation in the houses of some of the officers of the temple, devoting herself to the service of the temple; it is plain that either way she did something besides praying and fasting: even as the widows under the Gospel who were also to "continue in prayer and supplication

[b] Luke ii. 36, 37. See Dr. Hammond on the place, and on 1 Tim. v. and on Tit. ii.

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night and day," and yet were employed in the service of the church, in overseeing the younger, and teaching them to be sober[b], &c., which is an active life. But however Anna's practice be expounded, if this much that I have granted, would please the monastics, we would not differ with them.

Quest. IV. 'How far are those in an active life, to use contemplation?'

Answ. With very great difference. 1. According to the difference of their callings in the world, and the offices in which they are ordinarily to serve God. 2. And according to the difference of their abilities and fitness for contemplation or for action. 3. According to the difference of their particular opportunities. 4. According to the difference of the necessities of others which may require their help. 5. And of their own necessities of action or contemplation. Which I shall more particularly determine in certain rules.

1. Every Christian must use so much contemplation, as is necessary to the loving of God above all, and to the worshipping of him in spirit and in truth, and to a heavenly mind and conversation, and to a due preparation for death and judgment, and to the referring all his common works to the glory and pleasing of God, that "Holiness to the Lord" may be written upon all, and all that he hath may be sanctified, or devoted with himself to God.

2. The calling of a minister of the Gospel, is so perfectly mixed of contemplation and action, (though action denominate it, as being the end and chief,) yet he must be excellent in both. If they be not excellent in contemplation, they will not be meet to stand so much nearer to God than the people do; and to sanctify him when they draw near him, and glorify him before all the people: nor will they be fit for the opening of the heavenly mysteries, and working that on the people's hearts which never was on their own. And if they be not excellent in an active life, they will betray the people's souls, and never go through that painful diligence, and preaching in season and out of season, publicly, and from house to house, day and night with tears, which Paul commandeth them, Acts xx. and Epist. Tim.

3. The work of a magistrate, a lawyer, a physician, and such like, is principally in doing good in their several callings, which must not be neglected for contemplation. Yet

[b] 1 Tim. v. 5. Tit. ii. 4.

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so, that all these, and all others, must allow God's service and holy thoughts, their due place in the beginning, and middle, and end of all their actions. As magistrates must read and meditate day and night in the Word of God[c]. So the Eunuch, Cornelius[d], &c.

4. Some persons in the same calling, whose callings are not so urgent on them, by any necessities of themselves or others, and who may have more vacant time, must gladly take it for the good of their souls, in the use of contemplation and other holy duties. And others that are under greater necessities, urgencies, obligations, or cannot be spared from the service of others, (as physicians, lawyers, &c.) must be less in contemplation, and prefer the greatest good.

5. Public necessities or service, may with some be so great as to dispense with all secret duty, both of prayer and contemplation, (except short, mental ejaculations,) for some days together. So in wars it oft falls out that necessity forbiddeth all set, or solemn, holy service for many days together, (even on the Lord's day.) So a physician may sometimes be so tied to close attendance on his patients, as will not allow him time for a set prayer. So sometimes a preacher may be so taken up in preaching, and exhorting, and resolving people's weighty doubts, that they shall scarce have time for secret duties, for some days together: (though such happy impediments are rare.) In these cases to do the lesser is a sin, when the greater is neglected.

6. Servants, who are not masters of their time, must be faithful in employing it to their master's service, and take none for holy duty from that part, which they should work in; but rather from their rest so far as they are able; intermixing meditations with their labours when they can: but redeeming such time as is allowed them the more diligently, because their opportunities are so rare and short.

7. The Lord's day, (excepting works of necessity) and such other vacancies as hinder not other work, (as when they travel on the way, or work, or wake in the night, &c.) are every man's own time, which he is not to alienate to another's service, but to reserve and use for the service of God, and for his soul, in holy duties.

[c] Josh. i. 8. 10. [d] Acts viii. and x.

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8. Some persons cannot bear much contemplation, especially melancholy and weak-headed people. And such must serve God so much the more in other duties which they are able for; and must not tire out and distract themselves, with striving to do that which they are not able to undergo. But others feel no inconvenience by it at all, as I can speak by my own experience: my weakness and decay of spirits inclining me most to a dulness of mind, I find that the most exciting, serious studies and contemplations, in the greatest solitude, are so far from hurting me, by any abatement of health, or hilarity, or serenity of mind, that they seem rather a help to all. Those that can thus bear long solitude and contemplation, ought to be the more exercised in it, except when greater duties must take place. But to melancholy persons it is to be avoided as a hurt.

9. To the same persons, sometimes their own necessities require contemplation most, and sometimes action; and so that which is at one time a duty, may at another time be none.

10. A mere sinful backwardness is not to be indulged. A diseased disability (such as comes from melancholy, weak-headedness, or decay of memory) must be endured, and not too much accused; when Christ excused worse in his disciples, saying, "The spirit is willing, but the flesh is weak." But a sinful backwardness in cases of absolute necessity, is not at all to be endured, but striven against with all your power, whatever it cost you: as to bring yourself to so much serious consideration, as is necessary to your repentance and unfeigned faith, and godly conversation, this must be done, whatever follow; though the devil persuade you that it will make you melancholy or mad: for without it, you are far worse than mad.

11. The most desirable life, to those that have their choice, is that which joineth together contemplation and action; so as there shall be convenient leisure for the most high and serious contemplation, and this improved to fit us for the most great and profitable action. And such is the life of a faithful minister of Christ: and therefore no sort of men on earth are more obliged to thankfulness than they.

12. Servants, and poor men, and diseased men, and others, that are called off from much contemplation, and

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employed in a life of obedient action, yea, or suffering, by the providence of God, and not by their own sinful choice, must understand, that their labour and patience is the way of their acceptable attendance upon God, in the expense of most part of their time. And though it is madness in those that hope God will accept of their labours instead of true faith, and repentance, and a godly life; (for these must go together, and hinder not each other;) yet, instead of such further contemplations as are not necessary to the being of a godly life, a true Christian may believe that his obedient labours and sufferings shall be accepted. If you set one servant to cast up an account, and another to sweep your chimney or channels, you will not accept the former, and reject the latter, for the difference of their works: but you will rather think that he hath most merited your acceptance, who yielded without grudging to the basest service. And doubtless it is an aggravation of acceptable obedience, when we readily and willingly serve God in the lowest, meanest work. He is too fine to serve him, who saith, 'I will serve thee in the magistracy or ministry, but not at plough or cart, or any such drudgery[e].' And if thou be but in God's way, he can make thy very obedience a state of greater holiness and greater safety, than if thou hadst spent all that time in the study of holy things, as you see many ungodly ministers do all their lifetime, and are never the better for it. It is not the quality of the work, but God's blessing, that makes it do you good. Nor is he most beloved of God, who hath rolled over the greatest number of good thoughts in his mind, or of good words in his mouth, no, nor he that hath stirred up the strongest passions hereabouts; but he that loveth God and heaven best, and hateth sin most, and whose will is most confirmed for holiness of life. He that goeth about his labour in obedience to God, may have as much comfort as another that is meditating or praying. But neither labour nor prayer are matter of comfort to an ungodly, carnal heart.

Yea, if decay of memory or natural ability take you off

[e] Petrarch, speaking of his intimacy and esteem with kings and princes, addeth, Multos tamen eorum quos valde amabam effugi: tantus mihi fuit insitus amor libertatis; ut cujus vel nomen ipsum libertati, vel illi esse contrarium videretur, omni studio declinarem. In vita sua.

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both action and contemplation, you may have as much acceptance and solid comfort, in a patient bearing of the cross, and an obedient, cheerful submission to the holy will of God.

Tit. 5. Directions to the Melancholy about their Thoughts.

It is so easy and ordinary a thing for some weak-headed persons, to cast themselves into melancholy, by overstraining either their thoughts and affections, and the case of such is so exceeding lamentable, that I think it requisite to give such some particular Directions by themselves[f]. And the rather because I see some persons that are unacquainted with the nature of this, and other diseases, exceedingly abuse the name of God, and bring the profession of religion into scorn, by imputing all the effects and speeches of such melancholy persons to some great and notable operations of the Spirit of God, and thence draw observations of the methods and workings of God upon the soul, and of the nature of the legal workings of the spirit of bondage. (As some other such have divulged the prophecies, the possessions and dispossessing of hysterical women, as I have read especially in the writings of the Friars.) I do not call those melancholy, who are rationally sorrowful for sin, and sensible of their misery, and solicitous about their recovery and salvation, though it be with as great seriousness as the faculties can bear; as long as they have sound reason, and the imagination, fantasy, or thinking faculty is not crazed or diseased: but by melancholy I mean this diseased craziness, hurt, or error of the imagination, and consequently of the understanding, which is known by these following signs, (which yet are not all in every melancholy person[g].)

1. They are commonly exceeding fearful, causelessly or beyond what there is cause for: every thing which they hear or see is ready to increase their fears, especially if fear was the first cause, as ordinarily it is. 2. Their fantasy

[f] Read more after, Part 3. against Despair.

[g] Stoici dicunt sapientem nunquam sanitate mentis excidere. Incidere tamen aliquando in imaginationes absurdas propter atræ bilis redundantiam, sive ob deliratione non quidem deviatione rationis, verum ex imbecillitate naturæ. Diog. Laert. in Zenone.

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most erreth in aggravating their sin, or dangers, or unhappiness: every ordinary infirmity they are ready to speak of with amazement, as a heinous sin: and every possible danger they take for probable, and every probable one for certain; and every little danger for a great one, and every calamity for an utter undoing. 3. They are still addicted to excess of sadness, some weeping they know not why, and some thinking it ought to be so: and if they should smile or speak merrily, their hearts smite them for it as if they had done amiss. 4. They place most of their religion in sorrowing and austerities to the flesh. 5. They are continual self-accusers, turning all into matter of accusation against themselves, which they hear, or read, or see, or think of: quarrelling with themselves for every thing they do, as a contentious person doth with others. 6. They are still apprehending themselves forsaken of God, and are prone to despair: they are just like a man in a wilderness, forsaken of all his friends and comforts, forlorn and desolate; their continual thought is, 'I am undone, undone, undone!' 7. They are still thinking that the day of grace is past, and that it is now too late to repent or to find mercy. If you tell them of the tenor of the Gospel, and offers of free pardon to every penitent believer, they cry out still, 'Too late, too late, my day is past!' not considering that every soul that truly repenteth in this life, is certainly forgiven. 8. They are oft tempted to gather despairing thoughts from the doctrine of predestination, and to think that if God have reprobated them, or have not elected them, all that they can do, or that all the world can do, cannot save them; and next they strongly conceit that they are not elected, and so that they are past help or hope: not knowing that God electeth not any man separately or simply to be saved, but conjunctly to believe, repent, and to be saved; and so to the end and means together; and that all that will repent and choose Christ and a holy life, are elected to salvation, because they are elected to the means and condition of salvation, which if they persevere they shall enjoy. To repent is the best way to prove that I am elected to repent. 9. They never read or hear of any miserable instance, but they are thinking that this is their case. If they hear of Cain, or Pharaoh given up to hardness of heart, or do but read that some are vessels of

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wrath, fitted to destruction, or that they have eyes and see not, ears and hear not, hearts and understand not, they think, 'This is all spoken of me;' or 'This is just my case.' If they hear of any terrible example of God's judgments on any, they think it will be so with them. If any die suddenly, or a house be burned, or any be distracted, or die in despair, they think it will be so with them. The reading of Spira's case, causeth or increaseth melancholy in many; the ignorant author having described a plain melancholy, contracted by the trouble of sinning against conscience, as if it were a damnable despair of a sound understanding. 10. And yet they think that never any one was as they are. I have had abundance in a few weeks with me, almost just in the same case, and yet every one say that never any one was as they. 11. They are utterly unable to rejoice in any thing; they cannot apprehend, believe, or think of any thing that is comfortable to them. They read all the threatenings of the Word with quick sense and application, but the promises they read over and over, without taking notice of them, as if they had not read them; or else say, 'They do not belong to me: the greater the mercy of God is, and the riches of grace, the more miserable am I that have no part in them.' They are like a man in continual pain or sickness, that cannot rejoice, because the feeling of his pain forbiddeth him. They look on husband, wife, friends, children, house, goods and all without any comfort; as one would do that is going to be executed for some crime. 12. Their consciences are quick in telling them of sin, and putting them upon any dejection as a duty; but they are dead to all duties that tend to consolation; as to thanksgiving for mercies, praises of God, meditating on his love, and grace, and Christ, and promises: put them never so hard on these, and they feel not their duty, nor make any conscience of it, but think it is a duty for others, but unsuitable to them. 13. They always say that they cannot believe, and therefore think they cannot be saved: because that commonly they mistake the nature of faith, and take it to be a believing that they themselves are forgiven and in favour with God, and shall be saved: and because they cannot believe this (which their disease will not suffer them to believe,) therefore they think that they are no believers: whereas saving faith is nothing but

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such a belief that the Gospel is true, and Christ is the Saviour to be trusted with our souls, as causeth our wills to consent that he be ours and that we be his, and so to subscribe the covenant of grace. Yet while they thus consent, and would give a world to be sure that Christ were theirs, and to be perfectly holy, yet they think they believe not, because they believe not that he will forgive or save them. 14. They are still displeased and discontented with themselves: just as a peevish, froward person is apt to be with others: see one that is hard to be pleased, and is finding fault with every thing that he sees or hears, and offended at every one that comes in his way, and suspicious of every body that he sees whispering; and just so is a melancholy person against himself; suspecting, displeased, and finding fault with all. 15. They are much addicted to solitariness, and weary of company for the most part. 16. They are given up to fixed musings, and long, poring thoughts to little purpose: so that deep musings and thinkings are their chief employments, and much of their disease. 17. They are much averse to the labours of their callings, and given to idleness; either to lie in bed, or sit thinking unprofitably by themselves. 18. Their thoughts are most upon themselves, like the millstones that grind on themselves, when they have no grist: so one thought begets another: their thoughts are taken up about their thoughts: when they have been thinking irregularly, they think again what they have been thinking on: they meditate not much on God, (unless on his wrath) nor heaven, nor Christ, nor the state of the church, nor any thing without them (ordinarily); but all their thoughts are contracted and turned inwards on themselves: self-troubling is the sum of their thoughts and lives. 19. Their thoughts are all perplexed like ravelled yarn or silk; or like a man in a maze, or wilderness, or that hath lost himself and his way in the night: he is poring and groping about, and can make little of any thing, but is bewildered, and moidered, and entangled the more; full of doubts and difficulties, out of which he cannot find the way. 20. He is endless in his scruples: afraid lest he sin in every word he speaketh, and in every thought, and every look, and every meal he eateth, and all the clothes he weareth: and if he think to amend them, he is still scrupling his supposed

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amendments: he dare neither travel, nor stay at home, neither speak, nor be silent; but he is scrupling all: as if he were wholly composed of self-perplexing scruples. 21. Hence it comes to pass that he is greatly addicted to superstition; to make many laws to himself that God never made him; and to ensnare himself with needless vows, and resolutions, and hurtful austerities; touch not, taste not, handle not; and to place his religion much in such outward, self-imposed tasks; to spend so many hours in this or that act of devotion; to wear such clothes, and forbear other that are finer; to forbear all diet that pleaseth the appetite, with much of the like. A great deal of the perfection of Popish devotion proceeded from melancholy, though their government come from pride and covetousness. 22. They have lost the power of governing their thoughts by reason: so that if you convince them that they should cast out their self-perplexing, unprofitable thoughts, and turn their thoughts to other subjects, or be vacant; they are not able to obey you: they seem to be under a necessity or constraint: they cannot cast out their troublesome thoughts: they cannot turn away their minds: they cannot think of love and mercy: they can think of nothing but what they do think of, any more than a man in the toothach can forbear to think of his pain. 23. They usually grow hence to a disability to any private prayer or meditation: their thoughts are presently cast all into a confusion, when they should pray or meditate: they scatter abroad a hundred ways; and they cannot keep them upon any thing: for this is the very point of their disease; a distempered, confused fantasy, with a weak reason which cannot govern it. Sometimes terror driveth them from prayer: they dare not hope, and therefore dare not pray: and usually they dare not receive the Lord's supper; here they are most fearful of all: and if they do receive it, they are cast down with terrors, fearing that they have taken their own damnation, by receiving unworthily. 24. Hence they grow to a great averseness to all holy duty: fear and despair make them go to prayer, hearing, reading, as a bear to the stake: and then they think they are haters of God and godliness, imputing the effects of their disease to their souls; when yet at the same time, those of them that are godly, would rather be

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freed from all their sins, and be perfectly holy, than have all the riches or honour in the world. 25. They are usually so taken up with busy and earnest thoughts (which being all perplexed, do but strive with themselves, and contradict one another,) that they feel it just as if something were speaking within them, and all their own violent thoughts were the pleadings and impulse of some other: and therefore they are wont to impute all their fantasies, either to some extraordinary actings of the devil, or to some extraordinary motions of the Spirit of God: and they are used to express themselves in such words as these, 'It was set upon my heart, or it was said to me, that I must do thus and thus: and then it was said, I must not do this or that: and I was told I must do so or so.' And they think that their own imagination is something talking in them, and saying to them all that they are thinking. 26. When melancholy groweth strong, they are almost always troubled with hideous, blasphemous temptations, against God, or Christ, or the Scripture, and against the immortality of the soul; which cometh partly from their own fears, which make them think most (against their will) of that which they are most afraid of thinking: as the spirits and blood will have recourse to the part that is hurt. The very pain of their fears doth draw their thoughts to what they fear. As he that is over-desirous to sleep, and afraid lest he shall not sleep, is sure to wake, because his fears and desires keep him waking: so do the fears and desires of the melancholy cross themselves. And withal, the malice of the devil plainly here interposeth, and taketh advantage of this disease, to tempt and trouble them, and to shew his hatred to God, and Christ, and Scripture, and to them. For as he can much easier tempt a choleric person to anger, than another, and a phlegmatic, fleshly person to sloth, and a sanguine or hot-tempered person to lust, and wantonness; so also a melancholy person to thoughts of blasphemy, infidelity, and despair. And oft-times they feel a vehement urgency, as if something within them urged them to speak such or such a blasphemous or foolish word; and they can have no rest unless they yield in this and other such cases, to what they are urged to. And some are ready to yield in a temptation to be quiet: and when they have done, they are tempted utterly to despair

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because they have committed so great a sin: and when the devil hath got this advantage of them, he is still setting it before them. 27. Hereupon they are further tempted to think they have committed the sin against the Holy Ghost; not understanding what that sin is, but fearing it is theirs, because it is a fearful sin: at least they think they shall not be forgiven; not considering that a temptation is one thing, and a sin another: and that no man hath less cause to fear being condemned for his sin, than he that is least willing of it, and most hateth it. And no man can be less willing of any sin, than these poor souls are of the hideous, blasphemous thoughts which they complain of. 28. Hereupon some of them grow to think that they are possessed of devils: and if it do but enter into their fantasy how possessed persons used to act, the very strength of imagination will make them do so too: so that I have known those that would swear, and curse, and blaspheme, and imitate an inward, alien voice, thinking themselves that it was the devil in them that did all this. But these that go so far are but few. 29. Some of them that are near distraction, verily think that they hear voices, and see lights and apparitions, that the curtains are opened on them, that something meets them, and saith this or that to them, when all is but the error of a crazed brain, and sick imagination. 30. Many of them are weary of their lives, through the constant, trying perplexities of their minds; and yet afraid of dying: some of them resolutely famish themselves: some are strongly tempted to murder themselves, and they are haunted with the temptation so restlessly, that they can go no whither but they feel as if somewhat within them, put them on, and said, 'Do it, do it:' so that many poor creatures yield, and make away with themselves. 31. Many of them are restlessly vexed with fears of want, and poverty, and misery to their families; and of imprisonment or banishment; and lest somebody will kill them; and every one that they see whisper, they think is plotting to take away their lives. 32. Some of them lay a law upon themselves that they will not speak, and so live long in resolute silence. 33. All of them are intractable, and stiff in their own conceits, and hardly persuaded out of them, be they never so irrational. 34. Few of them are the better for any reason, conviction, or counsel that is given

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them: if it seem to satisfy, and quiet, and rejoice them at the present, to-morrow they are as bad again: it being the nature of their disease, to think as they do think; and their thoughts are not cured while the disease is uncured. 35. Yet in all this distemper, few of them will believe that they are melancholy; but abhor to hear men tell them so, and say it is but the rational sense of their unhappiness, and the forsakings and heavy wrath of God. And therefore they are hardly persuaded to take any physic or use any means for the cure of their bodies, saying that they are well, and being confident that it is only their souls that are distressed.

This is the miserable case of these poor people, greatly to be pitied, and not to be despised by any. I have spoken nothing but what I have often seen and known. And let none despise such, for men of all sorts do fall into this misery; learned and unlearned, high and low, good and bad, yea, some that have lived in greatest jollity and sensuality, when God hath made them feel their folly.

The causes of it are, 1. Most commonly some worldly loss, or cross, or grief, or care, which made too deep an impression on them. 2. Sometimes excess of fear upon any common occasion of danger. 3. Sometimes over hard and unintermitted studies, or thoughts which screw up and rack the fantasy too much. 4. Sometimes too deep fears, or too constant, and serious, and passionate thoughts and cares about the danger of the soul. 5. The great preparatives to it, (which are indeed the principal cause) are a weak head, and reason, joined with strong passion: which are most often found in women, and those to whom it is natural. 6. And in some it is brought in by some heinous sin, the sight of which they cannot bear, when conscience is but once awakened.

When this disease is gone very far, Directions to the persons themselves are vain, because they have not reason and free-will to practise them; but it is their friends about them that must have the Directions. But because with the most of them, and at first there is some power of reason left, I give Directions for the use of such.

Direct. 1. 'See that no error in religion be the cause of your distress: especially understand well the covenant of grace, and the riches of mercy manifested in Christ.' Among

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others, it will be useful to you to understand these following truths.

1. That our thoughts of the infinite goodness of God, should bear proportion with our thoughts concerning his infinite power and wisdom.

2. That the mercy of God hath provided for all mankind so sufficient a Saviour, that no sinner shall perish for want of a sufficient satisfaction made for his sins by Christ, nor is it made the condition of any man's salvation or pardon, that he satisfy for his own sins.

3. That Christ hath in his Gospel Covenant (which is an act of oblivion) made over himself with pardon and salvation, to all that will penitently and believingly accept the offer. And that none perish that hear the Gospel, but the final, obstinate refusers of Christ and life.

4. That he that so far believeth the truth of the Gospel, as to consent to the covenant of grace, even that God the Father be his Lord and reconciled Father, and Christ his Saviour, and the Holy Ghost his Sanctifier, hath true, saving faith, and right to the blessing of the covenant.

5. That the day of grace is so far commensurate or equal to our lifetime, that whosoever truly repenteth and consenteth to the covenant of grace, before his death, is certainly pardoned, and in a state of life: and that it is every man's duty so to do, that pardon may be theirs.

6. That satan's temptations are none of our sins, but only our yielding to them.

7. That the effects of natural sickness or disease, are not (in themselves) sins.

8. That those are the smallest sins (formally) and least like to condemn us, which we are most unwilling of, and are least in love or liking of.

9. That no sin shall condemn us which we hate more than love, and which we had rather leave and be delivered from, than keep: for this is true repentance.

10. That he is truly sanctified who had rather be perfect in holiness of heart and life, in loving God, and living by faith, than to have the greatest pleasures, riches, or honours of the world; taking in the means also by which both are attained.

11. That he who hath this grace and desire may know

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that he is elect; and the making of our calling sure by our consenting to the holy covenant, is the making of our election sure.

12. That the same thing which is a great duty to others, may be no duty to one, who by bodily distemper (as fevers, phrenzies, melancholy,) is unable to perform it.

Direct. II. 'Take heed of worldly cares, and sorrows, and discontents. Set not so much by earthly things, as to enable them to disquiet you; but learn to cast your cares on God.' You can have less peace in an affliction which cometh by such a carnal, sinful means. It is much more safe to be distracted with cares for heaven than for earth.

Direct. III. 'Meditation is no duty at all for a melancholy person, except some few that are able to bear a diverting meditation, which must be of something farthest from the matter which troubleth them. Or except it be short meditations like ejaculatory prayers.' A set and serious meditation will but confound you, and disturb you, and disable you to other duties. If a man have a broken leg, he must not go on it till it is knit, lest all the body fare the worse. It is your thinking faculty, or your imagination which is the broken, pained part: and therefore you must not use it about the things that trouble you. Perhaps you will say, That this is to be profane, and forget God and your soul, and let the tempter have his will. But, I answer, No; it is but to forbear that which you cannot do at present, that by doing other things which you can do, you may come again to do this which you now cannot do: it is but to forbear attempting that, which will but make you less able to do all other duties. And at the present, you may conduct the affairs of your soul by holy reason. I persuade you not from repenting or believing, but from set, and long, and deep meditations, which will but hurt you.

Direct. IV. 'Be not too long in any secret duty which you find you are not able to bear.' Prayer itself, when you are unable, must be performed but as you can: short confessions and requests to God, must serve instead of longer secret prayers, when you are unable to do more. If sickness may excuse a man for being short, where nature will not hold out, the case is the same here, in the sickness of

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the brain and spirits. God hath appointed no means to do you hurt.

Direct. v. 'Where you find yourselves unable for a secret duty, struggle not too hard with yourselves, but go that pace that you are able to go quietly.' For as every striving doth not enable you, but vex you, and make duty wearisome to you, and disable you more, by increasing your disease: like an ox that draweth unquietly, and a horse that chafeth himself, that quickly tireth. Preserve your willingness to duty, and avoid that which makes it grievous to you. As to a sick stomach, it is not eating much, but digesting well that tends to health; and little must be eaten when much cannot be digested: so it is here in case of your meditations and secret prayers.

Direct. vi. 'Be most in those duties which you are best able to bear; which, with most, is prayer, with others hearing, and good discourse.' As a sick man whose stomach is against other meats, must eat of that which he can eat of. And God hath provided variety of means, that one may do the work, when the other are wanting. Do not misunderstand me: in cases of absolute necessity, I say again, you must strive to do it whatever come of it. If you are backward to believe, to repent, to love God and your neighbour, to live soberly, righteously, and godly, to pray at all; here you must strive, and not excuse it by any backwardness; for it is that which must needs be done, or you are lost. But a man that cannot read may be saved without his reading; and a man in prison or sickness may be saved without hearing the Word, and without the church communion of saints: and so a man disabled by melancholy, may be saved by shorter thoughts and ejaculations, without set and long meditations and secret prayers; and other duties which he is able for will supply the want of these. Even as nature hath provided two eyes, and two ears, and two nostrils, and two reins, and lungs, that when one is stopped or faulty, the other may supply its wants for a time: so is it here.

Direct. vii. 'Avoid all unnecessary solitariness, and be as much as possible in honest, cheerful company.' You have need of others, and are not sufficient for yourselves: and God will use and honour others, as his hands, to deliver us his blessings. Solitariness is to those that are fit for it,

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an excellent season for meditation and converse with God and with our hearts: but to you, it is the season of temptation and danger. If satan tempted Christ himself, when he had him fasting and solitary in a wilderness; much more will he take this as his opportunity against you. Solitude is the season of musings and thoughtfulness, which are the things which you must fly from, if you will not be deprived of all.

Direct. VIII. 'When blasphemous or disturbing thoughts look in, or fruitless musings, presently meet them, and use that authority of reason which is left you, to cast them and command them out.' If you have not lost it, reason and the will have a command over the thoughts as well as over the tongue, or hands, or feet. And as you would be ashamed to run up and down, or fight with your hands, and say, 'I cannot help it;' or to let your tongue run all day, and say, 'I cannot stop it:' so should you be ashamed to let your thoughts run at random, or on hurtful things, and say, 'I cannot help it.' Do you do the best you can to help it? Cannot you bid them be gone? Cannot you turn your thoughts to something else? Or cannot you rouse up yourself, and shake them off? Some by casting a little cold water in their own faces, or bidding another do it, can rouse themselves from melancholy musings as from sleep. Or cannot you get out of the room, and set yourself about some business which will divert you? You might do more than you do, if you were but willing, and know how much it is your duty.

Direct. IX. 'When you do think of any holy things, let it be of the best things; of God, and grace, and Christ, and heaven; or of your brethren, or the church: and carry all your meditations outward; but be sure you pore not on yourselves, and spend not your thoughts upon your thoughts.' As we have need to call the thoughts of careless sinners inwards, and turn them from the creature and sin, upon themselves; so we have need to call the thoughts of self-perplexing, melancholy persons outwards; for it is their disease to be still grinding upon themselves. Remember that it is a far higher, nobler, and sweeter work to think of God, and Christ, and heaven, than of such worms as we ourselves are. When we go up to God, we go to love, and light, and liber-

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ty: but when we look down into ourselves, we look into a dungeon, a prison, a wilderness, a place of darkness, horror, filthiness, misery, and confusion. Therefore (though such thoughts be needful, so far as without them our repentance and due watchfulness cannot be maintained,) yet they are grievous, ignoble, yea, and barren, in comparison of our thoughts of God. When you are poring on your hearts, to search whether the love of God be there or no, it were wiser to be thinking of the infinite amiableness of God; and that will cause it, whether it were there before or not. So instead of poring on your hearts, to know whether they are set on heaven, lift up your thoughts to heaven, and think of its glory, and that will raise them thither, and give you, and shew you that which you were searching for. Bestow that time in planting holy desires in the garden of your hearts, which you bestow in routing and puzzling yourselves in searching whether it be there already. We are such dark, confused things, that the sight of ourselves is enough to raise a loathing and a horror in our minds, and make them melancholy: but in God and glory, there is nothing to discourage our thoughts, but all to delight them, if satan do not misrepresent him to us.

Direct. x. 'Overlook not the miracle of love which God hath shewed us in the wonderful incarnation, office, life, death, resurrection, ascension, and reign of our Redeemer: but steep your thoughts most in these wonders of mercy, proposed by God to be the chief matter of your thoughts.' You should in reason lay out many thoughts of Christ and grace, for one that you lay out on your sin and misery. God requireth you to see your sin and misery, but so much as tendeth to magnify the remedy, and cause you to accept it. Never think of sin and hell alone; but as the way to the thoughts of Christ and grace. This is the duty even of the worst. Are your sins ever before you? Why is not pardoning grace in Christ before you? Is hell open before you? Why is not the Redeemer also before you? Do you say, Because that sin and hell are yours, but Christ, and holiness, and heaven, are none of yours? I answer you, It is then because you will have it so: if you would not have it so, it is not so. God hath set life first before you, and not only death. He hath put Christ, and holiness, and heaven in

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his end of the balance: and the devil puts the pleasure of sin for a season in the other end. That which you choose unfeignedly is yours; for God hath given you your choice. Nothing is truer than that God hath so far made over Christ and life to all that hear the Gospel, that nothing but their final obstinate refusal can condemn them: Christ and life are brought to the will and choice of all, though all have not wills to accept and choose him. And if you would not have Christ, and life, and holiness, what would you rather have? And why complain you?

Direct. XI. 'Think and speak as much of the mercy which you have received, as of the sin you have committed; and of the mercy which is offered you, as of what you want.' You dare not say that the mercy you have received, is no more worthy to be remembered and mentioned, than all your sins? Shall God do so much for you, and shall it be overlooked, extenuated, and made nothing of? As if his mercies had been a bare bone, or a barren wilderness, which would yield no sustenance to your thoughts. Be not guilty of so great unthankfulness. Thoughts of love and mercy, would breed love and sweetness in the soul: while thoughts of sin and wrath only breed averseness, terror, bitterness, perplexity, and drive away the heart from God.

Direct. XII. 'Tie yourselves daily to spend as great a part of your time in your prayers, in the confessing of mercy received, as in confessing sin committed; and in the praises of God, as in the lamenting of your own miseries.' You dare not deny but this is your duty, if you understand your duty: thanksgiving and praise are greater duties, than confessing sin and misery. Resolve then that they shall have the largest share of time. If you will but do this much, (which you can do if you will,) it will in time take off the bitterness of your spirits; and the very frequent mention of sweeter things, will sweeten your minds, and change their temperature and habit, as change of diet changeth the temperature of the body. I beseech you resolve, and try this course. If you cannot mention mercy so thankfully as you would, nor mention God's excellencies so holily and praisefully as you would, yet do what you can, and mention them as you are able. You may command your time (what shall have the greatest share in prayer,) though not your

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affections: you will find the benefit very great, if you will do but this.

Direct. XIII. 'Overvalue not the passionate part of duty, but know that judgment, will, and practice, a high esteem of God and holiness, a resolved choice, and a sincere endeavour, are the life of grace and duty, when feeling passions are but lower, uncertain things.' You know not what you do, when you lay so much on the passionate part: nor when you strive so much for deep and transporting apprehensions: these are not the great things, nor essentials of holiness. Too much of this feeling may distract you. God knoweth how much you are able to bear. Passionate feelings depend much upon nature. Some persons are more sensible than others: a little thing goeth deep with some: the wisest and weightiest persons are usually least passionate; and the weakest hardly moderate their passions. God is not an object of sense, and therefore more fit for the understanding and will, than the passions to work upon. That is the holiest soul which is most inclined to God, and resolved for him, and conformed to his will, and not that which is affected with the deepest griefs, and fears, and joys, and other such transporting passions: though it were best, if even holy passions could be raised at the will's command, in that measure which fitteth us best for duty. But I have known many complain for want of deeper feeling, who if their feeling (as they called their passion) had been more, it might have distracted them. I had rather be that Christian that loathes himself for sin, resolveth against it, and forsaketh it, though he cannot weep for it; than one of those that can weep to-day, and sin again to-morrow, and whose sinful passions are quickly stirred, as well as their better passions.

Direct. XIV. 'Make not too great a matter of your own thoughts; and take not too much notice of them: but if satan cast in molesting thoughts, if you cannot cast them out, set light by them, and take less notice of them.' Making a great matter of every thought that is cast into your mind, will keep those thoughts in your mind the longer. For that which we are most sensible of, we most think on; and that which we least regard, we least remember. If you would never be rid of them, the way is to be still noting them, and making too great a matter of them. These troublesome

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thoughts are like troublesome scolds, that if you regard them, and answer them, will never have done with you: but if you let them talk, and take no notice of them, nor make any answer to them, they will be weary and give over. The devil's design is to vex and disquiet you: and if he see you will not be vexed and disquieted, he will give over attempting it. I know you will say, 'Should I be so ungodly as to make light of such sinful thoughts?' I answer, make not so light of them as to be indifferent what thoughts are in your mind, nor so as to take the smallest sin to be none: but make so light of them as not to take them for greater nor more dangerous sins than they are: and so light of them as not to take distinct, particular notice of them; nor to disquiet yourselves about them: for if you do, you will have no room in your thoughts for Christ and heaven, and that which should take up your thoughts; but the devil will rejoice to see how he employeth you in thinking over your own thoughts, or rather his temptations; and that he can employ you all the day in hearkening to all that he will say to you, and in thinking of his motions instead of thinking on the works of God. There are none of God's servants without irregularities and sins of thoughts, which they must daily ask forgiveness of, and rejoice to think that they have a sufficient Saviour and remedy, and that sin shall but occasion the magnifying of grace: but if they should excessively observe and be troubled at every unwarrantable thought, it would be a snare to take them off almost all their greater duties. Would you like it in your servant, if he should stop in observing and troubling himself about every ordinary imperfection in his work, instead of going on to do it?

Direct. xv. 'Remember that it is no sin to be tempted, but only to yield to the temptation; and that Christ himself was carried about and tempted blasphemously by the devil, even to fall down and worship him; and yet he made these temptations but an advantage to the glory of his victory.' Take not the devil's sin to be yours. Are your temptations more horrid and odious than Christ's were? What if the devil had carried you to the pinnacle of the temple as he did Christ? Would you not have thought that God had forsaken you, and given you up to the power of satan?

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But you will say, that you yield to the temptation, and so did not Christ. I answer, It cannot be expected that sinful man should bear a temptation as innocently as Christ did? Satan found nothing in Christ to comply with him; but in us he findeth a sinful nature! Wax will receive an impression when marble will not. But it is not every sinful taint that is a consent to the sin to which we are tempted.

Direct. XVI. 'Consider how far you are from loving, delighting in, or being loath to leave these sinful thoughts; and that no sin condemneth, but that which is so loved and delighted in, as that you had rather keep than leave it.' Would you not fain be delivered from all these horrid thoughts and sins? Could you not be willing to live in disgrace, or want, or banishment, so you might but be free from sin? If so, why doubt you of the pardon of it? Can you have any surer sign of repentance, or that your sin is not a reigning, unpardoned sin, than that it is not loved and desired by you? The less will, the less sin, and the more will, the more sin. The covetous man loveth his money, and the fornicator loveth his lust, and the proud man loveth his honour, and the drunkard loveth his cups, and the glutton loveth to satisfy his appetite; and so love these that they will not leave them. But do you love your disturbing, confused, or blasphemous thoughts? Are you not so weary of them, as to be even weary of your lives because of them? would you not be glad and thankful never to be troubled with them more? And yet do you doubt of pardon?

Direct. XVII. 'Charge not your souls any deeper than there is cause with the effects of your disease.' Indeed remotely a man that in distraction thinks or speaks amiss, may be said to be faulty, so far as his sin did cause his disease; but directly and of itself, the involuntary effects of sickness are no sin. Melancholy is a mere disease in the spirits and imagination, though you feel no sickness: and it is as natural for a melancholy person to be hurried and molested with doubts, and fears, and despairing thoughts, and blasphemous temptations, as it is for a man to talk idly in a fever when his understanding faileth; or to think of and desire drink, when his fever kindleth vehement thirst. And how much would you have a man in a fever accuse himself for such a thirst, or such thoughts, desire, or talk? If you

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had those hideous thoughts in your dreams, which you have when you are awake, would you think them unpardoned sins, or rather unavoidable infirmities? why your distemper makes them to be to you but almost as dreams.

Direct. XVIII. 'Be sure that you keep yourself constantly employed (as far as your strength will bear) in the diligent labours of a lawful calling; and spend none of your precious time in idleness.' Idleness is the tidetime of the tempter: when you are idle, you invite the devil to come and vex you. Then you can have while to hearken to him, and think on all that he will put into your minds, and then to think over all those thoughts again! When you have nothing else to do, the devil will find you such work. Then you must sit still and muse; and your thoughts must be stirring in the mud of your own distempers, as children lie paddling in the dirt. And idleness is a sin, which God will not favour. He hath commanded you to "labour six days, and in the sweat of your brows to eat your bread; and he that will not labour is unworthy to eat." Remember that time is precious, and doth haste away, and God hath given you none in vain. Therefore, as you are troubled for other sins, make conscience of this sin, and waste not one quarter of an hour's time, in your idle, unprofitable musings. It is just with God to make your sin itself to be your punishment, and your own idle thoughts to chastise you daily, when you will not get up and go about your lawful business. Nor will pretences of prayer, or any devotion excuse your idleness: for it is against the law of God. Above all that I have said to you, let me entreat you therefore to obey this one Direction. I have known despairing, melancholy persons cured by setting themselves resolutely and diligently about their callings, (and changing air and company, and riding abroad.) If you will sit musing in a corner, and sin against God by idleness and loss of time, and increase your own miseries withal, rather than you will rouse up yourself, and ply your business, your calamity is just. Say not, that you have little or nothing to do: for God hath made it the duty of all, be they never so rich, to labour in such employment as is suitable to their place and strength.

Direct. XIX. 'Do but mark well how much the devil gets by keeping you in sad, despondent thoughts; and then

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you may easily see that it cannot be your duty, nor best for you, which is so gainful and pleasing to the devil.' By keeping you in these self-perplexing doubts and fears, he robs God of the thanks and praise which you owe him for all his mercies. These highest duties you cast aside, as if they did not belong to you. You give not God the honour of his most miraculous mercy, in our redemption; nor do you study or relish, or admire, or magnify the riches of grace in Jesus Christ! you have poor, low thoughts of the infinite love of God, and are unfit to judge of it or perceive it, being like a choleric stomach which puts a continual bitterness in the mouth, which hinders it from tasting any sweetness in their meat. It hereby unfitteth you for the love of God, and more inclineth you to hate him, or fly from him as an enemy, while the devil representeth him to you as one that hateth you: it loseth your time: it depriveth you of all your willingness to duty, and delight in duty, and maketh all God's service a burden and vexation to you. It is very contrary to the spirit of adoption, and to the whole frame of evangelical worship and obedience. And will you, under pretence of being more humbled, and sorrowful, and sensible, thus gratify satan, and wrong God and yourselves?

Direct. xx. 'Trust not to your own judgment, in your melancholy state, either as to the condition of your souls, or the choice and conduct of your thoughts or ways; but commit yourselves to the judgment and direction of some experienced, faithful guide.' You are no fit judges of your own condition, nor of the way of your duty, in this dark, distempered condition that you are in: either your mind and imagination is well or ill: if it be well, why complain you of all those disturbances, and confusions, and disability to meditate and pray? If it be ill, why will you be so self-conceited as to think yourselves able to judge of yourselves, with such a distempered fantasy of mind. It is one of the worst things in melancholy persons, that commonly they are most wise in their own eyes, and stiff in their own conceits, when their brains are sickest, and their understanding weakest; and that they are confident, and unruly, and unpersuadable, as if they were proud of those pitiful understandings; and thought nobody knows so well as they.

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O, say they, you know not my case? Am not I liker to know your case, who have seen so many score in that case, than you are that never knew any in it but yourself? A man that stands by may better know the case of a man that is in a dream, than he can know his own. You say that others feel not what you feel! no more doth the physician feel what a man in a fever, or falling-sickness, or distraction feeleth; and yet by the report of what you say you feel, and by what he seeth, he far better knoweth your disease, the nature and the cure of it, than you that feel it. Therefore as a wise man, when he is sick, will trust himself, under God, to the direction of his physician and the help of his friends about him, and not lie wrangling against their help and counsel, and wilfully refuse it, because they advise him contrary to his feeling; so will you do, if you are wise; trust yourself with some fit director; and despise not his judgment either about your state, or about your duty. You think you are lost and there is no hope: hear what he saith that is now fitter to judge. Set not your weak wit too wilfully against him. Do you think he is so foolish as to mistake? should not humility make you rather think so of yourself? Be advised by him about the matter of your thoughts, the manner and length of your secret duties, and all your scruples that you need advice in. Will you answer me this one question? Do you know any body that is wiser than yourself? and fitter to judge of your condition and advise you? If you say, no; how proud are you of such a crazed wit! If you say, yea; then believe and trust that person, and resolve to follow his direction. And I would ask you, were you once of another judgment concerning yourself? If so, then were you not as sound and able to judge, and liker to be in the right than you are now.

Direct. XXI. My last advice is, 'to look out for the cure of your disease, and commit yourself to the care of your physician, and obey him: and do not as most melancholy persons do, that will not believe that physic will do them good; but that it is only their soul that is afflicted: for it is the spirits, imagination, and passions, that are diseased, and so the soul is like an eye that looketh through a coloured glass, and thinks all things are of the same colour as

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the glass is.' I have seen abundance cured by physic: and till the body be cured, the mind will hardly ever be cured, but the clearest reasons will be all in vain.

Tit. 6. *Directions for young Students, for the most profitable ordering of their studying Thoughts.*

Direct. 1. 'Let it be your first and most serious study to make sure, that you are regenerate, and sanctified by the Holy Ghost, and justified by faith in Christ, and love God above all, as 'your reconciled Father, and so have right to the heavenly inheritance.'

For 1. You are nearest to yourselves, and your everlasting happiness is your nearest and your highest interest: what will it profit you to know all the world, and to lose your own souls? To know as much as devils, and be for ever miserable with devils.

2. It is a most doleful employment to be all day at work in satan's chains! To sit studying God and the holy Scriptures, while you are in the power of the devil, and have hearts that are at enmity to the holiness of that God and that Scripture which you are studying. It is a most preposterous and incongruous course of study, if you first study not your own deliverance. And if you knew your case, and saw your chains, your trembling would disturb your studies.

3. Till you are renewed you study in the dark, and without that internal sight and sense, by which the life, and spirit, and kernel of all that you study, must be known. All that the Scripture saith of the darkness of a state of sin, and of the illumination of the Spirit, and of the marvellous light of regenerate souls, and of the natural man's not receiving the things of the Spirit, and of the carnal mind that is enmity against God, and is not subject to his law, nor can be; all these and such other passages are not insignificant, but most considerable truths from the Spirit of Truth. You have only that light that will shew you the shell, and the dead letter, but not the soul, and quickening sense, of any practical holy truth. As the eye knoweth meat which we never tasted, or as a mere grammarian, or logician, readeth a law book or physic book, (who gather nothing

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out of them that will save a man's estate or life) so will you prosecute all your studies.

4. You are like to have but ill-success in your studies, when the devil is your master, who hateth both you, and the holy things which you are studying. He will blind you, and pervert you, and possess your minds with false conceits, and put diverting, sensual thoughts into you, and will keep your own souls from being ever the better for it all.

5. You will want the true end of all right studies; and set up wrong ends: and therefore whatever be the matter of your studies, you are still out of your way, and know nothing rightly, because you know it not as a means to the true end. (But of this anon.)

Direct. 11. 'When you have first laid this foundation, and have the true principle and end of all right studies, be sure that you intend this end in all, (even the everlasting sight and love of God, and the promoting his glory, and pleasing his holy will:) and that you never meddle with any studies separated from this end, but as a means thereto, and as animated thereby.

If every step in your journey is but loss of time and labour, which is not directed to your journey's end; and if all that you have to mind or do in the world, be only about your end or the means; and all creatures and actions can have no other moral goodness, than to be the means of God your ultimate end; then you may easily see, that whenever you leave out God as the end of any of your studies, you are but sinning, or doting: for in those studies there can be no moral good, though they may tend to your knowledge of natural good and evil. 'And when you think you grow wise and learned men, and can dispute and talk of many things, which make to your renown, while your "wills consent not to the wholesome words of our Lord Jesus Christ, and the doctrine which is according to godliness; you are proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds, supposing that gain is godliness: from such turn away[h]." As there is no knowledge but from God,

[h] 1 Tim. vi. 3—6.

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so it is not knowledge but dotage if it lead not unto God.

Direct. III. 'See therefore that you choose all your studies according to their tendency to God your end, and use them still under the notion of means, and that you estimate your knowledge by this end, and judge yourselves to know no more indeed, than you know of God and for God: and so let practical divinity be the soul of all your studies.'

Therefore, when life is too short for the studies of all things which we desire to know, make sure of the chief things, and prefer those studies which make most to your end; spend not your time on things unprofitable to this end: and spend not your first and chiefest time on things unnecessary to it: for the near connexion to God the end, is it that ennobleth the matter of your studies. All true knowledge leads to God; but not all alike: the nearest to him is the best[1].

Direct. IV. 'Remember that the chief part of your growth in knowledge, is not in knowing many smaller things, of no necessity; but in a growing downwards in a clearer insight into the foundation of the Christian faith, and in taking better rooting than you had at your first believing: and in growing upward into a greater knowledge of God, and into greater love of him, and heavenlymindedness, and then in growing up to greater skill, and ability, and readiness to do him service in the world.'

Know as much as you can know, of the works of God, and of the languages and customs of the world: but still remember, that to know God in Christ better, is the growth which you must daily study: and when you know them most, you have still much more need to know better these great things which you know already; than to know more things, which you never knew. The roots of faith may still increase, and the branches and fruits of love may be still greater and sweeter! As long as you live, you may still know better the reasons of your religion (though not better reasons), and you may know better how to use your knowledge. And whatever you know, let it be that you

[1] Nos autem nec subito cæpimus philosophari: nec mediocrem à primo tempore ætatis in eo studio operam curamque consumsimus: et, cum minime videbamur, tum maxime philosophabamur. Cic. Nat. D. i. 6.

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may be led up to know God more, or love him more, or serve him better.

Direct. v. 'With fear and detestation watch and resolve against all carnal, worldly ends; and see that your hearts be not captivated by your fleshly interest; nor grow to a high esteem of the pleasures, or profits, or honours, of this world, nor to relish any fleshly accommodations, as very pleasant and desirable: but that you take up with God and the hopes of glory as your satisfying portion, and follow Christ as cross-bearers, denying yourselves, and dead to the world, and resolved and prepared to forsake all for his sake.'

These are words that you can easily say yourselves: but these are things that are so hardly learned, that many of the most learned and reverend perish for want of being better acquainted with them: (and I shall never take that man to be wisely learned, that hath not learned to escape damnation.) Christ's cross is to be learned before your alphabet. To impose the cross is quickly learned, but to learn to bear it is the difficulty. To lay the cross on others is to be the followers of Pilate: but to bear it when it is laid on us, is to be the followers of Christ. If you grow corrupted with a love of honour, and riches, and preferment, and come to the study of divinity with a fleshly, worldly mind and end, you will but serve satan while you seem to be seeking after God, and damn your souls among the doctrines and means of salvation, and go to God for materials to chain you faster to the devil, and steal a nail from divinity to fasten your ears unto his door. And you little know how Judas's gain will gripe and torment the awakened conscience! and how the rust will witness against you, and how it will eat your flesh as fire.

Direct. vi. 'Digest all that you know, and turn it into holy habits, and expect that success first on yourselves, which if you were to preach you would expect in others. Remembering that knowing is not the end of knowing; but it is as eating to the body, where health, and strength, and service are the end[k].'

Every truth of God is his candle which he sets up for

[k] Primum contemplativæ sapientiæ rudimentum est, meditari, condiscere, et loquitari dedicere: Paul. Scalig. Thes. p. 730.

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you to work by: it is as food that is for life and action. You lose all the knowledge which ends in knowing. To fill your head and common-place-book is not all that you have to do. But to fortify, and quicken, and inflame your hearts. Good habits are the best provision for a preacher. The habits of mind are better than the best library. But if the habits of heavenly love, and life in the heart do not concur, the heart and life of a preacher and a scholar are wanting still, for all your knowledge. Study Paul's words, 1 Cor. viii. 1. 'Knowledge puffeth up, but charity edifieth." If he had said that knowledge edifieth others, and charity saveth ourselves, he would have said nothing that is strange. But even as to edification charity hath the precedency.

Direct. VII. 'Yea, see that you excel the unlearned as much in holiness as you do in knowledge: unless you will persuade them that your knowledge is a useless, worthless thing; and unless you would be judged as unprofitable servants.'

Every degree of knowledge is for a further degree of holiness: ten talents must be improved to ten more. They that know and do not, are beaten with many stripes. The devil's scholars look on the godly that are unlearned, with hatred and disdain, and preach to their discouragement and disgrace, and strive to set and keep true godliness in the stocks. But Christ's ministers love holiness wherever they see it, and are ashamed to think that the unlearned should be more holy than they; and strive to go beyond them as much in the use and ends of knowledge, as in knowledge itself: and with Austin lament, that while the unlearned take heaven by violence, the learned are thrust out into hell, as thinking it is their part to know and teach, and other men's to practise.

Direct. VIII. 'Cast not away a moment of your precious time, in idleness, or impertinencies; but follow your work diligently, and with all your might.'

I mean not that you should overdo, and overthrow your brains and bodies, nor forbear such sober exercises as is most necessary to your health: for a sick body is an ill companion for a student; and much more a crazed brain. But time-wasters are lovers of pleasure or idleness, more than of knowledge and holiness: and wisdom falleth not

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into idle, sluggish, dreaming souls. If you think it not worth your painfullest and closest studies, you must take up with idle ignorance, and go abroad with swelling titles and empty brains, as the deceivers and the scourges of the church.

Direct. IX. 'Keep up a delight in all your studies, and carry them not on in an unwilling weariness: and, if it be not by notable error in matter or method, gratify your delight with such things as you are best pleased with, though they bring some smaller inconvenience: because else your weariness may bring much more.'

I know that a delight in sin and vanity is not to be gratified: and force must be used with a backward mind in case of necessity and weight. But if it be but in the variety of subjects, and the choice of pleasing studies which are profitable, though simply some other might be fitter, something is to be yielded to delight. But especially the heart must be got to a delight in holy things: and then, time will be improved; the memory will be helped; much will be done; and you will persevere; and it will preserve the mind from temptations to needless recreations, and from the deadly plague of youthful lusts, when your daily labour is a greater pleasure to you.

Direct. X. 'Get some judicious man to draw you up the titles of a threefold common-place book: one part for definitions, axioms, and necessary doctrines; another part for what is useful for ornament and oratory; and another for references as a common index to all the books of that science which you read: for memory will not serve for all.'

Ordinarily students have not judgment enough to form their own common-place books till they are old in studies, and have read most of the authors which they would remember: and therefore the young must here have a most judicious helper. And when they have done, injudiciousness will be apt to fill it with less necessary things, and to make an unmeet choice of matter, if they have not care and an instructor.

Direct. XI. 'Highly esteem a just method in divinity, and in all your studies: and labour to get an accurate scheme or skeleton, where at once, you may see every part in its proper place. But remember that if it be not sound,

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it will be a snare; and one error in your scheme or method will be apt to introduce abundance more.'

It is a poor and pitiful kind of knowledge, to know many loose parcels, and broken members of truth, without knowing the whole, or the place, and the relation which they have to the rest. To know letters and not syllables, or syllables and not words, or words and not sentences, or sentences and not the scope of the discourse, are all but an unprofitable knowledge. He knoweth no science rightly that hath not anatomized it, and carrieth not a true scheme or method of it in his mind. But among the many that are extant, to commend any one to you which I most esteem, or take to be without error, is more than I dare do.

Direct. XII. 'Still keep the primitive, fundamental verities in your mind, and see every other truth which you learn as springing out of them, and receiving their life and nourishment from them: and still keep in your minds a clear distinction between the truths of several degrees, both of necessity, and certainty, always reducing the less necessary to the more necessary, and the less certain to the more certain, and not contrarily[l].'

If God had made all points of faith, or Scripture revelation of equal necessity, our baptism would not only have mentioned our belief in the Father, the Son, and the Holy Ghost; nor should we have ever seen the ancient creed; nor the ten commandments. And if all points were of equal evidence, and plainness, and certainty to us, we should not have some so much controverted above others: "Some things" in Scripture are "hard to be understood," but not "all things[m]." To pretend that any truth is more necessary than it is, doth tend to uncharitableness and contention: and to say that any is less necessary than it is, doth tend to the neglect of it, and to the danger of souls. To pretend any point to be more plain and certain than it is, doth but shew our pride and ignorance. But to set up uncertain and unnecessary points, and make a religion of them, and reduce things certain or necessary to them, this is the method of turbulent heretics.

Direct. XIII. 'Take nothing as universally necessary in religion, which was not so taken in the days of the apostles,

[l] Read well 'Vincentius Lirinensis.' [m] 2 Pet. iii. 16.

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and primitive church; and take that for the safest way to heaven which the apostles went who certainly are there: value the apostolical purity, simplicity, charity and unity: and follow not them that by being wise and pious overmuch, corrupt our sacred pattern by their additions, and fill the church with uncharitableness and strife.'

If it were not a thing too evident that dominion and riches go for religion with them, and gain for godliness, and honour and money instead of argument, it would be a most stupendous wonder that so many learned men should be found among Christians in the world, to hinder the peace and unity of the church, as do it vehemently and implacably in the church of Rome; when so easy a thing and so reasonable, would unite almost all the Christian world, as is, the requiring no more as necessary to our union, than what was made necessary in the days of the apostles, and the obtruding nothing as necessary to salvation, which the apostles and primitive church were saved without. This easy, reasonable thing, which no man hath any thing of seeming sense and weight to speak against, would end all the ruinating differences among Christians.

Direct. XIV. 'Be desirous to know all that God would have you know, and be willing to be ignorant of all that God would have you ignorant of: and pry not into unrevealed things; and much less make them the matter of any uncharitable strife.'

Abundance of contentious volumes between the Dominicans and Jesuits, and many others, are stuffed with bold inquiries, wranglings, or determinations of unsearchable mysteries, utterly unknown to those that voluminously debate them, and never revealed in the Word or works of God. Keep off with reverence from concealed mysteries; talk not as boldly of the divine influx, and the priority, posteriority, dependence, or reason of God's decrees, as if you were talking of your common affairs. Come with great reverence when you are called of God to search into those high and holy truths which he hath revealed. But pretend not to know that which is not to be known. For you will but discover your ignorance and arrogance, and know never the more, when you have doted about questions never so long.

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Direct. XV. 'Avoid both extremes, of them that study no more, but to know what others have written and held before them; and of them that little regard the discoveries of others: learn all of your teachers and authors that they can teach you; but make all your own, and see things in their proper evidence; and improve their discoveries by the utmost of your diligence; abhorring a proud desire of singularity, or to seem wiser than you are.'

Most students through slothfulness look no further for knowledge, than into their books; and their learning lieth but in knowing what others have written, or said, or held before them; especially where the least differing from the judgment of the party which is uppermost or in reputation, doth tend to hazard a man's honour, or preferments, there men think it dangerous to seem to know more than is commonly known; and therefore think it needless to study to know it. Men are backward to take much pains to know that which tendeth to their ruin to be known, but doth them no harm while they can but keep themselves ignorant of it: which makes the opposed truth have so few entertainers, or students among the Papists, or any that persecute or reproach it. And others discerning this extreme, do run into the contrary; and under pretence of the loveliness of truth, and the need of liberty of judging, do think the edifying way is first to pull down all that others have built before them, and little regard the judgment of their predecessors, but think they must take nothing on trust from others, but begin all from the very gound themselves. And usually their pride makes them so little regard the most approved authors, that they have not patience to read them till they thoroughly understand them; but reject that which is received, before they understand it, merely because it was the received way: and while they say, that nothing must be taken upon trust, they presently take upon trust themselves that very opinion, and with it the other opinions of those novelists that teach them this. And believing what such say in disgrace of others, withal they believe what they hold in opposition to those that they have disgraced. But it is easy to see how sad a case mankind were in, if every man must be a fabricator of all his knowledge himself, and posterity should be never the better for the dis-

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coveries of their ancestors; and the greatest labours of the wisest men, and their highest attainments must be no profit to any but themselves. Why do they use a teacher, if they must do all themselves? If they believe not their tutors, and take nothing on trust, it seems they must know every truth before they will learn it: and what difference is there between believing a tutor and an author? And is not that more credible which upon long experience is approved by many nations and ages, than that which is recommended to you but by one or few? These students should have made themselves an alphabet or grammar, and not have taken the common ones on trust. It is easier to add to other men's inventions, than to begin and carry on all ourselves. By their course of study, the world would never grow wiser; but every age and person be still beginning, and none proceed beyond their rudiments.

Direct. XVI. 'Be sure you make choice of meet teachers and companions for your studies and your lives: that they be such as will assist you in the holy practice of what you know, as well as in your knowledge: and shun as a plague the familiarity; 1. Of sensual, idle, brutish persons. 2. And of carnal, ambitious ones, who know no higher end than preferments and applause. 3. And of proud, heretical, contentious wits, whose wisdom and religion are nothing but censuring, reproaching, and vilifying them that are wiser and better than themselves.'

Bad company is the common ruin of youth: their own sensuality is easily stirred up by the temptations of the sensual; and their consciences overborne by the examples of other men's voluptuous lives. It emboldeneth them to sin, to see others sin before them; as cowards themselves are drawn on in an army to run upon the face of death, by seeing others do it, and to avoid the reproach of cowardice: and the noise of mirth and ranting language, are the drums and trumpets of the devils, by which their ears are kept from hearing the cries of wounded, dying men, the lamentations of those that have found the error of that way. And there is in corrupted nature, so strong an inclination to the prosperity and vain-glory of the world, that makes them quickly take the bait, especially when the devil doth offer it them by a fit instrument, which shall not deter them,

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as it would do, if he had offered it them himself. It is a pleasant thing to flesh and blood to be rich and great, and generally applauded: and a grievous thing to be poor, and despised, and afflicted[n]. The rawness also and unsettledness and youth, who want well furnished understandings and experience, is a great advantage to heretics and deceivers, who still sweep many such away, wherever they come and have but opportunity. Children are "easily tost up and down, and carried to and fro with every wind of doctrine, by the cunning sleight and subtlety of them that lie in wait to deceive." Deceivers have their methods; and methods are the common instruments of deceit, which are not easily detected by the inexperienced. On the contrary, the benefit of wise, and staid, and sober, and peaceable, meek, humble, holy, heavenly companions, is exceeding great, especially to youth! Such will lead them in safe paths, and be still preserving them, and promoting the most necessary parts of knowledge, and quickening them to holy practice, which is the end of all.

Direct. XVII. 'In all your studies be jealous of both extremes, and distinctly discern which are the extremes, that you run not into one, while you avoid the other. And be especially careful, that you imagine not co-ordinates or subordinates to be opposites; and throw not away every truth, which you cannot presently place rightly in the frame, and see it fall in agreeably with the rest: for a further insight into true method (attained but by very few,) may reconcile you to that which now offendeth you. What God hath joined together, be sure that you never put asunder; though yet you cannot find their proper places[o].'

There is scarce any error more common among students, than supposing those truths to be inconsistent, which indeed have a necessary dependence on each other: and a casting truth away as error, because they cannot reconcile it to some other truth. And there is nothing so much causeth this, as want of a true method. He that hath no method

[n] Sana consultatio est ex eruditia multarumque, rerum peritia et experientia. Plato in Laert.

[o] Quorum opiniones cum tam variæ sint tamque inter se dissidentes: alterum fieri profecto potest, ut earum nulla; alterum certè non potest, ut plus una vera sit. Cic. Nat. D. i. 5.

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considerable, or after much curious labour hath fallen upon a false method, or a method that in any one considerable point is out of joint, will deal thus by many certain truths: as an ignorant person that is to set all the scattered parts of a clock or watch together, if he misplace one, will be unable rightly to place all the rest; and then, when he finds that they fit not the place which he thinks they must be in, he casteth them away, and thinks they are not the right, and is searching for, or making something else to fit that place. False method rejecteth many a truth.

And (unless it be in loving God, or other acts of the superior faculties, about their ultimate end and highest object) there is scarce any thing in mortality but hath its extremes. And where they are not discerned, they are seldom well avoided. And usually narrow-sighted persons are fearful only of one extreme, and see no danger but on one side; and therefore are easily carried, by avoiding that, into the contrary.

I think it not unprofitable to instance in several particular cautions, that you imitate not them that put asunder what God hath conjoined, and cast not away truth as oft as you are puzzled in the right placing or methodizing it.

Instance 1. The first and second causes are conjoined in their operations, and therefore must not be put asunder. If the way of influx, concourse, or co-operation be dark and unsearchable to you, do not deny that it is, because you see not how it is. The honour of the first and second cause also are conjunct, according to their several interests in the effects: do not therefore imagine, that all the honour ascribed to the second cause is denied or taken away from the first; for then you understand not their order: otherwise you would see, that as the second causeth in dependence on the first, and in subordination to it, and hath no power but what is communicated by it, so it hath no honour but what is received from it: and that it is no less honour for the first cause to operate mediately by the second, than immediately by itself: and that there is no less of the power, wisdom, or goodness of God, in an effect produced by means and second causes, than in that which he produceth of himself only, without them: and that it is his goodness to communicate a power of doing good to his

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creatures, and the honour of working and causing under him: but he never loseth any thing by communicating, nor hath the less himself by giving to his creatures: for if all that honour that is given to the creature were taken injuriously from God, then God would never have made the world, nor made a saint; and then the worst creatures would least dishonour God: then he would not shine by the sun, but by himself immediately: and then he would never glorify either saint or angel. But on the contrary it is God's honour to work by adapted means; and all their honour is truly his. As all the commendation of a clock or watch is given to the workman. And though God do not all so immediately, as to use no means or second causes; yet is he never the further from the effect, but, 'immediatione virtutis et suppositi' is himself as near, as if he used none.

Instance II. The special providence of God, and his being the first universal cause, are conjunct with the culpability of sinners; and no man must put these asunder. Those that cannot see just how they are conjoined, may be sure that they are conjoined. It is no dishonour to an engineer that he can make a watch which shall go longer than he is moving it with his finger. Nor is it a dishonour to our Creator, that he can make a creature which can morally determine itself to an action as commanded or forbidden, without the predetermination of his Maker, though not without his universal concourse necessary to action as action. If Adam could not do this through the natural impossibility of it, then the law was, that he should die the death if he did not overcome God, or do that which was naturally impossible; and this was the nature of his sin. Few dare say, that God cannot make a free, self-determining agent: and if he can, we shall easily prove that he hath: and the force of their opposition then is vanished.

Instance III. The omniscience of God and his dominion, government and decrees, are conjunct with the liberty and sin of man: yet these by many are put asunder: as if God must either be ignorant or be the author of sin! As if he made one poor, by decreeing to make another rich! As if he cannot be a perfect governor, unless he procure all his subjects perfectly to keep his laws! As if all the fault of those that break the law, were to be laid upon the maker of

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the law! As if all God's will 'de debito' were not effective of its proper work, unless man fulfil it in the event! And as if it were possible for any creature to comprehend the way of the Creator's knowledge.

Instance IV. Many would separate nature and grace, which God the author of both conjoined. When grace supposeth nature, and in her garden soweth all her seed, and exciteth and rectifieth all her powers; yet these men talk as if nature had been annihilated, or grace came to annihilate it, and not to cure it. As if the leprosy and disease of nature were nature itself! And as if natural good had been lost as much as moral good! As if man were not man till grace made him a man!

Instance V. Many separate the natural power of a sinner from his moral impotency, and his natural freedom of will from his moral servitude, as if they were inconsistent, when they are conjunct. As if the natural faculty might not consist with an evil disposition: or a natural power with an habitual unwillingness to exercise it aright. And as if a sinner were not still a man.

Instance VI. Many separate general and special grace and redemption, as inconsistent, when they are conjunct: when the general is the proper way and means of accomplishing the ends of the special grace, and is still supposed. As if God could not give more to some, if he give any thing to all. Or as if he gave nothing to all, if he give more to any. As if he could not deal equally and without difference with all as a legislator, and righteously with all as a judge, unless he deal equally and without difference with all as a benefactor, in the free distribution of his gifts. As if he were obliged to make every worm and beast a man, and every man a king, and every king an angel, and every clod a star, and every star a sun!

Instance VII. Many separate the glory of God and man's salvation, God and man, in assigning the ultimate end of man! As if a moral intention might not take in both! As if it were not 'finis amantis'; and the end of a lover were not union in mutual love! As if love to God may not be for ever the final act, and God himself the final object: and as if, in this magnetic closure, though both may be called the end, yet there might not in the closing parties, be an

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infinite disproportion, and only one be 'finis ultimatè ultimus.'

Instance VIII. Yea many would separate God from God, while they would separate God from heaven, and say that we must be content to be shut out of heaven for the love of God: when our heaven is the perfect love of God. And so they say in effect, that for the love of God we must be content to be shut out from the love of God.

Instance IX. Thus also the vulgar separate the mercy and the justice of God! As if God knew not better than man to whom his mercy should extend. And as if God be not merciful, if he will be a righteous governor, and unless he will suffer all the world to spit in his face and blaspheme him, and let his enemies go all unpunished.

Instance X. Thus many separate threatenings and promises, fear and love, a perfect law and a pardoning Gospel. As if he that is a man, and hath both fear and love in his nature, must not make use of both for God and his salvation: and the lawgiver might not fit his laws to work on both. As if hell may not be feared, and heaven loved at once.

Instance XI. Thus hypocrites separate in conceit their seeming holiness and devotion to God from duties of justice and charity to men. As if they could serve God acceptably, and disobey him wilfully! Or as if they could love him whom they never saw, and not love his image in his works and children, whom they daily see. As if they could hate and persecute Christ in his little ones, or at least neglect him, and yet sincerely love him in himself.

Instance XII. Thus, by many, Scripture and tradition, divine faith and human faith are commonly opposed. Because the Papists have set tradition in a wrong place, many cast it away because it fits not that place: when man's tradition and ministerial revelation, is necessary to make known and bring down God's revelation to us: and a subservient tradition is no disparagment to Scripture, though a supplemental tradition be: and man must be believed as man, though not as God: and he that will not believe man as man, shall scarce know what he hath to believe from God.

Instance XIII. Thus many separate the sufficiency of the law and rule from the usefulness of an officer, minister, and judge. As if the law must be imperfect, or else need

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no execution, and no judge for execution. Or as if the judge's execution were a supplement or addition to the law. As if the question, Who shall be the judge? did argue the law of insufficiency: and the promulgation and execution were not supposed.

Instance XIV. Thus also many separate the necessity of a public judge, from the lawfulness and necessity of a private judgment, or discerning in all the rational subjects. As if God and man did govern only brutes: or we could obey a law, and not judge it to be a law, and to be obeyed: and not understand the sense of it, and what it doth command us. As if fools and madmen were the only subjects. As if your learning of Christ as his disciples, and meditating day and night in his law, and searching for wisdom in his Word, were a disobeying him as our king. As if it were a possible thing for subjects to obey, without a private judgment of discretion. Or as if there were any repugnancy between my judging what is the king's law, and his judging whether I am punishable for disobeying it. Or as if judging ourselves, contradicted our being judged of God.

Instance XV. So, many separate between the operation of the Word and Spirit, the minister and Christ. As if the Spirit did not usually work by the Word: and Christ did not preach to us by his ministers and ambassadors. And as if they might despise his messengers, and not be taken for despisers of himself. Or might throw away the dish and keep the milk.

Instance XVI. Thus many separate the special love of saints from the common love of man as man. As if they could not love a saint, unless they may hate an enemy, and despise all others, and deny them the love which is answerable to their natural goodness.

Instance XVII. Thus many separate universal or catholic union and communion from particular. And some understand no communion but the universal, and some none but the particular. Some say we separate from them as to catholic communion, if we hold not local, particular communion with them; yea if we join not with them in every mode. As if I could be personally in ten thousand congregations at once, or else did separate from them all. Or, as if I separated from all mankind, if I differed from all men

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in my visage or complexion. Or, as if I cannot be absent from many thousand churches, and yet honour them as true churches of Christ, and hold catholic communion with them in faith, hope, and love. Yea, though I durst not join with them personally in worship, for fear of some sinful condition which they impose. Or, as if I need not be a member of any ordered worshipping congregation, because I have a catholic faith and love to all the Christians in the world.

Instance XVIII. Thus are the outward and inward worship separated by many, who think that all which the body performeth is against the due spirituality; or that the spirituality is but fancy, and contrary to the form or outward part. As if the heart and the knee may not fitly bow together; nor decency of order concur with Spirit and truth.

Instance XIX. Thus many separate faith and obedience: Paul's justification by faith, without the works of the law, from James's justification by works, and not by faith only, and Christ's justification by our words [p]. And thus they separate free grace and justification from any necessary condition, and from the rewardableness of obedience (which the ancients called merit): but of this at large elsewhere.

Instance XX. And many separate prudence and zeal, meekness and resolution, the wisdom of the serpent and the innocency of the dove: yielding to no sin, and yet yielding in things lawful: maintaining our Christian liberty, and yet becoming all things to all men, if by any means we may save some. These Instances are enough, I will add no more.

Direct. XVIII. 'Take heed of falling into factions and parties in religion, (be the party great or small, high or low, in honour or dishonour); and take heed lest you be infected with a factious, censorious, uncharitable, hurting zeal: for these are much contrary to the interest, will, and Spirit of Christ. Therefore among all your readings, deeply suck in the doctrine of charity and peace, and read much, reconciling, moderating authors: such as Dury, Hall, Davenant, Crocius, Bergius, Martinius, Amyraldus, Dallæus, Testardus, Calixtus, Hottonus, Junius, Paræus, and Burroughs their Irenicons.

The reading of such books extinguisheth the consuming flame of that infernal, envious zeal described James iii., and

[p] Matt. xii. 37.

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kindleth charity, and meekness, and mellowness, and moderation in the heart; and cureth those bloodshotten eyes, which are unable till cured to discern the truth. It helpeth us to knowledge, and to that which is more edifying, and keepeth knowledge from puffing us up. And experience will tell you at long running, that among ancients and moderns, Greeks and Latins, Papists and Protestants, Lutherans and Calvinists, Remonstrants and Contra-remonstrants, Prelatists, Presbyterians, Independents, &c., commonly the moderators are not only the best and most charitable, but the wisest, most judicious men.

Direct. XIX. 'With all your readings still join the reading of the Scriptures, and of the most holy and practical divines; not fantastical, enthusiastic counterfeits, Paracelsian divines; but those that lead you up by the solid doctrine of faith and love to true devotion, and heavenlymindedness, and conversation.'

This must be your bread and drink; your daily and substantial food: without this you may soon be filled with air, that cannot nourish you, and prove in the end as sounding brass and tinkling cymbals. These will breed strength, and peace, and joy, and help you in your communion with God, and hopes of heaven, and so promote the end of all your studies! There is more life and sweetness in these, than in the things that are more remote from God and heaven.

Direct. XX. Lastly, 'Do all as dying men: promise not yourselves long life, lest it tempt you to waste your time on things least necessary, and to loiter it away; or lest you lose the quickening benefit, which the sight of death and eternity would yield you in all your studies.'

The nearer you apprehend yourselves to death and heaven, the greater help you have to be mortified and heavenly. This will make you serious, and keep up right intentions, and keep out wrong ones, and powerfully help you against temptations, that when you have studied to save others, you may not be cast-aways; nor be cheated by the devil with the shell, and leaves, and flowers, while you go without the saving fruit.

I have spoken the more on this subject of governing the thoughts, because it is so great and excellent a part of the work of man; and God doth so much regard the heart; and the Spirit of Christ and satan so much strive for it; and

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grace is so much employed about it; and our happiness or misery, joy or sorrow, is greatly promoted by our thoughts. And more I would have said, but that in the third Chapter, and in my "Treatise of the Divine Life," there is much said already. And for a method and Directions for particular meditations, I have given them at large in the fourth Part of the "Saints' Rest," from whence it may easily be taken, and applied to other subjects, as it is there to heaven. It is easy to write and read Directions; but I fear lest slothfulness through the difficulty of practice, will frustrate my Directions to the most. But if any profit by them, my labour is not lost.

CHAPTER VII.

Directions for the Government of the Passions.

THE Passions are to be considered, 1. As in themselves, and the sin of them as respecting God and ourselves only: and so I am to speak of them here. 2. As they are a wrong to others, and a breach of the commandments which require love and duty towards our neighbour: and so I shall speak of them after.

Passions are not sinful in themselves, for God hath given them to us for his service: and there is none of them but may be sanctified and used for him. But they are sinful, 1. When they are misguided and placed on wrong objects. 2. When they darken reason, and delude the mind, and keep out truth, and seduce to error. 3. When they rebel against the government of the will, and trouble it, and hinder it in its choice or prosecution of good, or urge it violently, to follow their brutish inclination. 4. When they are unseasonable. 5. Or immoderate and excessive in degree. 6. Or of too long continuance. 7. And when they tend to evil effects, as to unseemly speeches or actions, or to wrong another.

Passions are holy when they are devoted to God, and exercised upon him or for him. They are good when, 1. They have right objects; 2. And are guided by reason; 3. And

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are obedient to the well-guided will; 4. And quicken and awake the reason and the will to do their duty; 5. And tend to good effects, exciting all the other powers to their office; 6. And exceed not in degree, so as to disturb the brain or body.

Tit. 1. *Directions against all sinful Passions in general.*

Direct. 1. 'Trust not to any present actual resistance, without any due, habitual mortification of passions, and fortification of the soul against them. Look most to the holy constitution of your mind and life, and then sinful passions will fall off, like scabs from a healthful body when the blood is purified.'

No wonder if an unholy soul be a slave to passion, when the body is inclined to it: for such a one is under the power of selfishness, carnality, and worldliness; and from under the government of Christ and his Spirit; and wanteth that life of grace by which he should cure and subdue the corruptions of nature. The way for such a one to master passion, is not to strive by natural, selfish principles and reasons, which are partial, poor, and weak; but to look first to the main, and to seek with speed and earnestness for a new and sanctified heart, and get God's image, and his Spirit, and renewing, quickening grace: this is the only effectual conqueror of nature. A dull and gentle disposition may seem without this to conquer that which never much assaulted it; (the trial of such persons being some other way.) But none conquereth satan indeed but the Spirit of Christ. And if you should be free from passion, and not be free from an unholy, carnal, worldly heart, you must perish at last, if you seemed the calmest persons upon earth. Begin therefore at the foundation, and see that the body of sin be mortified, and that the whole tree be rooted up which beareth these evil, bitter fruits; and that the holy, victorious new nature be within you; and then you will resist sin with light and life, which others still resist but as in their sleep.

Direct. 11. 'More particularly, let your souls be still possessed with the fear of God, and live as in his family, under his eye and government, that his authority may be more powerful than temptations, and your holy converse with him may

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make him still more regarded by you than men or any creatures.' And then this sun will put out the lesser lights, and the thunder of his voice will drown the whisperers that would provoke you, and the humming of those wasps which make you so impatient. God would make the creature nothing, and then it would do nothing to disturb you, or carry you into sin.

Direct. III. 'Dwell in the delightful love of God, and in the sweet contemplation of his love in Christ, and roll over his tender mercies in your thoughts, and let your conversation be with the holy ones in heaven, and your work be thanksgivings and praise to God: and this will habituate your souls to such a sweetness, and mellowness, and stability, as will resist sinful passion even as heat resisteth cold.'

Direct. IV. 'Keep your consciences continually tender, and then they will check the first appearance of sinful passions, and will smart more with the sin than your passionate natures do with the provocation.' A seared conscience, and a hardened, senseless heart, are to every sin, as a man that is fast asleep is to thieves; they may come in and do what they will, so they do not waken him. But a tender conscience is always awake.

Direct. V. 'Labour after wisdom, strength of reason, and a solid judgment: for passion is cherished by folly.' Children are easily overthrown, and leaves are easily shaken with every little wind; when men keep their way, and rocks and mountains are not shaken. Women and children, and old, and weak, and sick people are usually most passionate. If a wise man should have a passionate nature, he hath that which can do much to control it: when folly is a weathercock at the wind's command.

Direct. VI. 'See that the will be confirmed and resolute, and then it will soon command down passion.' Men can do much against passion if they will. Nature hath set the will in the throne of the soul: it is the sinful connivance and negligence of the will, which is the guilty cause of all the rebellion: as the connivance of the commanders is the common cause of mutinies in an army. The will either consenteth, or is remiss in its office, and in forbidding and repressing the rage of passion. When I say, 'you can do it if you will,' you think this is not true, because you are willing,

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and yet passion yieldeth not to your will's command: but I mean not that every kind of willingness will serve: it is not a sluggish wish that will do it: but if the will were resolute without any compliance, or connivance, or negligence in its proper office, no sinful passion could remain: for it is no further sin, than it is voluntary, either by the will's compliance, or omission, and neglect. Therefore let most of your labour be to waken and confirm the will; and then it will command down passion.

Direct. VII. 'Labour after holy fortitude, courage, and magnanimity.' Great minds are above all troubles, desires, or commotions about little things. A poor, base, low, and childish mind, is never quiet longer than it is rocked asleep or flattered.

Direct. VIII. 'Especially see that you want not self-denial, and that worldliness and fleshly-mindedness be thoroughly mortified: for sinful passion is the very breath and pulse of a selfish, fleshly, worldly mind.' It is not more natural for dogs to fight about a bone, than for such to snarl and quarrel, or be in some distempered passion, about their selfish, carnal interest. Covetousness will not let the mind be quiet. It is as natural for a selfish man to be under the power of sinful passions, as for a man to shake that hath an ague, or to fear that is melancholy. Fleshly men have a canine appetite and feverish thirst continually upon them, after some flesh-pleasing toy or other.

Direct. IX. 'Keep a court of justice in your souls, and call yourselves daily to account, and let no passion escape without such a censure as is due.' If reason and conscience thus exercise and maintain their authority, and passion be every day soundly rebuked, it will wither like a plant that is cropped as fast as it springeth.

Direct. X. 'Deliberate and foresee the end: examine whether passion tend to that which will be approveable when it is past.' Looking to the end doth shame all sinful passions: they are blind, and moved only by things present: they cannot endure the sight of the time to come, nor to be examined whither they go, or where is their home.

Direct. XI. 'Keep a continual apprehension of the danger and odiousness of sinful passions, by knowing how full they are of the spawn of many other sins.' See the evil of

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them in the effects. Mark what passion doth in others and yourselves: what abundance of evil thoughts, and words, and deeds do come from sinful passions?

Direct. XII. 'Observe the immediate troublesome effects, and the disorders of your soul, and so turn the fruit of passions against themselves.' Mark how they discompose you, and disturb your reason, and make your minds like muddied waters, and breed a diseased unquietness in you, unfitting you for your works, and breaking your peace; so that you can neither know, nor use, nor enjoy yourselves.

Direct. XIII. 'Let death look your passions frequently in the face.' It hath a mortifying virtue; and as it sheweth us the vanity of the creature, so it taketh down those passions, which creature interest and deceit have caused. It exciteth reason, and restoreth it to its dominion, and silenceth the rebellion of the senses. A man that is to die to-morrow, and knoweth it, would more easily repel to-day a temptation to lust, or covetousness, or drunkenness, or revenge, than at another time he could have done. One look into eternity will powerfully rebuke all carnal passions.

Direct. XIV. 'Remember still that God is present.' Will you behave yourselves passionately before him; when the presence of your prince would calm you? Shall God and his holy angels see thee like a bedlam lay by thy reason and misbehave thyself.

Direct. XV. 'Have still some pertinent Scripture ready to rebuke thy passions:' that thou mayst say as Christ to satan, "Thus it is written." Speak to it in the name and Word of God: though the bare words will not charm these evil spirits, yet the authority will curb them. For this "Word is quick and powerful, a discerner of the thoughts[q]." "Mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ[r]."

Direct. XVI. 'Set Christ continually before you as your pattern, who calleth you to learn of him to be meek and lowly:' who desired not the wealth or glory of the world: who loved his own that were in the world, but loved not the things of the world: who never was lifted up, or sinfully

[q] Heb. iv. 12. [r] 2 Cor. x. 4, 5.

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cast down: who never despised, or envied man, nor ever feared man: who never was over merry or over sad: who being reviled, reviled not again; but was dumb as a lamb before the shearers.

Direct. XVII. 'Keep as far from all occasions of your passions as other duties will allow you: and contrive your affairs and occasions into as great an opposition as may be to the temptation.' Run not into temptation, if you would be delivered from evil. Much might be done by a willing, prudent man, by the very ordering of his affairs. God and satan work by means; let the means then be regarded.

Direct. XVIII. 'Have a due care of your bodies that no distemper be cherished in them, which causeth the distemper of the soul.' Passions have a very great dependance on the temperament of the body: and much of the cure of them lieth (when it is possible) in the body's emendation.

Direct. XIX. 'Turn all your passions into the right channel, and make them all holy, using them for God upon the greatest thing.' This is the true cure: the bare restraint of them is but a palliate cure, like the easing of pain by a dose of opium. Cure the fear of man, by the fear of God, and the love of the creature, by the love of God, and the cares for the body, by caring for the soul, and earthly, fleshly desires and delights, by spiritual desires and delights, and worldly sorrow, by profitable, godly sorrow.

Direct. XX. 'Control the effects, and frustrate your passions of what they would have; and that will ere long destroy the cause.' Cross yourselves of the things which carnal love and desire would have: forbear the things which carnal mirth or anger would provoke you to, and the fire will go out for want of fuel. (Of which more in the particulars.)

Tit. 2. *Directions against sinful Love of Creatures.*

Love is the master passion of the soul, because it hath the chiefest object, even goodness which is the object of the will: and simple love is nothing but complacency, which is nothing but the simple volition of good; and it is a passionate volition or complacency which we call the passion

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of love'. When this is good and when it is sinful I shewed before: but yet because the one half of the cure here lieth in the conviction, and it is so hard a thing to make any lover perceive a sinfulness in his love, I shall first help you in the trial of your love, to shew the sinfulness of it: when I have first named the objects of it.

Any creature which seemeth good to us, may possibly be the object of sinful love: as honour, greatness, authority, praises, money, houses, lands, cattle, meat, drink, sleep, apparel, sports, friends, relations, and life itself. As for lustful love I shall speak of it anon.

Helps for discovering of sinful Love.

Direct. I. 'Make God's interest and his Word the standard to judge of all affections by. That which is against the love of God, and would abate or hinder it, yea, which doth not directly or indirectly tend to further it, is certainly a sinful love: and so is all that is against his Word.' For the love of God is our final act upon our ultimate end, and therefore all that tends not to it, is a sin against our very end, and so against our nature and the use of our faculties.

Direct. II. 'Therefore whatever creature is loved ultimately for itself, and not for a higher end, even for God, his service, his honour, his relation to it, or his excellency appearing in it, is sinfully loved.' For it is made our God when it is loved ultimately for itself.

Direct. III. 'Suspect all love to creatures which is very strong and violent, and easily kindled, and hardly moderated or quieted.' Though you might think it is for some spiritual end or excellency, that you love any person or any thing, yet suspect it if it be so easy and strong: because that which is truly and purely spiritual is against corrupted nature, and comes from grace which is but weak: we find no such easiness to love God, and Scripture, and prayer, and holiness: nor are our affections so violent to these. It is well if all the fuel and blowing we can use will keep them alive. It is two to one that the flesh and the devil have put in some of their fuel or gunpowder, if it be fierce.

Direct. IV. 'Suspect all that love which selfishness and fleshly interest have a hand in.' Is it some bodily pleasure

[1] Solus Amor facit hominem bonum vel malum. Paul Scaliger. Thes. p. 721.

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and delight that you love so much? Or is it a good book or other help for your soul? We are so much apter to exceed and sin in carnal, fleshly-mindedness, than in loving what is good for our souls, that there we should be much more suspicious. If it be violent and for the body, it is ten to one there is sin in it.

Direct. v. 'Suspect all that love to creatures which your reason can give no good account of, nor shew you a justifiable cause.' If you love one place or person much more than others, and know not why, but love them because you cannot choose, this is much to be suspected: though God may sometimes kindle a secret love between friends, from an unexpressible unity or similitude of minds, beyond what reason will undertake to justify, yet this is rare, and commonly fancy, or folly, or carnality is the cause: however it is more to be suspected and tried, than rational love.

Direct. VI. 'Suspect all that fervent love to any creature which is hasty before sufficient trial: for commonly both persons and things have the best side outward, and seem better at the first appearance than they prove.' Not but that a moderate love may be taken up upon the first appearance of any excellency, especially spiritual: but so as to allow for a possibility of being deceived, and finding more faultiness upon a fuller trial than we at first perceive. Have you dwelt in the house with the persons whom you so much admire? and have you tried them in their conversations? and seen them tried by crosses, losses, injury, adversity, prosperity, or the offers of preferment, or plenty in the world? you would little think what lurketh undiscovered in the hearts of many, that have excellent parts, till trial manifest it!

Direct. VII. 'Try your affections in prayer before God, whether they be such as you dare boldly pray God either to increase or continue and bless; and whether they be such as conscience hath no quarrel against.' If they endure not this trial, be the more suspicious, and search more narrowly: the name and presence of God in prayer, doth much dispel the frauds of carnal reasonings. Yet persons who by melancholy are cast into diseased fears and scrupulosities, are uncapable of this way of trial.

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Direct. VIII. 'Consult with wise, impartial persons: and open your case to them without deceit, before affections have gone so far as to blind you, or leave you uncapable of help.' In this case, if in any case, the judgment of a stander by that is faithful and impartial is usually to be preferred before your own. For we are too near ourselves; and judgment will be bribed and biassed even in the best and wisest persons.

Direct. IX. 'Yet cast not away all because you discover much excess or carnality in your affections: for frequently there is mixture both in the cause of love and in the love itself of good and evil.' And when you have but taken out all that was selfish, and carnal, and erroneous in the cause, the carnal, violent love will cease; but not all love: for still there will and must remain the moderate, rational, and holy love, which is proportioned to the creature's worth and merit, and is terminated ultimately on God: the separation being made, this part must be preserved.

Direct. X. 'Mere natural appetite in itself is neither morally good or evil: but as it is well placed and ordered it is good, and as unruled or ill-ruled it is evil.'

Helps to mortify sinful Love.

Direct. I. 'The greatest of all means to cast out all sinful love, is to keep the soul in the love of God[t], wholly taken up in admiring him, serving him, praising him, and rejoicing in him:' of which see Chap. iii. Direct. II. We see that they are taken up in the love and service of one person, are not apt to be taken much with any other[u]. But it is not only by diversion, nor only by prepossessing and employing all our love, that the love of God doth cure sinful love; but besides these there is also a majesty in his objective presence which aweth the soul, and commandeth all things else to keep their distance: and there is an unspeakable splendour and excellency in him, which obscureth and annihilateth all things else: (though they are more near, and

[t] Jude xxi.

[u] Nuptial love maketh mankind: friendly love perfecteth it (much more divine love): but wanton love corrupteth and embaseth it. Lord Bacon, Essay 10.

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clearly seen and known.) And there is a celestial kind of sweetness in his love which puts the soul that hath tasted it out of relish with transitory inferior good. As he that hath conversed with wise and learned men, will no more admire the wit of fools: and as he that hath been employed in the government of a kingdom or the sublimest studies, will be no more in love with children's games, and paddling in the dirt.

Direct. II. 'The next help is to see that the creature deceived you not; and therefore that you be not rash and hasty; but stay while you come nearer to it, and see it unclothed of borrowed or affected ornaments: and see it not only in the dress in which it appeareth abroad, which often covereth great deformities, but in its homely habit and night attire. Bring it to the light; and if it may be also see it when it hath endured the fire, which hath taken off the paint and removed the dress[x].' Most of your inordinate love to creatures is by mistake and rashness. The devil tricks them up and paints them, that you may fall in love with them: or else he sheweth you only the outside of some common good and hideth the emptiness or rottenness within. Come nearer therefore and stay longer, and prevent your shame and disappointments. Is it not a shame to see you dote on that place, or office, or thing this year, which you are weary of before the next? Or to see two persons impatiently fond of each other till they are married, and then to live in strife as weary of each other? How few persons or things have been too violently loved, that were but sufficiently first tried?

Direct. III. 'The next great help is to destroy self-love, (as carnal and inordinate.) For this is the parent, life and root of all other sinful love whatever.' Why doth the worldling overlove his wealth, and the proud man his greatness and repute, and the sensualist his pleasures, but because they first overlove that flesh and self which all these are but the provision for. Why doth a dividing sectary overvalue and overlove all the party or sect that are of his own opinion; but because he first overvalueth and over-

[x] Bias, in Laertio: Ita amandum quasi odio simus habituri, malos enim esse plurimos. lib. I. sect. 87. p. 54. Quam tamen sententiam Cicero in Lælio sapiente dicit plane indignum. Amicos sequere quos non pudeat elegisse.

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loveth himself? Why do you love those above their worth who think highly of you, and are on your side, and use to praise you behind your back, or that do you a good turn, but because you first overlove yourselves? Why doth lustful love inflame you, or the love of meat, and drink, and sport, and bravery, carry you into such a gulf of sin, but that first you overlove your fleshly pleasure? What ensnareth you in fondness to any person, but that you think they love you, or are suitable to your carnal end. See therefore that you mortify the flesh.

Direct. IV. 'Still remember how jealous God is of your love, and how much he is wronged when any creature encroacheth upon his right.' 1. You are his own by creation: and did he give you love to lay out on others, and deny it to himself? 2. He daily and hourly maintaineth you; he giveth you every breath, and bit, and mercy that you live upon, and will you love the creature with his part of your love? 3. How dearly hath he bought your love in your redemption? 4. He hath adopted you and brought you into the nearest relation to him that you may love him. 5. He hath pardoned all your sins and saved you from hell (if you are his own) that you may love him. 6. He hath promised you eternal glory with himself that you may love him. 7. His excellency best deserveth your love. 8. His creatures have nothing but from him, and were purposely sent to bespeak your love for him rather than for themselves. And yet after all this shall they encroach upon his part? If you say, it is not God's part that you give them, but their own; I tell you all that love which you give the creature above its due, you take from God. But if it be such a love to the creature as exceedeth not its worth, and is intended ultimately for God, and maketh you not love him the less but the more, it is not it that I am speaking against, or persuading you to mortify.

Direct. V. 'Look on the worst of the creature with the best, and foresee what it will be when it withereth, and what it will appear to you at the last.' I have applied this against worldliness before, Chap. iv. Part vi. and I shall afterwards apply it to the lustful love. Bring your beloved creature to the grave, and see it as it will appear at last, and much of the folly of your love will vanish.

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Direct. VI. 'Understand well the most that it will do for you, and how short a time you must enjoy it, and flatter not yourselves with the hopes of a longer possession than you have reason to expect.' If men consider for how short a time they must possess what they dote upon, it would somewhat cool their fond affections.

Direct. VII. 'Remember that too much love hath the present trouble of too much care, and the future trouble of too much grief, when you come to part with what you love.' Nothing more createth care and grief to us, than inordinate love. You foreknow that you must part with it: and will you now be so glued to it that then it may tear your flesh and heart. Remember you caused all that yourselves.

Direct. VIII. 'Remember that you provoke God to deprive you of what you overlove, or to suffer it to grow unlovely to you. Many a man's horse that he overloved hath broke his neck: and many a man's child that he overloved hath died quickly, or lived to be his scourge and sorrow: and many a husband or wife that was overloved, has been quickly snatched away or proved a thorn, or a continual grief and misery.

Direct. IX. 'If there be no other means left, prudently and moderately embitter to thyself the creature which thou art fond of: which may be done many ways, according to the nature of it.' By the seldomer or more abstemious use of it: or by using it more to benefit than delight; or by mixing some mortifying, humbling exercises; or mixing some self-denying acts, and minding more the good of others, &c.

Direct. X. 'In the practice of all directions of this nature, there must abundance of difference be made between a carnal, voluptuous heart, that is hardly taken off from sensual love, and a mortified, melancholy, or overscrupulous person, who is running into the contrary extreme, and is afraid of every bit they eat, or of all they possess, or wear, or use, and sometimes of their very children and relations, and ready to overrun their mercies, or neglect their duties, suspecting that all is too much loved.' And it is a very hard thing for us so to write or preach to one party, but the other will misapply it to themselves, and make an ill use of it. All that we can write or say is too little to mortify the

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fleshly man's affections: and yet speak as cautiously as we can, the troubled soul will turn it into gall, to the increase of his trouble: and what we speak to his peace and settlement, though it prove too little and uneffectual, yet will be effectual to harden the misapplying sensualist in the sinful affections and liberty which he useth. Therefore it is best in such cases to have still a wise, experienced, faithful guide, to help you in the application in cases of difficulty and weight.

Tit. 3. ***Directions against sinful Desires and Discontent.***

I shall say but little here of this subject, because I have already treated so largely of it, in my book of Self-denial, and in that of Crucifying the World; and here before in Chap. iv. Part vi. and vii. against worldliness and flesh-pleasing, and here against sinful love which is the cause[y].

How sinful desires may be known, you may gather from the desires of sinful love: as, 1. When you desire that which is forbidden you. 2. Or that which will do you no good, upon a misconceit that it is better or more needful than it is. 3. Or when you desire it too eagerly, and must needs have it, or else you will be impatient or discontented, and cannot quietly be ruled and disposed of by God, but are murmuring at his providence, and your lot. 4. Or when you desire it too hastily, and cannot stay God's time. 5. Or else too greedily as to the measure, being not content with God's allowance, but must needs have more than he thinks fit for you. 6. Or specially when your desires are perverse, preferring lesser things before greater; desiring bodily and transitory things more than the mercies for your souls which will be everlasting. 7. When you desire any thing ultimately and merely for the flesh, without referring it to God, it is a sin. Even your daily bread and all your comforts, must be desired but as provender for your horse, that he may the better go his journey, even as provision for your bodies, to fit them to the better and more cheerful service of your souls and God. 8. Much more when your desires are for wicked ends, (as to serve your lust, or pride,

[y] Read Mr. Burrough's excellent treatise, called 'The Jewel of Contentment.' And that excellent tract of a Heathen, 'Plutarch de tranquillitate animi.'

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or covetousness. or revenge), they are wicked desires. 9. And when they are injurious to others.

Direct. 1. 'Be well acquainted with your own condition, and consider what it is that you have most need of; and then you will find that you have so much grace and mercy to desire for your souls, without which you are lost for ever, and that you have a Christ to desire, and an endless life with God to desire, that it will quench all your thirst after the things below[z].' This if any thing will make you wiser, when you see you have greater things to mind. A man that is in present danger of his life, will not be solicitous for pins or fool-gawds: and the hopes of a lordship or a kingdom will cure the desire of little things: a man that needeth a physician for the dropsy or consumption, will scarce long for children's balls or tops. And methinks a man that is going to heaven or hell, should have somewhat greater than worldly things to long for. O what a vain and doting thing is a carnal mind: that hath pardon, and grace, and Christ, and heaven, and God, to think of, and that with speed before it be too late; and can forget them all, or not regard them or eagerly long for some little inconsiderable trifle; as if they said, I must needs taste of such a dish before I die: I must needs have such a house, or a child, or friend, before I go into another world! O study what need thy distressed soul hath of a Christ, and of peace with God, and preparation for eternity, and what need thy darkened mind hath of more knowledge, and thy dead and carnal heart of more life, and tenderness, and love, to God, and communion with him; feel these as thou hast cause, and the eagerness of thy carnal desires will be gone.

Direct. 11. 'Remember how much your carnal desires

[z] Mentem nullis imaginibus depictam habeat: nam si corde mundus et ab universis imaginibus liber esse cupit, nil penitus cum amore possidere, nulli homini per voluntarium affectum singulari familiaritate, nullus ipsi, adhærere debet. Omnis namque familiaritas aut conversatio pure propter Dei amorem non inita, variis imaginibus inficit et perturbat hominum mentes, cum non ex Deo, sed ex carne originem ducat. Quisquis in virum spiritualem et divinum proficere cupit, is, carnali vitâ penitus renunciata, Deo soli amore adhæreat, eundemque interiori homine suo peculiariter possideat, quo habito mox omnis multiplicitas, omnes imagines, omnis inordinatus erga creaturas amor fortiter ab eo profligabuntur; Deo quippe per amorem intus possesso protinus ab universis homo imaginibus liberatur. Deus spiritus est, cujus imaginem nemo proprie exprimere aut effigiare potest. Thaulerus flor. p. 79, 80.

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do aggravate the weakness of your spiritual desires, and make the sin more odious and unexcusable.' Are you so eager for a husband, a wife, a child, for wealth, for preferment, or such things, while you are so cold and indifferent in your desires after God, and grace, and glory? Your desires after these are not so earnest! They make you not so importunate and restless: they take not up your thoughts both day and night: they set you not so much on contrivances and endeavours: you can live as quietly without more grace, or assurance of salvation, or communion with God, as if you were indifferent in the business: but you must needs have that which you desire in the world, or there is no quiet with you. Do you consider what a horrible contempt of God, and grace, and heaven, is manifested by this? Either you are regenerate or unregenerate. If you are regenerate, all your instructions, and all your experience of the worth of spiritual things, and the vanity of things temporal, do make it a heinous sin in you to be now so eager for those things which you have so often called vanity, while you are so cold towards God whose goodness you have had so great experience of. Do you know no better yet the difference between the creature and the Creator? Do you yet no better understand your necessities and interest, and what it is that you live upon and must trust to, for your everlasting blessedness and content? If you are unregenerate (as all are that love any thing better than God) what a madness is it for one that is condemned in law to endless torments, and shall be quickly there, if he be not regenerate and justified by Christ, to be thirsting so eagerly for this or that thing, or person, upon earth, when he should presently bestir him with all his might to save his soul from endless misery! How incongruous are these desires to the good and bad?

Direct. III. 'Let every sinful desire humble you, for the worldliness and fleshliness which it discovereth to be yet unmortified in you; and turn your desires to the mortifying of that flesh and concupiscence which is the cause.' If you did not yet love the world, and the things that are in the world, you would not be so eager for them. If you were not too carnal, and did not mind too much the things of the flesh, you would not be so earnest for them as you

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are. It should be a grievous thing to your hearts to consider what wordliness and fleshliness this sheweth to be yet there. That you should set so much by the creature, as to be unable to bear the want of it: is this renouncing the world and flesh? The thing you need is not that which you so much desire; but a better heart, to know the vanity of the creature, to be dead to the world, and to be able to bear the want or loss of any thing in it; and a fuller mortification of the flesh: mortifying and not satisfying it, is your work.

Direct. IV. 'Ask your hearts seriously whether God in Christ be enough for them, or not? If they say no; they renounce him and all their hope of heaven: for no man takes God for his God that takes him not for his portion, and as enough for him: if they say yea; then you have enough to stop the mouth of your fleshly desires, while your hearts confess that they have enough in God.' Should that soul that hath a filial interest in God, and an inheritance in eternal life, be eager for any conveniences and contentments to the flesh? If God be not enough for you, you will never have enough. Turn to him more, and know him better, if you would have a satisfied mind.

Direct. V. 'Remember that every sinful desire is a rebelling of your wills against the will of God; and that it is his will that must govern and dispose of all, and your wills must be conformed to his; yea, that you must take pleasure and rest in the will of God.' Reason the case with your hearts, and say, 'Who is it that is the governor of the world? and who is to rule me and dispose of my affairs? Is it I or God? Whose will is it that must lead, and whose must follow? Whose will is better guided, God's or mine? Either it is his will that I shall have what I desire, or not: if it be, I need not be so eager, for I shall have it in his time and way: if it be not his will, is it fit for me to murmur and strive against him?' Remember that your discontents and carnal desires are so many accusations brought in against God: as if you said, thou hast not dealt well or wisely, or mercifully by me: I must have it better: I will not stand to thy will and government: I must have it as I will, and have the disposal of myself.

Direct. VI. 'Observe how your eager desires are con-

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demned by yourselves in your daily prayers, or else they make your prayers themselves condemnable. If you pray that the will of God may be done, why do your wills rebel against it, and your desires contradict your prayers? And if you ask no more than your daily bread, why thirst you after more? But if you pray as you desire, 'Lord let my will be done, and my selfish, carnal desire be fulfilled, for I must needs have this or that;' then what an abominable prayer is this? Desire as you must pray.

Direct. VII. 'Remember what covenant you have made with God; that you renounced the world and the flesh, and took him for your Lord, and King, and Father, and yielded up yourselves as his own, as his subject, and as his child, to be disposed of, ruled, and provided for by him: and this covenant is essential not only to your Christianity, but to your taking him for your God.' And do you repent of it? or will you break it, and forfeit all the benefits of the covenant? If you will needs have the disposal of yourselves, you discharge God of his covenant and fatherly care for you: and then what will become of you, if he so forsake you?

Direct. VIII. 'Bethink you how unmeet you are to be the choosers of your own condition.' You foresee not what that person, or thing, or place will prove to you, which you so eagerly desire: for ought you know it may be your undoing, or the greatest misery that ever befell you. Many an one hath cried with Rachel, "Give me children or else I die[a]," that have died by the wickedness and unkindness of their children. Many an one hath been violent in their desires of a husband or a wife, that afterwards have broken their hearts, or proved a greater affliction to them than any enemy they had in the world. Many an one hath been eager for riches, and prosperity, and preferment that hath been ensnared by them, to the damnation of his soul. Many an one hath been earnest for some office, dignity, or place of trust, which hath made it a great increaser of his sin and misery. And it is flesh and self that is the eager desirer of things that are against the will of God, and nothing is so blind and partial as self and flesh. You think not your child a competent judge of what is best for him, and make not his desires, but your own understanding the guide and

[a] Gen. xxx. 1.

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rule of your dealings with him, or disposals of him. And are you more fit choosers for yourselves in comparison of God, than your child is in comparison of you? Either you take God for your Father, or you do not. If you do not, call him not Father, and hope not for mercy and salvation from him: if you do, is he not wise and good enough to dispose of you, and to determine what is best for you, and to choose for you?

Direct. IX. 'Remember that it is one of the greatest plagues on this side hell, to be given up to our own desires, and that by your eagerness and discontents you provoke God thus to give you up.' "So I gave them up to their own heart's lust, and they walked in their own counsels: O that my people had hearkened to me! &c.[b]" "Wherefore God also gave them up to uncleanness, through the lusts of their own hearts[c], &c." "For this cause God gave them up to vile affections[d]." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient[e]." God may give you that which you so eagerly desire, as he gave "Israel a king, even in his anger[f]." Or as he gave the Israelites "their own desire, even flesh which he rained upon them as dust, and feathered fowls as the sand of the sea, they were not estranged from their lusts: but while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them[g]." "They lusted exceedingly in the wilderness, and tempted God in the desert, and he gave them their request, but sent leanness into their souls[h]." God may say, 'Follow your own lust, and if you are so eager, take that which you desire; take that person, that thing, that dignity which you are so earnest for; but take my curse and vengeance with it: never let it do you good, but be a snare and torment to you. "Let a fire come out of the bramble and devour you[i]."

Direct. X. 'Take heed lest concupiscence and partiality entice you to justify your sinful desires and take them to be lawful.' For if you do so, you will not repent of them, you will not confess them to God, nor beg pardon of them, nor beg help against them, nor use the means to extinguish them;

[b] Psal. lxxxi. 12. [c] Rom. i. 24. 26. [d] ver. 28.
[e] 2 Thess. ii. 10—12. [f] Hos. xiii. 10, 11. [g] Psal. lxxviii. 27. 29—31.
[h] Psal. cvi. 14, 15. [i] Judges ix. 15.

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but will cherish them, and be angry with all that are against them, and love those tempters best that encourage them: and how dangerous a case is this? And yet nothing is more ordinary among sinners, than to be blinded by their own affections, and think that they have sufficient reason to desire that which they do desire. And affection maketh them very witty and resolute to deceive themselves. It setteth them on studying all that can be said to defend their enemy, and put a deceitful gloss upon their cause. Try your desires well, (as I before directed you.) Q. 1. Is the thing that you desire a thing that God hath bid you desire, or promised in his Word to give you, (as grace, Christ, and heaven?) If it be so, then desire it, and spare not: but if not so, Q. 2. Why then are you so eager for it when you should at most have but a submissive, conditional desire after it? Q. 3. Nay is it not something which you are forbidden to desire? If so, dare you excuse it?

Direct. XI. 'Remember that concupiscence or sinful desire is the beginning of all sin of commission, and leadeth directly to the act.' Theft, adultery, murder, fraud, contention, and all such mischiefs begin in inordinate desires. For "every one is tempted, when he is drawn away of his own lust and enticed: then when lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death[k]." By 'lust' is meant, any fleshly desire or will; therefore when the apostle forbiddeth gluttony and drunkenness, chambering and wantonness, strife and envying," he strikes at the root of all in this one word, "make no provision for the flesh to satisfy its lusts" (or wills).

Direct. XII. 'Pull off the deceiving vizor, and see that which you so eagerly desire, as it is.' What will it be to you at the last? it is now in its spring or summer: but see it in fall and winter? It is now in its youth: but see it withered to skin and bone in its decrepid age: it is now in its clean and curious ornaments, but see it in its uncleanness and its homely dress: cure your deceit, and your desire is cured.

Direct. XIII. 'Promise not yourselves long life, but live as dying men, with your grave and winding sheet always in your eye; and it will cure your thirst after the creature when you are sensible how short a time you must enjoy it, and especially how near you are unto eternity.' This is the apos-

[k] James i. 14, 15. [l] Rom. xiii. 13, 14.

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tle's method, "But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use the world, as not abusing it (or as if they used it not): for the fashion of this world passeth away [m]." So you will desire as if you desired not, when you perceive well how quickly the thing desired will pass away.

Direct. XIV. 'In all your desires, remember the account as well as the thing desired.' Think not only what is now at hand, but what account you must make to God of it; "For to whom men give or commit much, of them they require the more [n]." Will you thirst after more power, more honour, more wealth, when you remember that you have the more to give account of? Have you not enough to reckon for already, unless you had hearts to use it better?

Direct. XV. 'Keep yourselves to the holy use of all your mercies, and let not the flesh devour them, nor any inordinate appetite fare ever the better for them when you have them, and this will powerfully extinguish the inordinate desire itself.' We are in little danger of being over eager after things spiritual and holy, for the honour of God: resolve therefore that all you have shall be thus sanctified to God, and used for him, and not at all to satisfy any inordinate desire of the flesh, and the flesh will cease its suit, when it finds it fares never the better for it. You are able to do much in this way if you will. If you cannot presently suppress the desire, you may presently resolve to deny the flesh the thing desired, (as David would not drink the water though he longed for it,) and you may presently deny it, the more of that you have. If you cannot forbear your thirst, you can forbear to drink: if you cannot forbear to be hungry, you can forbear to eat whatever is forbidden or unfit: if Eve must needs have an appetite to the forbidden fruit, yet she might have commanded her hands and teeth, and not have eaten it. If you cannot otherwise cool your desire of curious apparel, wear that which is somewhat homelier than else you would have worn, on purpose to rebuke or control that desire: if you cannot otherwise quench your covetous de-

[m] 1 Cor. vii. 29—31. [n] Luke xii. 48. [o] Matt. xxv. [p] 2 Sam. xviii. 15. 17.

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sires, give so much the more to the poor to cross that desire. You cannot say that the outward act is out of your power, if you be but willing.

Direct. XVI. 'When your desires are over eager, bethink you of the mercies which you have received already and do possess.' Hath God done so much for you, and are you still calling for more, even of that which is unnecessary when you should be giving thanks for what you have? This unthankful greediness is an odious sin. Think what you have already for soul and body, estate and friends; and will not all this quiet you, (even this with Christ and heaven) unless you have the other lust or fancy satisfied, and unless God humour you in your sick desires?

Direct. XVII. 'Understand how little it will satisfy you, if God should give you all that you earnestly desire.' When you have it, it will not quiet you, nor answer your expectations. You think it will make you happy, and be exceeding sweet to you, but it deceiveth you, and you promise yourselves you know not what, and therefore desire you know not what. It would be to you but like a dreaming feast, which would leave you hungry in the morning.

Direct. XVIII. 'Remember still that the greatest hurt that the creature can do thee, is in being overloved and desired, and it is never so dangerous to thee as when it seemeth most desirable.' If you remembered this aright, you would be cast into the greatest fear and caution, when any thing below is presented very pleasing and desirable to you.

Direct XIX. 'Consider that your desires do but make those wants a burden and misery to you which otherwise would be none.' Thirst makes the want of drink a torment, which to another is no pain or trouble at all. The lustful wanton is ready to die for love of the desired mate which nobody else cares for, nor is ever the worse for being without. A proud, ambitious Haman thinks himself undone if he be not honoured, and is vexed if he be but cast down into the mean condition of a farmer: when many thousand honest, contented men live merrily and quietly in as low a condition. It is men's own desires, and not their real wants which do torment them.

Direct. XX. 'Remember that when you have done all, if God love you he will be the chooser, and will not grant your

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sick desires, but will correct you for them till they are cured.' If your child cry for a knife, or for unwholesome meat, or any thing that would hurt him, you will quiet him with the rod if he give not over. And it is a sign some rod of God is near you, when you are sick for this, or that, or the other thing, and will not be quiet and content unless your fancy and concupiscence be humoured.

Tit. 4. *Directions against sinful Mirth and Pleasure.*

Mirth is sinful, 1. When men rejoice in that which is evil: as in the hurt of others, or in men's sin, or in the sufferings of God's servants, or the afflictions of the church, or the success or prosperity of the enemies of Christ, (or of any evil cause:) this is one of the greatest sins in the world, and one of the greatest signs of wickedness, when wickedness is it that they rejoice in[q]. 2. When it is unseasonable or in an unmeet subject: as to be merry in the time and place of mourning; to feast when we should fast: or for an unsanctified, miserable soul to be taken up in mirth, that is in the power of sin and satan and near to hell. 3. Mirth is sinful when it tendeth to the committing of sin, or is managed by sin: as to make merry with lies and fables and tempting, unnecessary time-wasting dances, plays or recreations; or with the slander or abuse of others; or with drunkenness, gluttony or excess. 4. Mirth is sinful when it is a hindrance to our duty, and unfitteth the soul for the exercise of that grace, which is most suitable to its estate. As when it hindereth a sinner's conviction and humiliation, and resisteth the Spirit of God, and bawleth down the calls of grace, and the voice of conscience, that they cannot be heard: and when it banisheth all sober consideration about the matters that we should most regard, and will not give men leave to think with fixedness and sobriety, upon God and upon themselves, their sin and danger, upon death and judgment and the life to come: when it makes the soul more unfit to take reproof, to profit by a sermon, to call upon God. This drunken mirth which shuts out reason, and silenceth conscience,

[q] Stoici dicunt severos esse sapientes, quod neque ipsi loquantur ad voluptatem, neque ab aliis ad voluptatem dicta admittant. Esse autem et alios severos, qui ad rationem acris vini severi dicantur; quo ad medicamenta, potius quam ad propinationem, utuntur. Laert. in Zenone.

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and laughs at God, and jesteth at damnation, and doth but intoxicate the brain, and make men mad in the matters where they should most shew their wisdom, I say this mirth is the devil's sport, and the sinner's misery, and the wise man's pity: of which Solomon speaketh, "I said of laughter it is mad, and of mirth, what doth it[r]?" "As a madman who casteth firebrands, arrows and death, so is the man that deceiveth his neighbour, and saith, Am I not in sport[s]?" "It is a sport to a fool to do mischief[t]." 5. But mirth is most horridly odious when it is blasphemous and profane: when incarnate devils do make themselves merry with jesting and mocking at Scripture, or at the judgments of God, or the duties of religion; or in horrid oaths and cursed speeches, against the servants of the Lord.

Direct. 1. 'First see that thou be a person fit for mirth, and that thou be not a miserable slave of satan, in an unregenerate, unholy, unjustified state[u]!' Thou wouldst scarce think the innocent games or sports were becoming a malefactor that must die to-morrow. An unregenerate, unholy person, is sure whenever he dieth to be damned: if he believe not this, he must deny God or the Gospel to be true. And he is not sure to live an hour. And he is sure that he shall die ere long. And now, if you have not fooled away your reason, tell me whether your reason can justify the mirth of such a man? Dost thou ask, 'What harm is it to be merry?' None at all for one that hath cause to be merry, and rejoiceth in the Lord. But for a man to be merry in the way to hell, and that so near it; for a man to be merry before his soul be sanctified, and his sin be pardoned, or before he seeketh it with all his heart, this is harm; if folly, and unbelief, and contempt of God and his dreadful justice, be any harm. O hearken to the calls of God; abhor thy sins; and set thy heart on heaven and holiness, and then God and conscience will allow thee to be merry. Get a renewed heart and life, and get the pardon of thy sins, and a title to heaven, and a readiness to die, and then there is reason and wisdom in thy mirth[x]. Then thy mirth will be

[r] Eccles. ii. 2. [s] Prov. xxvi. 18, 19. [t] Prov. x. 23.

[u] Prov. xix. 10. Delight is not seemly for a fool.

[x] Siquis est quem flentem mori deceat, ridere dedecuit viventem: cum instare, semperque supra verticem videret, unde mors flendum sciret. Risum illum haud dubie fletus hic non longo sejunctus spacio sequebatur. Petrarch, Dial. 119. lib. 2.

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honourable and warrantable; better than the lame man's that was healed, that went with Peter and John into the temple, "walking, and leaping, and praising God[y]." But it is a most pitiful sight to see an ungodly, unregenerate sinner, to laugh, and sport, and play, and live merrily, as if he knew not what evil is near him! It would draw tears from the eyes of a believer that knoweth him, and thinketh where he is like to dwell for ever. I remember the credible narrative of one that lived not far from me, that in his profaneness was wont to wish that he might see the devil; who at last appeared to him in his terror; and sometimes he smiled on him: and the man was wont to say, that he never seemed so ugly and terrible as when he smiled: (and the man was affrighted by it into a reformed life.) So though a servant of the devil be never comely, yet he never seemeth so ghastly as when he is most merry in his misery.

Direct. II. 'Yet do not destroy nature by overmuch heaviness, under pretence that thou hast no right to be merry.' For, 1. The very discovery of thy misery puts thee into the fairer hopes of mercy. 2. And many of God's children live long without assurance of their justification, and yet should not therefore cast away all joy. 3. And so much ease and quiet of mind must be kept up by the unsanctified themselves, as is necessary to preserve their natures, that they may have time continued, and may wait on God till they obtain his grace. Above all men, they have reason to value their lives, lest they die and be lost, before they be recovered. And therefore, as they must not famish themselves by forbearing meat or drink, so their sorrows must not be such as may destroy their bodies (of which more anon).

Direct. III. 'See that you first settle the peace of your souls upon solid grounds, and get such evidences of your special interest in Christ and heaven, as will rationally warrant you to rejoice; and then make it the business of your lives to rejoice and delight yourselves in God, and take this as the principal part of grace and godliness, and not as a small or indifferent thing; and so let all lawful, natural mirth be taken in, as animated and sanctified by this holy delight and joy; and know that this natural, sanctified mirth is not

[y] Acts iii. 8.

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only lawful, but a duty exceeding congruous and comely for a thankful believer in his way to everlasting joy.'

This is the true method of rejoicing. Though, as I said, so much quietness may be kept up by the unregenerate, as is needful to keep up life and health, and the Gospel where it cometh is tidings of great joy to those that hear it: yet no man can live a truly comfortable, merry life, but in this method; but all his mirth beside that which either supporteth nature, or meeteth mercy in his returning to God, will be justly chargeable with madness; and maketh him a more pitiful sight[z].

The first thing therefore to be done, is to lay the groundwork of true mirth. And this is done by unfeigned repenting, and turning to God by faith in Christ, and becoming new creatures, a sanctified, peculiar people, and being justified and adopted to be the children of God; and then by discerning (upon sober trial) the evidences and witness of all this in ourselves, that we may know that we have passed from death to life.

And though there are several degrees both of grace and of the discerning of it, some having but little holiness, and some but little discerning of it in themselves, yet the least may afford much comfort to the soul upon justifiable grounds, though not so much as the greater degrees of grace, and clearer discerning of it may do.

The foundation being thus laid, it must be our next endeavour to build upon it a settled peace of conscience, and quietness of soul: for till we can attain to joy, it is a great mercy to have peace, and to be free from the accusations, fears, and griefs which belong to the unjustified: and peace must be the temper more ordinary than much joy, to be expected in this our frail condition.

Thirdly, Peace being thus settled, we must endeavour to rise up daily into joy, as our great duty and our great felicity on earth: it being frequently and earnestly commanded in the Scriptures, that we "Rejoice in the Lord always," and "Shout for joy, all that are upright in heart[a]." Thus he that "proveth his own work," may have "rejoicing in

[z] See my Sermon at Paul's, called "Right Rejoicing." And here before, Chap. iii. Direct. 15.

[a] Psal. xxxiii. 1. Phil. iii. 1. iv. 4. Deut. xii. 12. 18. xxvii. 7.

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himself[b]," even in the "testimony of his conscience," of his own "simplicity and godly sincerity[c]." And this all believers should maintain and actuate in themselves.

Fourthly, With this rejoicing in God, our lawful, natural mirth must be taken in, as subordinate or sanctified; that is, we must further our holy joy by natural mirth and cheerfulness, and by the comforts of our bodies in God's lower mercies, promote the service and the comforts of our souls. And this is the right place for this mirth to come in, and this is the true method of rejoicing.

Direct. IV. 'Mark well the usefulness and tendency of all thy mirth: and if it be useful to fit thee for thy duty, and intended by thee to that end, (though you alway observe not that intention at the time,) and if it tend to do thee good, or help thee to do good, without a greater hurt or danger, then cherish and promote it: but if it tend to carry thee away from God, to any creature, and to unfit thy soul for the duties of thy place, and to carry thee into sin, then avoid it as thy hurt." Still remembering that the necessary support of nature must not be avoided by good or bad. A Christian that hath any acquaintance with himself, and with the work of holy watchfulness, may discern what his mirth is by the tendency and effects, and know whether it doth him good or harm.

Direct. V. 'Take heed that the flesh defile not your mirth, by dropping in any obscene or ribald talk, or by stirring up fleshly lust and sin.' Which it will quickly do, if not well watched, and holy mirth and cheerfulness is very apt to degenerate on a sudden into sinful mirth.

Direct. VI. 'Consider what your mirth is like to prove to others as well as to yourselves.' If it be like to stir up sin in others, or to be offensive to them, you must the more avoid it in their presence, or manage it with the greater caution: if it be needful to cheer up the drooping minds of those you converse with, or to remove their prejudice against a holy life, you must the more give place to it: for it is good or bad as it tendeth unto good or bad.

Direct. VII. 'Never leave out reason or godliness from any of your mirth. Abhor that mirth that maketh a man a fool, or playeth the fool: and take heed of that ungodliness

[b] Gal. vi. 4. [c] 2 Cor. i. 12.

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which maketh a man merriest when he is furthest from God, like the horse or ox that leapeth and playeth for gladness when he is unyoked or loosed from his labour. Something of God and heaven should appear to be dropped into all our mirth, to sweeten and to sanctify it.'

Direct. VIII. 'Watch your tongues in all your mirth; for they are very apt to take liberty then to sin.' Mirth is to the tongue as holidays and playdays to idle scholars; who are glad of them as a time in which they think they have liberty to game, and fight, and do amiss.

Direct. IX. 'If a word break forth from yourselves or companions to the wrong of others in your mirth, as of backbiting, evil speaking, jeering, scorning, defaming, (yea, though it be your enemy) rebuke it, and cast it out, as dirt or dung that falleth into your dish or cup.'

Direct. X. 'If profaneness intrude, and any make merry with jesting at Scripture, religion, or the slanders, or scorns of godly persons, with a tendency to make religion odious or contemptible; if they are such as you may speak to, reprove them with reverend seriousness to their terror: if they are not, then shew your abhorrence of it by turning your backs and quitting the place and company of such devilish enemies of God.' Be not silent or seemingly-consenting witnesses of such odious mirth, against your Maker.

Direct. XI. 'If the mirth of others in your company grow insipid, frothy, foolish, wanton, impious, or otherwise corrupt, drop in some holy salt to season it; and something that is serious and divine to awe it and repress it.' As to remember them of God's presence, or to recite such a text as Ephes. v. 3, 4. "But fornication and all uncleanness or covetousness, let it not be once named amongst you as becometh saints; neither filthiness, nor foolish talking, nor jesting; which are not convenient: but rather giving of thanks."

Direct. XII. 'If mirth grow immoderate and exceed in measure, and carry you away from God and duty by the very carnal pleasure of it, have always at hand these following considerations to repress it.' 1. Remember that God is present; and levity is not comely in his sight. 2. Remember that death and judgment are at hand, when all this levity will be turned into seriousness. 3. Remember that

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your souls are yet under a great deal of sin, and wants, and danger, and you have a great deal of serious work to do. 4. Look on Jesus Christ, and remember what an example he gave you upon earth: whether he laughed, and played, and jested, and taught you immoderate or carnal mirth: and whether you live like the disciples of a crucified Christ. 5. Think on the ordinary way to heaven, described in Scripture; which is through many tribulations, afflictions, fastings, temptations, humiliations, sufferings, and mortifications: and think whether a wanton, jesting, playful life be like to this. 6. Think of the course of the ancient and excellent Christians, who went to heaven through labour, and watchings, and fasting, and poverty, and cruel persecutions, and not through carnal mirth and sport. 7. Think of the many calamitous objects of sorrow that are now abroad in the world! Of the millions of heathens and mahometans, and other strangers and enemies to Christ! Of the obstinate Jews; of the papal tyranny and usurpation; and of the divided state of all the churches, and the profaneness, and persecution, and uncharitableness, and contentions, and mutual reproaches and revilings, which make havock for the devil among the members of Christ.

Tit. 5. *Directions against sinful Hopes.*

Hope is nothing but a desirous expectation: therefore the directions given before, against sinful love and desire, may suffice also against sinful hopes, save only for the expecting part. Hope is sinful; 1. When it is placed ultimately upon a forbidden object: as to hope for some evil to yourselves which you mistakingly think is good. To hope for felicity in the creature, or to hope for more from it, than it can afford you. To hope for the hurt of other men; for the ruin of your enemies; for the hindrance of the Gospel, and injury to the church of Christ[d]. 2. When you hope for a good thing by evil means: as to hope to

[d] Doth any man doubt that if there were taken out of men's minds, vain opinions, flattering hopes, false valuations, imaginations, &c. but it would leave the minds of a number of men, poor shrunken things, full of melancholy and indisposition, and uncomfortable to themselves? Lord Bacon's Essay of Lies.

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please God, or to come to heaven by persecuting his servants, or by ignorance, or superstition, or schism, or heresy, or any sin. 3. To hope ungroundedly for that from God, which he never promised. 4. To hope deceitfully for that from God which he hath declared he will never give. All these are sinful hopes. But it is not these last that I shall here say much to, because I have said so much already of them in many other writings.

Direct. 1. 'Hope for nothing from God against faith or without faith; that is, for nothing which he hath said he will not give, nor for any thing which he hath not promised to give, or given you some reason to expect.' To hope for that which God hath told us he will not give, or that which is against the holiness and justice of God to give, this is but to hope that God will prove a liar, or unholy, or unjust, which are wicked and blaspheming hopes. Such are the hopes which abundance of ignorant and ungodly persons have; who hope to be saved without regeneration, and without true holiness of heart or life; and hope to be saved in their wilful impenitence or beloved sins: who hope that God forgiveth them those sins, which they hate not, nor will be persuaded to forsake: and hope that the saying over some words of prayer, or doing something which they call a good work, shall save them though they have not the spirit of Christ: or that hope to be saved, though they are unsanctified, because they are not so bad as some others, and live not in any notorious, disgraceful sin: all these believe the devil who tells them that an unholy person may be saved, and believe that the Gospel is false which saith, "without holiness none shall see the Lord[e];" and they hope that God will prove unholy, unjust, and false to save them, and yet this they call a hoping in God. Hope for that which God hath promised, and spare not; but not for that which he hath said he will not do, yea, protested cannot be[f].

Direct. 11. 'When thou hopest for any evil to others, or thyself, remember what a monstrous thing it is to make evil the object of thy hope, and how those hopes are but thy hastening unto chosen misery, and contradict themselves.' For thou hopest for it as good; and to be greedy for evil

[e] Heb. xii. 14. [f] John iii. 3, 5.

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on supposition that it is good, doth shew thy folly that wilt try no better the objects of thy hopes: like a sick man that longs and hopeth for that which if he take it will be his death. Thus sinners hope for the poisoned bait.

Direct. III. 'Understand how much of the root of worldliness consisteth in your worldly hopes.' Poor worldlings have little in possession to delight in; but they keep up a hope of more within them. Many a covetous or ambitious wretch, that never reacheth that which he desireth, yet liveth upon the hopes of it: and hope is it that setteth and keepeth men at work in the service of the world, the flesh and the devil; as divine hope doth set and keep men at work for heaven, for their souls, and for Jesus Christ. And many an hypocrite that loseth much upon the account of his religion, yet sheweth his rottenness by keeping up his worldly hopes, and going no further than will stand with those.

Direct. IV. 'Hath not the world deceived all that have hoped in it unto this day?' Consider what is become of them and of their hopes? What hath it done for them, and where hath it left them? And wilt thou place thy hopes in that which hath deceived so many generations of men already?

Direct. V. 'Remember that thy worldly hopes are a sin so fully condemned by natural demonstration, that thou art utterly left without excuse.' Thou art certain beforehand that thou must die: thou knowest how vain the world will be then to thee: and how little it can do for thee; and yet art thou hoping for more of the world!

Direct. VI. 'Consider that the world declareth its vanity in the very hopes of worldlings.' In that it is still drawing them by hopes, and never giveth them satisfaction and content. Almost all the life of a worldling's pleasure is in his hopes. The very thing which he hopeth for, doth not prove so sweet to him in the possession, as it was in his hopes. A hoping and still hoping for that which they never shall attain, is the worldling's life.

Direct. VII. 'O turn your souls to those blessed hopes of life eternal, which are sent you from heaven by Jesus Christ, and set before you in the holy Scriptures, and proclaimed to you by the messengers of grace.' Doth God

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offer you sure, well-grounded hopes of living for ever in his joy and glory? And do you neglect them, and lie hoping for that felicity in the world which cannot be attained, and which will give no content when you have attained it? This is more foolish than to toil and impoverish yourselves in hope to find the philosopher's stone, and refuse a kingdom freely offered.

Tit. 6. *Directions against sinful Hatred, Aversation or Backwardness towards God.*

The hatred to God and backwardness to his service, which is the chief part of this sin, is to be cured according to the Directions in the first chapter, as a state of wickedness is: and more I shall say anon, about the worship of God: and Chap. iii. Direct 11. containeth the cure also. Only here I shall add a few directions to a God-hating generation.

Direct. 1. 'The first thing you have to do, is to discover this to be your sin.' For you are confident that you love God above all, while you hate him above all, even above the devil. You will confess, that this is horrid wickedness, where it is found, and well deserveth damnation: take heed lest thy own confession judge thee. Remember then that it is not the bare name that we now speak of: I know that God's name is most honoured, and the devil's name is most hated. Nor is it every thing in God that is hated. None hateth his mercifulness and goodness as such: nor is it every thing in the devil that is loved: none love his hatred to man, nor his cruelty in tormenting men. But the holiness of God, which is it that man must receive the image of, and be conformed to, is hated by the unholy: and the devil's unholiness, and friendship to men's sin and sensuality, is loved by the sensual and unholy. And this hatred of God, (and love of the devil) one would think you might easily perceive.

1. In that you had rather God were not so just and holy; you had rather he had never commanded you to be holy, but left you to live as your flesh would have you: you would rather God were indifferent to your sins, and would give you leave to follow your lusts. Such a God

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you would have: and a God that will damn you unless you be holy, and hate your sins and forsake them, you like not, you cannot abide, but indeed do hate him.

2. Therefore you will not believe that God is such a holy, sin-hating God: because you would not have him so; and so hate his nature, while you believe that you love him; and love but an idol of your unholy fantasies[g]. "These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thy eyes: now consider this ye that forget God, lest I tear you in pieces, and there be none to deliver[h]."

3. 'You love not the holiness of the Word of God, which beareth his image.' You love not these strict and holy passages in it, John iii. 3, 5. Luke xiv. 26. 33. Matt. xviii. 3. Rom. viii. 13. Col. iii. 1—4. 2 Cor. v. 17. with abundance more. You had rather have had a Scripture that would have left you your ambition, covetousness, lust and appetite, to their liberties; and that had said nothing for the absolute necessity of holiness, nor had condemned the ungodly.

4. You love not the holiest ministers or servants of Christ, that most powerfully preach his holy Word, or that most carefully, seriously, and zealously obey it; your hearts rise against them, when they bring in the light, which sheweth that your deeds and you are evil[i]. They are an eyesore to you: your hearts rise not so much against whoremongers, swearers, liars, drunkards, atheists, or infidels, as against them. What sort of persons on the face of the earth, are so hated by the ungodly in all nations, and of all degrees, and used by them so cruelly, and pursued by them so implacably, as the holiest servants of the Lord are?

5. You love not to call upon God in serious, fervent, spiritual prayer, praises, and thanksgiving: you are quickly weary of it: you had rather be at a play, or gaming, or a feast: your hearts rise against holy worship as a tedious, irksome thing.

6. You love not holy, edifying discourse of God, and of heavenly things. Your hearts rise against it, and you hate

[g] Malunt nescire, quia jam oderunt. Tertul. Apologet. c. 1.
[h] Psal. l. 21, 22. [i] John iii. 19, 20.

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and scorn it, as if all serious talk of God were but hypocrisy, and God were to be banished out of our discourse.

7. You cannot abide the serious, frequent thoughts of God in secret; but had rather stuff your minds with thoughts of your horses, or hawks, or bravery, or honour, or preferments, or sports, or entertainments, or business, or labours in the world: so that one hour of a thousand or ten thousand was never spent in serious, delightful thoughts of God, his holy truths, or works, or kingdom.

8. You love not the blessed day of judgment, when Christ will come with his holy angels to judge the world, to justify his accused and abused servants, to be "glorified in his saints, and admired in all them that do believe[k]." And can you be so blind after all this, as not to see that you are haters of God?

Direct. II. 'Know God better, and thou canst not hate him: especially know the beauty and glorious excellency of that holiness and justice which thou hatest.' Should the sun be darkened or disgraced, because sore eyes cannot endure its light? Must kings and judges be all corrupt, or change their laws, and turn all men loose to do what they list, because malefactors and licentious men would have it so?

Direct. III. 'Know God and holiness as they are to thee thyself; and then thou wilt know them not only to be best for thee, as the sun is to the world, and as life and health are to thy body, but to be the only good and happiness: and then thou canst not choose but love them.' Thy prejudice and false conceits of God and holiness cause thy hatred.

Direct. IV. 'Cast away thy cursed unbelief: if thou believe not what the Scripture saith of God and man, and of the soul's immortality, and the life to come, thou wilt then hate all that is holy as a deceit, and needless troubler of the world.' But if once thou believe well the Word of God, and the life everlasting, thou wilt have another heart.

Direct. V. 'Away with thy beastly, blinding sensuality.' While thou art a slave to thy flesh, and lusts, and appetite, and its interest reigneth in thee, thou canst not choose but hate that holiness which is against it, and hate that God that forbiddeth it, and tells thee that he will judge thee and

[k] 2 Thess. i. 8—11.

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damn thee for it if thou forsake it not: this is the true cause of the hatred of God and godliness in the world. God's laws condemn the very life and pleasure of the fleshly man. Godliness is unreconcileable to concupiscence and the carnal interest. Lay by thy fleshly mind and interest, or as sure as thou art a man, thou wilt be judged and damned as an enemy to God. Dost thou not feel that this is the cause of thy enmity, that God putteth thee on unpleasing (holy) courses, and will not let thee please thy flesh, but affrighteth thee with the threatenings of hell[l]? "For to be carnally minded is death; but to be spiritually minded is life and peace: because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be: so then they that are in the flesh cannot please God. If ye live after the flesh ye shall die[m]." "It is hard for thee to kick against the pricks[n]." "Woe to him that striveth with his Maker[o]." Read Luke xix. 27.

Direct VI. 'Draw near and accustom thy soul to serious thoughts of God: for it is strangeness that maketh thee the more averse to him.' We have less pleasure in the company of strangers than of familiar acquaintance. Reconciliation must be made by coming nearer, and not by keeping at a distance still.

Direct. VII. 'Study well the wonderful love and mercy which he hath manifested to thy soul in the redemption wrought by Jesus Christ, in the covenant of grace, in all the patience he hath exercised towards thee, and all his offers of mercy and salvation, entreating thee to turn and live.' Canst thou remember what God hath done for thee all thy life, and how patiently and mercifully he hath dealt with thee, and yet canst thou hate him, or thy heart be against him?

Direct. VIII. 'Judge not of God or holiness by the faults of any men that have seemed holy.' No more than you will censure the sun, because thieves rob by the light of it; or because some men are purblind. God hateth sin in them

[l] Pene omnis sermo divinus habet æmulos suos. Quot genera præceptorum sunt, tot adversariorum: si largitatem esse in omnibus jubet Dominus, avarus irascitur: si parsimoniam exigit, prodigus execratur: sermones sacros, improbi, hostes suos dicunt. Salvian. lib. iv. ad Eccles. Cath. Non ego tibi inimicus, sed tu veritati. Hieron. in Gal. 5.

[m] Rom. viii. 6—8. 13. [n] Acts ix. 5. [o] Isa. xlv. 9.

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and you, wherever he findeth it. Judge of God and holiness by his proper nature and true effects, and by the holy Scripture, and not by the crimes of sinners which he condemneth, who, if they had been more holy, had less offended.

Direct. IX. 'Come among the godly, and try a holy life awhile, and judge not of it or them that use it by the reports of the devil and wicked men.' Malice will speak ill of God himself, and of his holiest servants. Can worse be said, than was said of Christ himself, and his apostles? The devil was not ashamed to belie Job to God's own face, and tell God that he was such an one, as that a little trial to his flesh would turn him from his godliness. But those that come near and try the ways and servants of God, do find that the devil did belie them.

Direct. X. 'Remember thy near approaching end, and how dreadful it will be to be found and judged among the malignant enemies of holiness.' "And if the righteous be scarcely saved, where then shall the ungodly and the sinner appear[h]." Then what wouldst thou give to be one of those holy ones that now thou hatest? and to be judged as those that lived in that holiness which thy malignant heart could not abide? Then thou wilt wish that thou hadst lived and died as the righteous, that thy latter end might have been like his.

Tit. 7. *Directions against sinful Wrath or Anger.*

As anger is against the love of our neighbour, I shall speak of it afterwards: as it is against the soul itself, I shall speak of it in this place. Anger is the rising up of the heart in passionate displacency against an apprehended evil, which would cross or hinder us of some desired good. It is given us by God for good, to stir us up to a vigorous resistance of those things, which, within us or without us do oppose his glory or our salvation, or our own or our neighbour's real good.

Anger is good when it is thus used to its appointed end, in a right manner and measure: but it is sinful, 1. When it riseth up against God or any good, as if it were evil to us. As wicked men are angry at those that would convert and

[h] 1 Pet. iv. 18.

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save them, and that tell them of their sins, and hinder them from their desires[q]. 2. When it disturbeth reason, and hindereth our judging of things aright. 3. When it casteth us into any unseemly carriage, or causeth or disposeth to any sinful words or actions: when it inclineth us to wrong another by word or deed, and to do as we would not be done by. 4. When it is mistaken, and without just cause. 5. When it is greater in measure than the cause alloweth. 6. When it unfitteth us for our duty to God or man. 7. When it tendeth to the abatement of love and brotherly kindness, and the hindering of any good which we should do for others: much more when it breedeth malice, and revenge, and contentions, and unpeaceableness in societies, oppression of inferiors, or dishonouring of superiors[r]. 8. When it stayeth too long, and ceaseth not when its lawful work is done. 9. When it is selfish and carnal, stirred up upon the account of some carnal interest, and used but as a means to a selfish, carnal, sinful end: as to be angry with men only for crossing your pride, or profit, or sports, or any other fleshly will. In all these it is sinful.

Directions Meditative against sinful Anger.

Direct. I. 'Remember that immoderate anger is an injury to humanity, and a rebel against the government of reason.' It is without reason, and against reason. Whereas in man all passions should be obedient to reason. It is the misery of madness, and the crime of drunkenness to be the suppressing and the dethroning of our reason. And sinful anger is a short madness or drunkenness. Remember that thou art a man, and scorn to subject thyself to a bestial fury.

Direct. II. 'It is also against the government of God: for God governeth the rational powers first, and the inferior by them.' If you destroy the king's officers and judges, you oppose the government of the king. Is a man in a passion fit to obey the commands of God, that hath silenced his reason?

Direct. III. 'Sinful passion is a pain and malady of the mind.' And will you love or cherish your disease or pain?

[q] Duo maxime contraria sunt consilio. Ira et festinatio. Bias in Laert.

[r] Read Seneca de Ira, and be ashamed to come short of a heathen.

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Do you not feel yourselves in pain and diseased while it is upon you? I do not think you would take all the world to live continually in that case yourselves. If you should be still so, what were you good for, or what could you enjoy, or what comfort would your lives be to you? Why, if a long pain be so bad, a short one is not lovely. Keep not wilfully so troublesome a malady in your mind.

Direct. IV. 'Observe also what an enemy it is to the body itself.' It inflameth the blood, and stirreth up diseases, and breedeth such a bitter displeasedness in the mind, as tends to consume the strength of nature, and hath cast many into acute, and many into chronical sicknesses, which have proved their death. And how uncomfortable a kind of death is this?

Direct. V. 'Observe how unlovely and unpleasing it rendereth you to beholders:' deforming the countenance, and taking away the amiable sweetness of it, which appeareth in a calm and loving temper. If you should be always so, would any body love you? Or would they not go out of your way, (if not lay hands on you) as they do by any thing that is wild or mad? You would scarce desire to have your picture drawn in your fury, till the frowning wrinkles, and inflamed blood are returned to their places, and have left your visage to its natural comeliness. Love not that which maketh you so unlovely to all others.

Direct. VI. 'You should love it the worse because it is a hurting passion, and an enemy to love and to another's good.' You are never angry but it inclineth you to hurt those that angered you, if not all others that stand in your way: it putteth hurting thoughts into your mind, and hurting words into your mouths, and inclineth you to strike or do some mischief: and no men love a hurtful creature. Avoid therefore so mischievious a passion.

Direct. VII. 'Nay, mark the tendency of it, and you will find that if it should not be stopped it would tend to the very ruin of your brother, and end in his blood and your own damnation.' How many thousands hath anger murdered or undone! It hath caused wars, and filled the world with blood and cruelty! And should your hearts give such a fury entertainment?

Direct. VIII. 'Consider how much other sin immoderate

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anger doth incline men to[a].' It is the great crime of drunkenness that a man having not the government of himself, is made liable by it to any wickedness: and so is it with immoderate anger. How many oaths and curses doth it cause every day? How many rash and sinful actions? What villany hath not anger done? It hath slandered, railed, reproached, falsely accused, and injured many a thousand. It hath murdered, and ruined families, cities and states. It hath made parents kill their children, and children dishonour their parents. It hath made kings oppress and murder their subjects, and subjects rebel and murder kings. What a world of sin is committed by sinful anger throughout all the world? How endless would it be to give you instances. David himself was once drawn by it to purpose the murdering of all the family of Nabal. Its effects should make it odious to us.

Direct. IX. 'And it is much the worse in that it suffereth not a man to sin alone, but stirreth up others to do the like.' Wrath kindleth wrath, as fire kindleth fire. It is two to one but when you are angry you will make others angry, or discontented, or troubled by your words or deeds. And you have not the power of moderating them in it, when you have done. You know not what sin it may draw them to. It is the devil's bellows to kindle men's corruptions; and sets hearts, and families, and kingdoms in a flame.

Direct. X. 'Observe how unfit it maketh you for any holy duty; for prayer, or meditation, or any communion with God.' And that should be very unwelcome to a gracious soul, which maketh it unfit to speak to God, or to be employed in his worship. If you should go to prayer or other worship, in your bedlam passion, may not God say, as the king of Gath did of David, "Have I need of madmen?" Yea, it unfitteth all the family, or church, or society where it cometh, for the worship of God. Is the family fit for prayer, when wrath hath muddied and disturbed their minds? Yea, it divideth Christians and churches, and causeth confusion and every evil work.

Direct. XI. 'It is a great dishonour to the grace of God,

[a] Proprium est magnitudinis veræ, non sentire, se esse percussum. Qui non irascitur, inconcussus injuria persistit: qui irascitur motus est. Senec. de Ira.

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that a servant of his should shew the world that grace is of no more force and efficacy, that it cannot rule a raging passion, nor so much as keep a Christian sober: that it possesseth the soul with no more patience, nor fear of God, nor government over itself. O wrong not God thus by the dishonouring of his grace and Spirit.

Direct. XII. 'It is a sin against conscience, still repented of and disowned by almost all when they come to themselves again, and a mere preparation for after sorrow.' That therefore which we foreknow we must repent of afterwards, should be prevented and avoided by men that choose not shame and sorrow.

Object. I. 'But (you will say) I am of a hasty, choleric nature, and cannot help it.'

Answ. That may strongly dispose you to anger, but cannot necessitate you to any thing that is sinful: reason and will may yet command and master passion, if they do their office. And when you know your disease and danger, you must watch the more.

Object. II. 'But the provocation was so great, it would have angered any one; who could choose?'

Answ. It is your weakness that makes you think that any thing can be great enough to discharge a man's reason, and allow him to break the laws of God. That would have been small or nothing to a prepared mind, which you call so great. You should rather say, 'God's majesty and dreadfulness are so great, that I durst not offend him for any provocation. Hath not God given you greater cause to obey, than man can give you to sin?'

Object. III. 'But it is so sudden that I have no time of deliberation to prevent it.'

Answ. Have you not reason still about you? And should it not be as ready to rule, as passion to rebel? Stop passion at first, and take time of deliberation.

Object. IV. 'But it is but short, and I am sorry for it when I have done.'

Answ. But if it be evil, the shortest is a sin, and to be avoided: and when you know beforehand that you must be sorry after, why will you breed your own sorrow?

Object. V. 'But there are none that will not be angry sometimes: no not the best of you all.'

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Answ. The sin is never the better because many commit it. And yet, if you live not where grace is a stranger, you may see that there are many that will not be angry easily, frequently, furiously, nor misbehave themselves in their anger, by railing, or cursing, or swearing, or ill language, or doing wrong to any.

Object. VI. 'Doth not the apostle say, "Be angry and sin not: let not the sun go down upon your wrath[t]." My wrath is down before the sun: therefore I sin not.'

Answ. The apostle never said that anger is never sinful, but when it lasteth after sun-setting. But entertain no sinful anger at all; but if you do, yet quickly quench it, and continue not in it. Be not angry without or beyond cause: and when you are, yet sin not by uncharitableness, or any evil words or deeds, in your anger; nor continue under the justest displeasure, but hasten to be reconciled and to forgive.

These reasons improved may rule your anger.

Directions Practical against sinful Anger.

Direct. I. 'The principal help against sinful anger is, in the right habituating of the soul, that you live as under the government of God, with the sense of his authority still upon your hearts, and in the sense of that mercy that hath forgiven you, and forbeareth you, and under the power of his healing and assisting grace, and in the life of charity to God and man.' Such a heart is continually fortified, and carrieth its preservatives within itself, as a wrathful man carrieth his incentives still within him: there is the main cause of wrath or meekness.

Direct. II. 'Be sure that you keep a humbled soul, that overvalueth not itself; for humility is patient and aggravateth not injuries: but a proud man takes all things as heinous or intolerable that are said or done against him.' He that thinks meanly of himself, thinks meanly of all that is said or done against himself. But he that magnifieth himself, doth magnify his provocations. Pride is a most impatient sin: there is no pleasing a proud person, without a great deal of wit, and care, and diligence. You must come

[t] Ephes. iv. 26.

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about them as you do about straw or gunpowder with a candle. "Only by pride cometh contention[u]." "He that is of a proud heart stirreth up strife[x]." "Proud and haughty scorner is his name, who dealeth in proud wrath[y]." "Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous[z]." Humility, and meekness, and patience live and die together.

Direct. III. 'Take heed of a worldly, covetous mind: for that setteth so much by earthly things, that every loss, or cross, or injury will be able to disquiet him, and inflame his passion.' Neither neighbour, nor child, nor servant can please a covetous man: every little trespass, or crossing his commodity toucheth him to the quick, and maketh him impatient.

Direct. IV. 'Stop your passion in the beginning, before it go too far.' It is easiest moderated at first. Watch against the first stirrings of your wrath, and presently command it down: reason and will can do much if you will but use them according to their power. A spark is sooner quenched than a flame: and this serpent is most easily crushed in the spawn.

Direct. V. 'Command your tongue, and hand, and countenance, if you cannot presently command your passion.' And so you will avoid the greatest of the sin, and the passion itself will quickly be stifled for want of vent. You cannot say that it is not in your power to hold your tongue or hands if you will. Do not only avoid that swearing and cursing which are the marks of the profane, but avoid many words till you are more fit to use them, and avoid expostulations, and contending, and bitter, opprobrious, cutting speeches, which tend to stir up the wrath of others. And use a mild and gentle speech, which savoureth of love, and tendeth to assuage the heat that is kindled. "A soft answer turneth away wrath: but grievous words stir up anger[a]." And that which mollifieth and appeaseth another, will much conduce to the appeasing of yourselves.

Direct. VI. 'At least command yourself into quietness' till reason be heard speak, and while you deliberate.' Be not so hasty as not to think what you say or do. A little

[u] Prov. xiii. 10. [x] Prov. xxviii. 25. [y] Prov. xxi. 24.
[z] Psal. xxxi. 18. [a] Prov. xv. 1.

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delay will abate the fury, and give reason time to do its office. "By long forbearing is a prince persuaded, and a soft answer breaketh the bone[b]." Patience will lenify another's wrath: and if you use it but so long, as a little to stay yourselves, till reason be awake, it will lenify your own. And he is a fury and not a man that cannot stop while he considereth.

Direct. VII. 'If you cannot more easily quiet or restrain yourselves, go away from the place and company.' And then you will not be heated by contending words, nor exasperate others by your contending. When you are alone the fire will assuage. "Go away from the presence of a foolish man, when thou perceivest not in him the lips of knowledge[c]." You will not stand still and stir in a wasp's nest when you have enraged them.

Direct. VIII. 'Yea, ordinarily avoid much talk, or disputes, or business with angry men, as far as you can without avoiding your duty: and avoid all other occasions and temptations to the sin.' A man that is in danger of a fever, must avoid that which kindleth it. Come not among the infected, if you fear the plague: stand not in the sun, if you are too hot already. Keep as far as you can from that which most provoketh you[d].

Direct. IX. 'Meditate not on injuries or provoking things when you are alone: suffer not your thoughts to feed upon them.' Else you will be devils to yourselves, and tempt yourselves when you have none else to tempt you; and will make your solitude as provoking as if you were in company: and you will be angering yourselves by your own imaginations.

Direct. X. 'Keep upon your minds the lively thoughts of the exemplary meekness and patience of Jesus Christ;' who calleth you to learn to be "meek and lowly[e]." "Who being reviled, reviled not again, when he suffered he threatened not; leaving us an example that we should follow his steps[f]." Who hath pronounced a special "blessing" on the "meek," that "they shall inherit the earth[g]."

[b] Prov. xxv. 15. [c] Prov. xiv. 7.

[d] Unicuique pertinacius contendenti, justam habere causam permitte, tacendoque contumaci cede: sic uterque quieti et imperturbati permanebitis. Thauler. flor. p. 84.

[e] Matt. xi. 29. [f] 1 Pet. ii. 21, 23. [g] Matt. v. 5.

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Direct. XI. 'Live as in God's presence; and when your passions grow bold repress them with the reverend name of God, and bid them remember that God and his holy angels see you.'

Direct. XII. 'Look on others in their passion and see how unlovely they make themselves.' With frowning countenances, and flaming eyes, and threatening, devouring looks, and hurtful inclinations: and think with yourselves, whether these are your most desirable patterns.

Direct. XIII. 'Without any delay confess the sin to those that stand by (if easier means will not repress it). And presently take the shame to yourselves, and shame the sin and honour God.' This means is in your power if you will; and it will be an excellent, effectual means. Say to those that you are angry with, I find a sinful anger kindling in me, and I begin to forget God's presence and my duty, and am tempted to speak provoking words to you, which I know God hath forbidden me to do. Such a present opening of your temptation, will break the force of it: and such a speedy confession will stop the fire that it go no further; for it will be an engagement upon you in point of honour, even the reputation of your wit and honesty, which will both suffer by it, if you go on in the sin just when you have thus opened it by confession. I know there is prudence to be used in this, that you do it not so as may make you ridiculous, or harden others in their sinful provocations. But with prudence and due caution it is an excellent remedy, which you can use if you are not unwilling.

Direct. XIV. 'If you have let your passion break out to the offence or wrong of any, by word or deed, freely and speedily confess it to them, and ask them forgiveness, and warn them to take heed of the like sin by your example.' This will do much to clear your consciences, to preserve your brother, to cure the hurt, and to engage you against the sin hereafter: if you are so proud that you will not do this, say no more, you cannot help it, but that you will not. A good heart will not think this too dear a remedy against any sin.

Direct. XV. 'Go presently (in the manner that the place alloweth you) to prayer to God for pardon, and grace against the sin.' Sin will not endure prayer and God's pre-

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sence. Tell him how apt your peevish hearts are to be kindled into sinful wrath, and entreat him to help you by his sufficient grace, and engage Christ in the cause, who is your head and advocate; and then your souls will grow obedient and calm. Even as Paul, when he had the prick in the flesh, prayed thrice, (as Christ did in his agony,) so you must pray and pray again and again, till you find God's grace sufficient for you[h].

Direct. XVI. 'Covenant with some faithful friend that is with you to watch over you and rebuke your passions as soon as they begin to appear: and promise them to take it thankfully and in good part.' And perform that promise that you discourage them not. Either you are so far weary of your sin and willing to be rid of it, as to be willing to do what you can against it, or you are not: if you are, you can do this much if you please; if you are not, pretend not to repent, and to be willing to be delivered from your sin upon any lawful terms, when it is not so. Remember still, the mischievous effects of it do make it to be no contemptible sin. "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools[i]." "He that is slow to anger is better than the mighty: and he that ruleth his spirit, than he that taketh a city[k]." "A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife[l]." "The discretion of a man deferreth his anger, and it is his glory to pass over a transgression[m]."

Tit. 8. *Directions against sinful Fear.*

The chief of my advice concerning this sin, I have given you before, Chap. iii. Direct. XII. Yet somewhat I shall here add. Fear is a necessary passion in man, which is planted in nature for the restraining of us from sin, and driving us on to duty, and preventing misery. It is either God, or devils, or men, or inferior creatures, or ourselves, that we fear. God must be feared as he is God; as he is great, and holy, and just, and true: as our Lord, and King, and Judge, and Father: and the fear of him is the beginning of wisdom. Devils must be feared only as subordinate

[h] 2 Cor. xii. 7—9. [i] Eccles. vii. 9. [k] Prov. xvi. 32.
[l] Prov. xv. 18. [m] Prov. xix. 11.

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to God, as the executioners of his wrath; and so must men, and beasts, and fire, and water, and other creatures be feared, and no otherwise. We must so discern and fear a danger as to avoid it. Ourselves we are less apt to fear, because we know that we love ourselves. But there is no creature that we have so much cause to fear, as our folly, weakness, and wilfulness in sin.

Fear is sinful, 1. When it proceedeth from unbelief, or a distrust of God. 2. When it ascribeth more to the creature than is its due: as when we fear devils or men, as great, or bad, or as our enemies, without due respect to their dependence upon the will of God: when we fear a chained creature, as if he were unchained. 3. When we fear God upon mistake or error, or fear that in him which is not in him, or is not to be feared. As when we fear lest he will break his promise; lest he will condemn the keepers of his covenant; lest he will not forgive the penitent that hate their sin; lest he will despise the contrite; lest he will not hear the prayers of the humble, faithful soul; lest he will fail them and forsake them; lest he will not cause all things to work together for their good; lest he will forsake his church; lest Christ will not come again; lest our bodies shall not be raised; lest there be no life of glory for the just, or no immortality of souls: all such fears as these are sinful. 4. When our fear is so immoderate in degree, as to distract us, or hinder us from faith and prayer, and make us melancholy: or when it hindereth love, and praise, and thanks, and necessary joy, and tendeth not to drive us to God, and to the use of means to avoid the danger, but to drive us from God, and kill our hope, and make us sit down in despair.

Directions against sinful Fear of God.

Direct. I. 'Know God in his goodness, mercifulness and truth, and it will banish sinful fears of him:' for they proceed from the ignorance or unbelief of some of these; or not considering and applying them to the cause that is before you, "They that know thy name, will put their trust in thee."

Direct. II. 'Know God in Jesus Christ the Mediator,

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and come to him by him.' And then you may have "access with boldness and confidence[n]." We have "boldness to enter into the holiest by his blood, by the new and living way which he hath consecrated for us, through the veil, that is to say, his flesh. And having an high priest over the house of God, let us draw near with a true heart in full assurance of faith[o]." The sight of Christ by faith should banish immoderate fear. "Be of good cheer, it is I, be not afraid[p]."

Direct. III. 'Understand the tenor of the Gospel, and the freeness of the covenant of grace,' and then you will there find abundant encouragement against the matter of inordinate fears.

Direct. IV. 'Employ yourselves as much as possible in love and praise: for love expelleth tormenting fear; there is no fear in love[q].'

Direct. V. 'Remember God's particular mercies to yourselves:' for those will persuade you that he will use you kindly, when you find that he hath done so already. As when Manoah said, "We shall surely die because we have seen God; his wife answered, "If the Lord were pleased to kill us, he would not have received an offering at our hands, neither would he have shewed us all these things[r]."

Direct. VI. 'Labour to clear up your title to the promises and special interest in Christ.' Otherwise the doubts of that will be still feeding and justifying your fears.

Direct. VII. 'Consider what a horrible injury it is to God, to think of him as you do of the devil, as an enemy to humble, willing souls, and a destroyer of them, and an adversary to them that diligently seek him;' of whom he is a lover and rewarder. And so think of God as evil, and fear him upon such misapprehensions.

Direct. VIII. 'Observe the sinfulness of your fear in the effects; how it driveth you from God, and hindereth faith, and love, and thankfulness, and discourageth you from prayer, and sacraments, and all duty.' And therefore it must needs be pleasing to the devil, and displeasing to God, and no way to be pleaded for or justified.

Direct. IX. 'Mark how you contradict the endeavours

[n] Ephes. iii. 12. [o] Heb. x. 19—22. [p] Matt. xiv. 27.
[q] 1 John iv. 18. [r] Judge xiii. 22, 23.

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of God, in his Word, and by his ministers.' Do you find God driving any from him, and frighting away souls that would fain be his? Or doth he not prepare the way himself and reconcile the world to himself in Christ, and then send his ambassadors in his name and stead to beseech them to be reconciled unto God, and to tell them that all things are ready, and compel them to come in[s]?

Direct. x. 'Consider how thou wrongest others and keepest them from coming home to God.' When they see thee terrified in the way of piety, they will fly from it, as if some enemies or robbers were in the way. If you tread fearfully, others will fear there is some quicksand. If you tremble when you enter the ship with Christ, others will think he is an unfaithful pilot, or that it is a leaking vessel. Your fear discourageth them.

Direct. xi. 'Remember how remediless, as to comfort, you leave yourselves, while you inordinately fear him, who alone must comfort you against all your other fears.' If you fear your remedy, what shall cure the fear of your disease? If you fear your meat, what shall cure your fear of hunger? If you fear him that is most good and faithful, and the friend of every upright soul, what shall ease you of the fear of the wicked and the enemies of holy souls? If you fear your Father, who shall comfort you against your foes? You cast away all peace, when you make God your terror.

Direct. xii. 'Yet take heed lest under this pretence you cast away the necessary fear of God; even such as belongeth to men in your condition, to drive them out of their sin and security unto Christ, and such as the truth of his threatenings require. For a senseless presumption and contempt of God, are a sin of a far greater danger.'

Directions against sinful Fear of the Devil.

Direct. i. 'Remember that the devil is chained up, and wholly at the will and beck of God.' He could not touch Job, nor an ox, nor an ass of his, till he had permission from God: he cannot appear to thee nor hurt thee unless God give him leave.

[s] 2 Cor. v. 19. Luke xiv. 17. Matt. xxii. 8.

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Direct. II. 'Labour therefore to make sure of the love of God, and then thou art safe:' then thou hast God, his love and promise always to set against the devil.

Direct. III. 'Remember that Christ hath conquered the devil in his temptations, on the cross, by his resurrection and ascension." He "destroyed through death him that had the power of death, even the devil, that he might deliver them who through fear of death were all their lifetime subject to bondage[t]." The prince of this world is conquered and cast out by him, and wilt thou fear a conquered foe?

Direct. IV. 'Remember that thou art already delivered from his power and dominion, if thou be renewed by the Spirit of God.' And therefore let his own be afraid of him, that are under his power, and not the free men and redeemed ones of Christ. God hath delivered thee in the day that he converted thee, from a thousandfold greater calamity, than the seeing of the devil would be: and having been saved from his greatest malice, you should not overfear the less.

Direct. V. 'Remember what an injury it is to God, and to Christ that conquered him, to fear the devil, while God is your Protector,' (any otherwise than as the instrument of God's displeasure:) It seemeth as much to say, I fear lest the devil be too hard for God: or lest God cannot deliver me from him.

Direct. VI. 'Remember how you honour the devil by fearing him, and please him by thus honouring him.' And will not you abhor to honour and please such an enemy of God and you? This is it that he would have, to be feared instead of God: he glorieth in it as part of his dominion: as tyrants rejoice to see men fear them, as those that can destroy them when they will, so the devil triumpheth in your fears as his honour. When God reprehendeth the idolatry of the Israelites, it is as they feared their idols of wood and stone. To fear them, shewed that they took them for their gods.

Direct. VII. 'Consider that it is a folly to be inordinately fearful of that which never did befal thee, and never befalleth one of many hundred thousand men:' I mean any

[t] Heb. ii. 14, 15.

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terrible appearance of the devil. Thou never sawest him: nor hearest credibly of but very few in an age that see him (beside witches): This fear therefore is irrational, the danger being utterly improbable.

Direct. VIII. 'Consider that if the devil should appear to thee, yea, and carry thee to the top of a mountain, or the pinnacle of the temple, and talk to thee with blasphemous temptations, it would be no other than what thy Lord himself submitted to; who was still the dearly beloved of the Father[u].' One sin is more terrible than this.

Direct. IX. 'Remember that if God should permit him to appear to thee, it might turn to thy very great advantage: by killing all thy unbelief or doubts, of angels, and spirits, and the unseen world.' It would sensibly prove to thee that there is indeed an unhappy race of spirits, who envy man and seek his ruin; and so would more convince thee of the evil of sin, the danger of souls, the need of godliness, and the truth of Christianity. And it is like this is one cause why the devil no more appeareth in the world, not only because it is contrary to the ordinary government of God, who will have us live by faith and not by sight; but also because the devil knoweth how much it would do to destroy his kingdom, by destroying infidelity, atheism, and security, and awakening men to faith, and fear, and godliness. The fowler or the angler must not come in sight, lest he spoil his game by frighting it away.

Direct. X. 'If it be the spiritual temptations and molestations only of satan which you fear, remember that you have more cause to fear yourselves, for he can but tempt you; and if you do not more against yourselves, than all the devils in hell can do, you will never perish.' And if you are willing to accept and yield to Christ, you need not inordinately fear either satan or yourselves. For it is in the name and strength of Christ, and under his conduct and protection, that you are to begin and finish your warfare. And the Spirit that is in us, is greater and stronger than the spirit that is in the world, and that molesteth us[x]. And the "Father that giveth us to Christ is greater than all, and none can pluck us out of his hands[y]." And the "God of peace will tread down satan under our feet[z]." If it were in

[u] Matt. iv. [x] 1 John iv. 4. [y] John x. 29. [z] Rom. xvi. 20.

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his power he would molest us daily, and we had never escaped so far as we have done: our daily experience telleth us that we have a protector.

Directions against the sinful Fear of Men, and sufferings by them.

Direct. 1. 'Bottom thy soul and hopes on Christ, and lay up thy treasure in heaven; be not a worldling that liveth in hope of happiness in the creature; and then thou art so far above the fear of men, as knowing that thy treasure is above their reach, and thy foundation and fortress safe from their assaults[a].' It is a base, hypocritical, worldly heart that maketh you immoderately afraid of men! Are you afraid lest they should storm and plunder heaven? Or lest they cast you into hell? or lest they turn God against you? or lest they bribe or overawe your judge? No, no! these are none of your fears! No, you are not so much as afraid lest they hinder one of your prayers from prevailing with God; nor lest their prison walls and chains should keep out God and his Spirit from you, and force you from your communion with him! You are not afraid lest they forcibly rob you of one degree of grace, or heavenlymindedness, or hopes of the life to come! (If it be lest they hinder you from these by tempting or affrighting you into sin, (which is all the hurt they can do your souls,) then you are the more engaged to cast away the fears of their hurting your bodies, because that is their very temptation to hurt your souls.) No, it is their hurting of your flesh, the diminishing your estates, the depriving you of your liberty or worldly accommodations, or of your lives, which is the thing you fear. And doth not this shew how much your hearts are yet on earth? and how much unmortified worldliness and fleshliness is still within you? and how much yet your hearts are false to God and heaven? O how the discovery should humble you! to find that you are yet no more dead to the things of the world,

[a] Omnia Christe tui superant tormenta ferendo. Tollere quæ nequeunt, hæc tolerare queunt. His vita caruisse frui est: posuisse potiri. Et superâsse pati est: et superesse mori.

Ad tribunal æternum judicis justi provocatio salva est: solet is perperam judicata rescindere. Petrarch. Dial. 66. lib. 2.

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and that the cross of Christ hath yet no more crucified it to you! to find that yet the fleshly interest is so powerful in you; and the interest of Christ and heaven so low! that God seemeth not enough for you, and that you cannot take heaven alone for your portion, but are so much afraid of losing earth! O presently search into the bottom of this corruption in your hearts, and lament your worldliness and hypocrisy, and work it out, and set your hearts and hopes above, and be content with God and heaven alone, and then this inordinate fear of man will have nothing left to work upon.

Direct. II. 'Set God against man, and his wisdom against their policy, and his love and mercy against his malice and cruelty, and his power against their impotency, and his truth, and omniscience, and righteousness against their slanders and lies, and his promises against their threatenings; and then if yet thou art inordinately afraid of man, thou must confess that in that measure, thou believest not in God.' If God be not wise enough, and good enough, and just enough, and powerful enough to save thee, so far as it is best for thee to be saved, then he is not God: away with atheism, and then fear not man.

Direct. III. 'Remember what man is that thou art afraid of.' He is a bubble raised by Providence, to toss about the world, and for God to honour himself by or upon. He is the mere product of his Maker's will: his breath is in his nostrils! he is hasting to his dust, and in that day his worldly hopes and thoughts do perish with him. He is a worm that God can in one moment tread into the earth and hell. He is a dream, a shadow, a dry leaf or a little chaff, that is blown awhile about the world[b]. He is just ready in the height of his pride and fury, to drop into the grave; and that same man or all those men, whom now thou fearest, shall one of these days, most certainly lie rotting in the dust, and be hid in darkness, lest their ugly sight and stink be an annoyance to the living. Where now are all the proud ones that made such a bustle in the world but awhile ago? In one age they look big, and boast of their power, and re-

[b] Job xiii. 25. Psal. i. 5, 6. lxviii. 2. lxxiii. 20. Job xx. 8. Victor Uticens. saith of Augustine, that he died of fear. Nunc illud eloquentiæ, quod ubertim per omnes campos ecclesiæ decurrebat, ipso metu siccatum est flumen: when Genseric besieged Hippo.

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bel, and usurp authority, and are mad to be great and rulers in the world, or persecute the ministers and people of the Lord; and in the next (or in the same) they are viler than the dirt; their carcases are buried, or their bones scattered abroad, and made the horror and wonder of beholders. And is this a creature to be feared above God, or against God? See Isa. li. 7. "Hearken to me ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation. Isa. ii. 22. "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?" Psal. cxlvi. 3, 4. "Put not your trust in princes, nor in the son of man, in whom there is no help: his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." When Herod was magnified as a god, he could not save himself from being devoured alive by worms. When Pharaoh was in his pride and glory, he could not save his people from frogs, and flies, and lice. Saith God to Sennacherib, "The virgin, the daughter of Zion hath despised thee, and laughed thee to scorn,—and hath shaken her head at thee; whom hast thou reproached and blasphemed, and against whom hast thou exalted thy voice and lifted thine eyes on high?" O what a worm is man that you are so afraid of!

Direct. IV. 'Remember that men as well as devils are chained, and dependant upon God, and have no power but what he giveth them, and can do nothing but by his permission.' And if God will have it done, thou hast his promise that it shall work unto thy good[c]. And are you afraid lest God should do you good by them? If you see the knife or lancet in an enemy's hand only, you might fear it; but if you see it in the surgeon's or in a father's hand, though nature will a little shrink, yet reason will forbid you to make any great matter of it, or inordinately to fear. What if God will permit Joseph's brethren to bind him, and sell him to the Amalekites? and his master's wife to cause him to be imprisoned? Is he not to be trusted in all this, that he will turn it to his good? What if he will permit Shimei to curse

[c] Rom. viii. 28.

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David; or the king to cast Daniel into the lion's den; or the three confessors into the furnace of fire? Do you believe that your Father's will is the disposer of all? and yet are you afraid of man? Our Lord told Pilate when he boasted of his power to take away his life or save it, "Thou couldst have no power at all against me except it were given thee from above[d]."

I know you will say that it is only as God's instruments that you fear them, and that if you were certain of his favour, and were not first afraid of his wrath, you should not fear the wrath of men. *Answ.* By this you may see then what it is to be disobedient, and to cherish your fears of God's displeasure, and to hinder your own assurance of his love, when this must be the cause of, or the pretence for so many other sins. But if really you fear them but as the instruments of God's displeasure; 1. Why then did you no more fear his displeasure before, when the danger from men did not appear? you know God never wanteth instruments to execute his wrath or will. 2. And why fear you not the sin which doth displease him more than the instruments, when they could do you no hurt were it not for sin? 3. And why do you not more fear them as tempters than as afflicters? and consequently why fear you not their flatteries, and enticements, and preferments, and your prosperity, more than adversity, when prosperity more draweth you away to sin. 4. And why fear you not hell more than any thing that man can do against you, when God threateneth hell more than human penalties. 5. And why do you not apply yourselves to God chiefly for deliverance, but study how to pacify man? why do you with more fear and care, and diligence, and compliance, apply yourselves to those that you are afraid of, if you fear God more than them? Repent and make your peace with God through Christ, and then be quiet, if it be God that you are afraid of: your business then is not first with the creature, but with God. 6. And if you fear them only as God's instruments, why doth not your fear make you the more cautiously to fly from further guilt, but rather make you to think of

[d] John xix. 11. Valentinianus jussus ab Imperatore Juliano immolare idolis, aut militia excedere, sponte discessit: nec mora, qui pro nomine Christi amiserat tribunatum, in locum persecutoris sui accepit imperium. Paul. Diaconus, lib. i. p. 1.

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stretching your consciences as far as ever you dare, and venturing as far as you dare upon God's displeasure, to escape man's? Are these signs that you fear them only as the instruments of God's displeasure? or do you see how deceitful a thing your heart is? Indeed man is to be feared in a full subordination to God, 1. As his officers, commanding us to obey him; 2. As his executioners, punishing us for disobeying him; 3. But not as satan's instruments, (by God's permission) afflicting us for obeying him, or without desert. "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil[e]." Would you have the fuller exposition of this? It is in 1 Pet. iii. 10—17. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open to their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. Having a good conscience, that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better if the will of God be so, that ye suffer for well-doing than for evil-doing." See also 1 Peter iv. 13—15[f].

Direct. v. 'Either you fear suffering from men as guilty or as innocent; for evil-doing, or for well-doing, or for nothing! If as guilty and for evil-doing, turn your fears the right way, and fear God, and his wrath for sin, and his

[e] Rom. xiii. 3, 4.

[f] When Socrates' wife, lamenting him said, Injustè morieris: he answered, An tu juste malles? Diog. Laert. in Socrat. lib. ii. sect. 35. p. 102.

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threatenings of more than men can inflict; and acknowledge the goodness of justice both from God and man; but if it be as innocent or for well-doing, remember that Christ commandeth you exceedingly to rejoice; and remember that martyrs have the most glorious crown: and will you be excessively afraid of your highest honour, and gain and joy?' Believe well what Christ hath said, and you cannot be much afraid of suffering for him. "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you[g]." And will you fear the way of blessedness and exceeding joy? "Beware of men, for they will deliver ye up to the councils, and they will scourge you in their synagogues, and ye shall be brought before governors and kings for my sake, for a testimony against them— But take no thought, &c.[h]" You are allowed to beware of them, but not to be over fearful or thoughtful of the matter. "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city, fly to another[i]"—Fly but fear them not, with any immoderate fear: "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it[k]." "Verily I say unto you, there is no man hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting[l]." Can you believe all this, and yet be so afraid of your own felicity? O what a deal of se-

[g] Matt. v. 10—12. The seven brethren that suffered in Africa under Hunnericus, Incedebant cum fiducia ad supplicium quasi ad epulas, decantantes, Gloria Deo in excelsis, &c. Votiva nobis hæc est dies, et omni solennitate festivior. Ecce nunc tempus acceptabile, ecce nunc dies est salutis, quando pro fide nunc domini dei nostri, perferimus præparatum supplicium, ne amittamus acquisitæ fidei indumentum. Sed et populi publica voce clamabant: Ne timeatis populi Dei, neque formidetis minas atque terrores præsentium tribulationum, sed moriamur pro Christo, ut ipse mortuus est, redimens nos pretioso sanguine salutari. Victor. Uticens. p. 368. In Paulo quinque gloriationes observavi. Gloriatur in imbecillitate, in cruce Christi, in bona conscientia; in afflictionibus, in spe vitæ æternæ. Bucholtzer.

[h] Matt. x. 17—19. [i] Ver. 22, 23. [k] Ver. 39. [l] Luke xviii. 29, 30.

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cret unbelief is detected by our immoderate fears! "Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened to you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as an evil doer— yet if any man suffer as a Christian, let him glorify God on that behalf— wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well doing as unto a faithful Creator [m]." There is scarce any point that God hath been pleased to be more full in, in the Holy Scriptures, than the encouraging of his suffering servants against the fears of men; acquainting them that their sufferings are the matter of their profit and exceeding joy; and therefore not of too great fear.

Direct. VI. 'Experience telleth us that men have never so much joy on earth as in suffering for the cause of Christ; nor so much honour as by being dishonoured by men for him.' How joyfully did the ancient Christians go to martyrdom? many of them lamented that they could not attain it: and what comfort have Christ's confessors found, above what they could ever attain before [n]? and how honourable now are the names and memorials of those martyrs, who died then under the slanders, scorn and cruelty of men? Even the Papists that bloodily make more, do yet honour the names of the ancient martyrs with keeping holidays for them, and magnifying their shrines and relicts: for God will have it so, for the honour of his holy sufferers, that even that same generation that persecute the living saints, shall honour the dead, and they that murder those they find alive, shall honour those whom their forefathers murdered: "Woe unto

[m] 1 Peter iv. 12—16. 19.

[n] Idololatria tam altas in mundo egit radices, ut non possit extirpari: ideo optimum est confiteri et pati. Bucholtzer. Victor Utiecnsis saith, that Genericus commanded that when Masculinus came to die, if he were fearful they should execute him, that he might die with shame, but if he were constant, they should forbear, lest he should have the honour of a glorious martyrdom. And so his boldness saved his life. Et si martyrem invidus hostis noluit facere confessorem, tamen non potuit violare.

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you scribes and pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous: and say, if we had been in the days of our fathers, we would not have been partakers with them of the blood of the prophets[o]." Comfort and honour attend the pain and shame of the cross. "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name[p]." "Paul and Silas sang praises to God at midnight in the prison and stocks[q]," when their backs were sore with stripes. It is written of some of the Christians that were imprisoned by Julian, that they would not forbear in the Emperor's hearing as he passed by, to sing, "Let God arise, and his enemies shall be scattered."

Direct. VII. 'Love better the holy image of God upon your souls, and then you will be glad of the great helps to holiness which sufferings do afford.' Who findeth not that adversity is more safe and profitable to the soul than prosperity? Especially that adversity which Christ is engaged to bless to his servants, as being undergone for him? "We glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed[r]." God chasteneth us for our profit that we may be partakers of his holiness: now no chastisement for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby[s]." Moses "esteemed the very reproach of Christ greater riches than the treasures of Egypt: and therefore rather chose to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season[t]." It is but "now for a season, and if need be, that we are in heaviness through manifold temptations, that the trial of our faith being much more precious than of gold that perisheth, might be found unto praise, and honour, and glory at the appearing of Jesus Christ[u]." Who is it that knoweth himself, that feeleth not a need of some afflictions? to awake us from our drowsiness, and quicken us from our dullness, and refine us from our dross, and wean us from the world, and help us to mortify the flesh, and save us from the deceits of sin?

[o] Matt. xxiii. 29—31. [p] Acts v. 41. [q] Acts xvi. 25.
[r] Rom. x. 3—5. [s] Heb. xii. 10, 11. [t] Heb. xi. 25, 26.
[u] 1 Pet. i. 6, 7.

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Direct. VIII. 'Remember that sufferings are the ordinary way to heaven.' Love heaven better, and your sufferings will seem lighter, and your fear of them will be less[x]. Christ hath resolved on it, that "if any one come to him, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be his disciple: and whoever doth not bear his cross and follow him, cannot be his disciple: and whoever he be of you that forsaketh not all that he hath, he cannot be his disciple[y]." "In the world we shall have tribulation, but peace in him[z]." "Through much tribulation we must enter into the kingdom of God[a]." "If so be that we suffer with him that we may be also glorified with him. For I reckon that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us[b]." Therefore we both labour and suffer reproach, because we trust in the living God[c]." In preaching the Gospel, Paul saith, he "suffered as an evil doer even unto bonds, but the word of God is not bound[d]." "I suffer these things," saith he, "nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day[e]." "Yea, and all that will live godly in Christ Jesus shall suffer persecution[f]." Our patience in sufferings is the joy of our friends, and therefore they are not too much to be feared. "So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure: a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer[g]." Therefore take the conclusion of all from God, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of

[x] Anacharsis (in Laertio) percontanti quænam esset securissima navis: ea inquit, quæ in portum venerit. See Diog. Laert. lib. i. sect. 104. pp. 66. 67.

[y] Luke xiv. 26, 27. 33. [z] John xvi. 33. [a] Acts xiv. 22.

[b] Rom. viii. 17. [c] 1 Tim. iv. 10. [d] 2 Tim. ii. 9.

[e] 2 Tim. i. 12. [f] 2 Tim. iii. 12.

[g] 2 Thes. i. 4. 5. Ingenii philosophici est ex inimicorum odio decerpere aliquid quod vertat in suum bonum. Paul. Scalig. p. 728.

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life[h]." "And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God: for to you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake[i]." And shall we fear so great a gift?

Direct. IX. 'Remember how small and short the suffering will be, and how great and long the glorious reward.' It is but a little while, and the pain and shame will all be past: but the glory will be never past: what the worse now is Stephen for his stones, or John Baptist for being beheaded: or Paul for his bonds and afflictions, which did every where abide him, or any holy martyr for the torment and death which they underwent? O how the case is altered with them, now God hath wiped away all tears from their eyes! Are we so tender that we cannot endure the grief that is but for a night, when we know that joy will come in the morning? "For this cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal[k]." "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him[l]."

Direct. X. 'When you are delivered from the power of the devil himself, what cause have you to fear his instruments?' Can they do more than he? If Goliah the champion, and the general be overcome, the common soldiers are not like to overcome us.

Direct. XI. 'Are you better than your Lord? look to him, and be confirmed.' "The disciple is not above his master, nor the servant above his lord. It is enough for the

[h] Rev. ii. 10. [i] Phil. i. 28—30. [k] 2 Cor. iv. 16—18. [l] Heb. x. 35—38.

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disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household[m]." "Let us run with patience the race that is set before us, looking to Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God: for consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds[n]."

Direct. XII. 'Be of good cheer: our Lord hath overcome the world[o]. And shall we fear inordinately a conquered world? Yea, he overcame it by suffering, to shew us that by suffering we shall overcome it.' He triumphed over principalities and powers (greater than mortals) "on the cross[p]." And therefore "all power in heaven and earth is given to him[q]," and he is "Lord both of the dead and living[r]," and "is made head over all things to the church[s]." And so, though "for his sake we be killed all the day long, and counted as sheep to the slaughter, yet in all these things we are more than conquerors, through him that loved us:" that is, we have a nobler victory than if we conquered them by the sword.

Direct. XIII. 'Think how little your suffering is in comparison of what your sin deserved, and your Lord hath freely saved you from.' Should a man grudge at the opening of a vein for his health, who deserved to have lost his life? Can you remember hell which was your due, and yet make a great matter of any thing that man can do against you?

Direct. XIV. 'Remember that to sin through fear of suffering, is to leap into hell to escape a little pain on earth.' Are you afraid of man? Be more afraid of God: Is not God more terrible? "It is a fearful thing to fall into his hands: for he is a consuming fire[t]." O hear your Lord. "And I say to you my friends, be not afraid of them that kill the body and after that have no more that they can do: but I will forewarn you whom you shall fear: fear him which af-

[m] Matt. x. 24. [n] Heb. xii. 1—3. [o] John xvi. 33.
[p] Col. ii. 15. [q] Matt. xxviii. 19. [r] Rom. xiv. 9.
[s] Ephes. i 21. 22. [t] Heb. x. 31. 26. 27. 29. Heb. xii. 29.

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ter he hath killed, hath power to cast into hell: yea, I say unto you, fear him[u]." If their fire be hot, remember that hell is hotter: and that God is the best friend, and the dreadfullest enemy.

Direct. XV. 'Remember that you shall suffer (and it is like as much) even here from God, if you escape by sin your suffering from men.' If you sin to escape death, you shall die when you have done: and O! how quickly! and how much more joyful it is to die for Christ, than a little after unwillingly to part with that life, which you denied to part with for your Lord? and what galls will you feel in your guilty conscience both in life and at your death? So that even in this life, your fear would drive you into greater misery.

Direct. XVI. 'Think of the dangerous effects of your immoderate fear.' It is the way with Peter to deny your Lord: yea, the way to apostasy, or any wickedness which men shall drive you to by terrors. If you were where the Turk is now tyrannising among Christians, if you overcome not your fear, he might overcome your fidelity[x], and make you turn from Jesus Christ: and that is the sin which the apostle so dreadfully describeth, Heb. x. 26, 27. 29. "If we sin wilfully, (that is, wilfully renounce our Lord) after the acknowledgment of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment, and fire which shall devour the adversary." O how many have been drawn by the fear of men, to wound their consciences, neglect their duties, comply with sin, forsake the truth, dishonour God, and undo their souls. And often in this life they do as poor Spira did, who, by sinning through the fear of man, did cast himself into melancholy and self-murdering despair. Your fear is a more dangerous enemy to you than those that you fear are. "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe. Many seek the ruler's favour, but every man's judgment cometh of the Lord[y]." Fear is given to preserve you: use it not to destroy you.

[u] Luke xiii. 4, 5.

[x] Qui propter timorem reticet veritatem, veritatis proditor est. Hincmar. Rhemens. Dialog. de Statu. Eccl.

[y] Prov. xxix. 25, 26.

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Direct. XVII. 'Believe and remember God's special providence, extending to every hair of your head, and also the guard of angels which he hath set over you.' "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father: but the very hairs of your head are numbered: fear ye not therefore, ye are of more value than many sparrows [a]." O that this were well believed and considered! "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Direct. XVIII. 'Think what a vile dishonour it is to God, to have his creature, even breathing dirt, to be feared more than he.' As if he were less powerful to do good or hurt to you than man, and were not able or willing to secure you, so far as to see that no man shall ever be a loser by him, or any thing which he suffereth for his cause! "And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart: have I not held my peace even of old, and thou fearest me not [d]?" How did Daniel and the three confessors honour God, but by fearing him more than the king and the flaming furnace: saying, "We are not careful to answer thee in this matter: if it be so our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king: but if not, be it known unto thee, O king, that we will not serve thy gods, &c [b]." Daniel would not cease praying thrice a day openly in his house, for fear of the king, or of the lions. "Moses forsook Egypt, not fearing the wrath of the king; for he endured as seeing him that is invisible [c]." "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me [d]."

Direct. XIX. 'Remember the dangers which you have been saved from already: especially from sin and hell.' And is an uncircumcised Philistine more invincible than the lion and the bear?

Direct. XX. 'Remember the great approaching day of

[a] Matt. x. 29, 30. [d] Isa. lvii. 11. [b] Dan. iii. 16—18. [c] Heb. xi. 27.
[d] Heb. xiii. 6. Plus dicam: tanto est melius juste etiam damnari quam injuste absolvi, quanto est pejus impunitum crimen quam punitum: in hoc enim celeri juncta justitia est: malo magno bonum ingens. In illo autem scelus et impunitas, quæ nescio, an scelere ipso pejor sit. Petrarch. dial. 66. lib. 2.

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judgment, where great and small will be equal before God: and where God will right all that were wronged by men, and be the full and final avenger of his children! He hath promised, though "he bear long, to avenge them speedily[e]." Can you believe that day, and yet not think that it is soon enough to justify you fully and finally, and to make you reparations of all your wrongs? Cannot you stay till Christ come to judge the quick and the dead? You will then be loath to be found with those that, as Saul, made haste to sacrifice, because he could not stay till Samuel came; whose souls "drew back, because they could not live by faith." "Fear them not therefore; for there is nothing covered that shall not be revealed, and hid that shall not be known[f]." "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance, &c. When he shall come to be glorified in his saints, and admired in all them that believe[g]."

Direct. XXI. 'Remember that the fearful and unbelieving shall be shut out of heaven[h]:' that is, those that fear men more than God, and cannot trust him with their lives at all, but will rather venture upon his wrath by sin, than on the wrath of man.

Direct. XXII. 'Turn your fear of the instruments of the devil into pity and compassion to men in such lamentable misery:' and pray for them as Christ and Stephen did: foresee now the misery that is near them. When you begin to be afraid of them, suppose that just now were the day of judgment, and you saw how they will then tremble at the bar of God, (as conscience sometimes makes some of them do, at the hearing or remembering of it; as Felix before Paul:) see them as ready to be sentenced to the fire prepared for the devil and his angels, as Matt. xxv. Can you fear him that is near such endless misery, whom you should condole and pity (as the ancient martyrs used to do?) "What shall the end" of the persecutors be, "and where shall the ungodly sinners appear, if judgment begin at the house of God, and the righteous be saved with so much ado[i]?"

[e] Luke xviii. 7, 8. [f] Matt. x. 26. [g] 2 Thess. i. 6—10.
[h] Rev. xxi. 8. [i] 1 Pet. iv. 17.

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About the fear of death, I have written largely already in my "Treatise of Self-denial," and in the "Saints' Rest," and in "The Last Enemy Death," &c. and in "The Believer's Last Work." Therefore, I shall here pass it by[k].

Tit. 9. Directions against sinful Grief and Trouble.

Sorrow is planted in nature to make man a subject capable of government, by making him capable of punishment, that he might be kept from sin by the fear or sense of that which nature hath made its punishment: and that the beginnings of pain might help to prevent the sin that would bring more; and might drive the wounded soul to its remedy: or by sympathy might condole the misery of others.

Sorrow or grief, in itself considered, is neither morally good nor evil; but it is a natural passion, and evil, that is hurtful to him that hath it; but good, that is an apt, conducible means to the universal or higher ends of government to which the Creator and Universal King hath planted it in man: the same may be said of all capacity of pain and natural misery.

Mere sorrow in itself considered, is a thing that God commandeth not, nor taketh pleasure in. Sorrow for our natural or penal hurt, is in itself no duty, but a necessary thing. God doth not command it, but threatens it: therefore there is no moral good in it. God will not command or entreat men to feel when they are hurt, or mourn under their torment; but will make them do it whether they will or no: therefore humble souls must take heed of thinking they merit or please God merely by sorrowing for their sufferings. But yet sorrow for misery may accidentally become a duty and a moral good, 1. 'Ratione principii,' by respect to the principle it proceedeth from. As when it is, (1.) The belief of God's threatenings which causeth the sorrow. (2.) When it cometh from a love to God. 2. 'Ratione materiæ,' for the matter's sake, when it is the absence of God, and his favour, and his Spirit, and image, which is the misery that we lament (which therefore savoureth of some love to God); and not mere fleshly, sensitive suffering. 3. 'Ratione finis,' in respect of the end; when we

[k] See after Part iii. c. 29. tit. 3. and c. 30.

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sorrow with intent to drive our hearts to Christ our Saviour, and to value mercy and grace, and to recover us to God. 4. 'Ratione effecti,' in respect of the effect, when these forementioned ends become the fruits of it[l].

Sorrow for sin is a duty and moral good. 1. Formally in itself considered: for to be sorrowful for offending God, and violating his law, essentially containeth a will to please God and obey his law. 2. It must be also made good, by a good principle; that is, by faith and love. 3. By a right end; that it be to carry us from the sin to God. 4. And by a right guide and matter; that it be sin indeed, and not a mistaken, seeming sin, that is it we sorrow for. But sorrow for sin (materially) may be made sinful. 1. By an ill end and formal reason; when we mourn not for sin as sin, but as one sin hindereth another, or as it marred some ill design. 2. And by the effect; when it doth but sink men in despair, or torment them, and not at all separate them from the sin. 3. When it cometh not at all from any love to God, or care to please him, but only an unwillingness to be damned, and so it is lamented only as a means of damnation; which, though it be a sorrow, positively neither good nor evil, yet it is evil privatively.

But it is the passion of grief as in its excess that I am now to speak against. And it is in excess, 1. When we grieve for that which we ought not at all to grieve for: that is, either for some good, or for a thing indifferent that is neither good or bad: both which come from the error of the mind. 2. When we grieve too much for that which we may grieve for lawfully in some measure: that is, for our own afflictions or penal suffering. 3. When we grieve too much for that which we are bound to grieve for in some measure: as (1.) For our sin. (2.) For our loss of the favour of God, or of his grace and Spirit. (3.) For other men's sin and suffering. (4.) For the sufferings of the church, and calamities of the world. (5.) For God's dishonour[m].

[l] Even sorrow that profiteth not, may testify a just affection. It is said by Laertius, that when Solon was reproved for mourning for his son, with a 'Nihil proficis,' he answered, 'At propter hoc ipsum illachrymor, quia nihil proficio.' Diog. Laert. lib. i. sect. 63. p. 39.

[m] That very old book of Hermes, called "Pastor," notably sheweth how much grief and heaviness are enemies to Christianity and to the Spirit of God.

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Though it is not easy to have too much sorrow for sin, considering it estimatively: that is, we can hardly take sin for a worse evil than it is, and accordingly grieve for it; yet it is oft too easy to have too much sorrow for sin, or any other evil intensively as to the greatness of the passion. And thus sorrow for sin is too great, 1. When it distracteth the mind, and overturneth reason, and it is made unfit for the ends of sorrow. 2. When it so cloudeth and clotheth the soul in grief, that it maketh us unfit to see and consider of the promise, to relish mercy, or believe it; to acknowledge benefits, or own grace received, or be thankful for it; to feel the love of God, or love him for it, to praise him, or to mind him, or to call upon him: when it driveth the soul from God, and weakeneth it to duty, and teacheth it to deny mercy, and sinketh it towards despair; all this is too much and sinful sorrow: and so is all that doth the soul more hurt than good; for sorrow is not good of itself, but as it doth good, or sheweth good.

Direct. 1. 'Keep your hearts as true and close to God as possible, and make sure of his love, that you may know you have not an unregenerate, miserable soul to mourn for, and then all other grief is the more curable and more tolerable.' Be once able to say that God is on your side, that Christ, and the Spirit, and heaven are yours, and then you have the greatest cordial against excessive grief that this world affords. If you say, 'How should this be done?' I answer, that it is opened in its proper place. No marvel if sorrow overwhelm that soul, that is in the chains of sin, under the curse of God, as soon as awakened conscience comes to feel it. And it is most miserable when it hath the smallest sorrow; there being some hope that sorrow may drive it home to Christ. Therefore if thou have been a secure, unhumbled, carnal wretch, and God be now beginning to humble thee, by shewing thee thy sin and misery, take heed as thou lovest thy soul, that thou drive not away necessary, healing sorrow and repentance, under pretence of driving away melancholy or over much sorrow: thy smart tendeth to thy hopes of cure.

Direct. 11. 'Renew not the wounds of conscience by renewed, wilful, gross sin.' For sin will bring sorrow, especially if thou have any life of grace to feel it: even as

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falls, and breaking the bones bring pain. Obey carefully if thou wouldst have peace.

Direct. III. 'Be well acquainted with the general grounds of hope in the mercy of God, the office and death of Christ, and the free, universal offer of pardon, grace, and life in the New Covenant.' Abundance of grief doth dwell in many humbled souls, through the ignorance of these general grounds of comfort; which would vanish away if these were known.

Direct. IV. 'Know well the true nature and use of godly sorrow: how it is but a means to higher grace, and a thing which may exceed, and not a thing that we should stop in, or think we can never have too much of it.' Desire is but in its place, and to its proper ends.

Direct. V. 'Know well the nature and excellency of those higher graces which sorrow tendeth to: even love, and thankfulness, and delight in God, and fruitful obedience.' And then you will be carried after these, and will learn to hate the sorrow that hindereth them, and to cherish that sorrow which leadeth you up to them, and to value it but as a means to them.

Direct. VI. 'Manage all your affairs, especially those of your souls, with prudent foresight: and look not only on things as they appear at hand[m].' Judge not by sense, but by reason; for sense cannot foresee, but pleaseth itself at present with that which must be bitterness in the end. Thus, carnal delight is the common way to overwhelming sorrow. He that would not have the pain and sickness of a surfeit to-morrow, must not please his appetite against reason to-day. Poison will gripe and kill never the less for tasting sweet. You must foreknow how that which you take will work, and what will be the effects of it, and not only how it tasteth, if you would escape the pain. The drunkard thinketh not of his vomiting, and poverty, or shame, or sickness, and therefore causeth them. There is no sorrow so intolerable as that of a guilty soul, that is passing in terror to the bar of God, and thence to everlasting pain. Foresee this sorrow in your most pleasant sin; and remem-

[m] Pittaci sententia fuit, prudentiam virorum esse priusquam adversa contingant, prævidere ne veniant: fortium vero, cum illa contigerint, æquo animo ferre. Diog. Laert. in Pittac. lib. i. sect. 78. p. 48.

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ber that when you are tempted to sin, you are tempted to sorrow; and then you may prevent it. And in all your particular actions use a foreseeing judgment, and ask what is like to be the end, before you enter on the beginning. Most of our sorrows come for want of this, and express themselves by, 'Had I known, or had I thought of this, I had prevented it.' Do nothing which you may foresee must be repented of; for repentance is sorrowful: and the weightier the case the deeper the sorrow. How easy and comfortable a life and death might men attain, if they would not buy a little forbidden, poisonous pleasure, with the price of future pain and sorrows! And if they did not foolishly and overtenderly refuse those holy, necessary, medicinal sorrows, by which their greater, overwhelming, and undoing sorrows should have been prevented!

Direct. VII. 'Look always on your remedy when you look on your misery, and when you find any dangerous sin or sign in you, presently consider what is your duty in order to your recovery and escape.' It is an ordinary thing with peevish, distempered natures, when they are reproved for any sin, to resist the reproof by excuses as long as they can: and when they can resist no longer, then they fall into despairing lamentations, if they are so bad, what then shall they do! and in the mean time never set themselves against the sin, and cast it off and return to their obedience, that their comforts return: they will do any thing rather than amend. The reason why God convinceth them of sin is that they may forsake it, and they are sooner brought to any thing than to this: convince them of their pride, or malice, or worldliness, or disobedience, or slothfulness, or passion, and they will sooner sink in sorrow and despair than they will set upon a resolved reformation. This is it indeed which the devil desireth: he can allow you grief and desperation, but not to amend. But is this best for you? Or is it pleasing to God? Deny not your sin, but see withal that there is enough in Christ for your pardon and deliverance. He hath appointed you means for your present recovery, and he is ready to help you. Ask what is your duty for your cure, and set upon it without delay.

Direct. VIII. 'Remember your causes of joy as well as

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your cause of sorrow, that each may have their due, and your joy and sorrow may both be suited to their causes. To which end you must labour for the exactest acquaintance with your own condition, that possibly you can attain to.' If you are yet ungodly, your sorrow must be greater than your joy, or else it will be irrational joy, and pernicious to your souls and increase your after sorrow. And you must not overlook so much cause of comfort as is afforded you in God's patience, and the offers of a Saviour, and of pardon, and grace, and life in him. If you are truly godly, you must so mourn for sin, and weakness, and wants, and crosses, and afflictions of yourselves and others, as never to forget the invaluable mercies which you have already received, your part in Christ and life eternal, your beginnings of grace, and your reconciliation with God, which allow and command you greatly to rejoice: and remember that no humiliations will excuse you from the observation and acknowledgment of all these mercies.

Direct IX. 'Read over all the commands of Scripture that make it your duty, to rejoice in the Lord, and exceedingly to rejoice; and make as much conscience of them as of other commands of God.' The same God commandeth you to rejoice, who commandeth you to hear, and pray, and repent[n].

Direct. X. 'Befriend not your own excessive sorrows, by thinking them to be your duty, nor suspect lawful mirth and joy as if it were a sin, or a thing unbecoming you.' For if you take your sin for your duty, and plead for it, and your duty for your sin, and plead against it, you are far from the way of amendment and recovery. And yet it is common with an afflicted, weak, impatient soul, to fall into liking (though not in love) with their inordinate sorrows, and to justify them, and think that it is their duty still to mourn. If these sorrows were of God, we should be more backward to them: and if our comfort were not more pleasing to God, our natures would not be so backward to them as they are.

Direct. XI. 'Love no creature too much, and let it not

[n] See Psal. xxxiii. 1 Phil. iii. 1. iv. 4. Rom. v. 2. Phil. iii. 3. 1 Thes. v. 16. 1 Pet. i. 6—8. iv. 13. Heb. iii. 6. 2 Cor. vi. 10. Rom. xii. 12. Psal. xxxii. 11. cxxxii. 9—16. Rom. xiv. 17. Psal. v. 11.

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grow too sweet and pleasant to you: else you are preparing for sorrow from the creature.' Love it less, and you shall sorrow less. All your grief for crosses and losses, in goods, estate, in children and friends, in reputation, liberty, health and life, doth come from your over loving them. Value them but as they deserve, and you may easily bear the loss of them. He that maketh them his idol or felicity, will grieve for the want of them, or the loss of them as a man undone that cannot live without them. But he that hath placed his happiness and hopes in God, and valueth the world no further than it tendeth to his ultimate end, will no further grieve for the want of it, than as he misseth it to that end. "The love of money and coveting after it, doth pierce men through with many sorrows[o]." Mark what you find your heart too much set upon and pleased in, or hoping after, and take it off quickly if you love your peace.

Direct. XII. 'Learn to be pleased and satisfied in the will of God. Trust your heavenly Father who knoweth what you need.' It is some rebellion or crossness of our wills to the will of God, which causeth our inordinate griefs and trouble. Because we cannot bring our wills to his will, nor make our reason stoop unto his wisdom, nor think well of his providence, unless he will stir it to our conceits, and interests, and lusts, therefore so far as we are carnal we are ordinarily displeased and grieved at his ways. If we might have had our own wills about our estates, or names, or children, or friends, or health, or life, we should not have been troubled (at the present). But because it is not our way, but God's way that is taken, nor our will, but God's will that is done, therefore we are grieved and discontent, as if his way and will were worse than ours, and God had wanted his foolish children to be his counsellors, or they could have chosen better for themselves!

Direct. XIII. 'Afflict yourselves no further than God or man afflict you: but remember if you think that you have too much already against your wills, how foolish and self-contradicting it is to lay a great deal more, wilfully upon yourselves[p]."

[o] 1 Tim. vi. 10.

[p] Libenter feras quod necesse est: dolor patientiâ vincitur. Martin. Dumiens. de Morib. Tristitiam si potes, ne admiseris: sin minus, ne ostenderis. Id. ib.

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Is it slanders or reproach that men afflict you with? Let it be so; that toucheth not the heart. Is it poverty, crosses, or losses, that God afflicteth you with? Let it be so: that toucheth not the heart neither. Is it loss of children, or friends; or is it pain and sickness? I confess these are sore; but yet they do not touch the heart. If they come thither it is your doing; and (though thither they should come moderately) if they are immoderate, it is your own sinful doing. It is you that grieve; and make the heart ache. God and man did but make the flesh ache. If others hurt your bodies, will you therefore vex your minds? Will you pierce through your hearts, because they touch your name or goods? If so, remember which part of your sorrow is of their making, and which is of your own: and can you for shame go beg of God or man to ease the grief which you yourselves are causing, and wilfully continue it while you pray against it? And why lament you that which you cause and choose? It is a shame to be wilfully your own tormentors.

Direct. XIV. 'Abhor all that tendeth to take down the power and government of reason (that is, all feebleness and cowardice of mind, and a melancholy, a peevish, passionate disposition): and labour to keep up the authority of reason, and to keep all your passions subject to your wills; which must be done by Christian faith and fortitude.' If you come once to that childish or distracted pass, as to grieve and say, I cannot help it: I know it is sinful and immoderate, but I cannot choose, if you say true, you are out of the reach of counsel, advice, or comfort. You are not to be preached to, nor talked to, nor to be written for: we do not write directions to teach men how to touch the stars, or explain the asperities or inequalities of the moon, or the opacous parts of Saturn, or to govern the orbs, or rule the chariot of the sun. If it be become a natural impossibility to you, doctrine can give you no remedy: but if the impossibility be but moral in the weakness of reason, and want of consideration, it may be doctrine, consideration, and resolution be overcome. You can do more if you will than you think you can[q]. How come you to lose the command of your passions? Did not God make you a rational

[q] See Mr. Fenner's book of Wilful Impenitency.

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creature, that hath an understanding and will to rule all passions? How come you to have lost the ruling power of reason and will? You would take it for a disparagement to be told that you have lost the use of your reason: and is it not a principal use of it to rule the passions, and all other inferior subject powers? You say you cannot choose but grieve! But if one could give you that creature which you want or desire, then you could choose: you could rejoice, if one could restore you that child, that friend, that estate which you have lost. But God, and Christ, and heaven, it seems, are not enough to cure you: if you must have but them you cannot choose but grieve! And what hearts have you then that are thus affected? Should not those hearts be rather grieved for? God will sometime make you see, that you had more power than you used.

Direct. XV. 'Observe the mischiefs of excessive sorrow that you may feel what reason you have to avoid it.' While you know not what hurt is in it, you will be the more remiss in your resisting it: I shall briefly name you some of its unhappy fruits.

1. It is a continual pain and sickness of the mind. (This you know by feeling.) 2. It is a destroyer of bodily health and life. For "worldly sorrow worketh death[r]. "A merry heart doth good like a medicine: but a broken spirit drieth the bones[s]."[t] 3. It putteth the soul out of relish with its mercies, and so causeth us to undervalue them, and consequently to be unthankful for them, and not to improve them. 4. It destroyeth the sense of the love of God, and lamentably undisposeth the soul to love him: and therefore should be abhorred by us were it but for that one effect. 5. It destroyeth the joy of the Holy Ghost, and unfitteth us to obey that command of God, 'rejoice continually.' 6. It contradicteth a heavenly mind and conversation, and hindereth us from all foretastes of the everlasting joys[t]. 7. It undisposeth us to the excellent work of praise: who can ascend in the praises of God, while grief doth oppress and captivate the soul? 8. It destroyeth the sweetness of all

[r] 2 Cor. vii. 10. [s] Prov. xvii. 22.

[t] Even Anaxagoras, a philosopher, could say to one that asked him, 'Nullane tibi patriæ cura est? Mihi vero patriæ cura, et quidem summa est, digitum in cœlum intendens.' Diog. Laert. lib. ii. sect. 7. p. 83.

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God's ordinances, hearing, reading, prayer, sacraments; we may force ourselves to use them, but shall have no delight in them. 9. It hindereth the exercise of faith, and raiseth distrust, and sinful doubts and fears, within us. 10. It causeth sinful discontents and murmurings at God and man. 11. It maketh us impatient, peevish, froward, angry, and hard to be pleased. 12. It weakeneth the soul to all that is good, and destroyeth its fortitude and strength: for it is the "joy of the Lord that is our strength[u]." 13. It hindereth us in the duties of our callings: who can do them as they should be done, under the clog of a disquiet mind? 14. It maketh us a grief and burden to our friends, and robs them of the comfort which they should have in and by us. 15. It maketh us unprofitable to others, and hindereth us from doing the good we might: when we should be instructing, exhorting, and praying for poor sinners, or minding the church of God, we are all taken up at home, about our own afflictions. 16. It maketh us a stumbling block and scandal to the ungodly, and hindereth their conversion, while the devil setteth us before the church doors, to keep away the ungodly from a holy life, as men set scarecrows in their fields and gardens, to frighten away the birds. 17. It dishonoureth religion, by making men believe that it is a melancholy, vexatious, self-tormenting life. 18. It obscureth the glory of the Gospel, and crosseth the work of Christ, his Spirit, and ministers, who all come upon a message of great joy to all nations; and proclaim glad tidings to the worst of sinners: much more to the sons of God, and heirs of life. 19. It misrepresenteth God himself, as if we would persuade men, that he is a hard and cruel master, that none can please, though they do all through a Mediator upon a covenant of grace; and that it is worse with us since we served him than before; and that he delighteth in our grief and misery, and is against our peace and joy; and as if there were no joy nor pleasure in his service. Such hideous doctrine do our lives preach of God, when those that profess to fear and seek him, do live in such immoderate grief and trouble. 20. And it too much pleaseth the devil, who is glad to torment us here, if he may not do it in hell; and especially to make ourselves

[u] Neh. viii. 10.

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the executioners upon ourselves, when he is restrained; when he can boast and say, 'Though I may not vex thee, I will persuade thee to vex thyself.' These are the fruits of sinful sorrows.

Direct. XVI. 'Govern your thoughts, and suffer them not to muse and feed on those objects, which cause your grief.' No wonder if your sore be always smarting, when you are always rubbing on it in your thoughts. Of this I spake more fully even now.

Tit. 10. *Directions against sinful Despair, (and Doubting.)*

Despair is the contrary to hope[z]. There is a despair that is a duty, and a despair that is a sin, and a despair that is indifferent, as being but of natural and not of moral kind. Despair is a duty, when it is contrary to the sinful hope before described: that is, 1. When we despair of any thing which God hath told us shall never come to pass: for we are bound to believe his word: as that all the world should be saved or converted, or that our bodies should not die and perish, and many such like. 2. It is a duty to despair of ever attaining a good end by means or upon terms, which God hath told us it shall never be attained by: and so it is a great duty for an unregenerate person to despair of ever being saved without regeneration, conversion and holiness: and to despair of ever being pardoned or saved, if he live after the flesh and have not the spirit of Christ, and repent not unfeignedly of his sin, and be not a new creature, and crucify not the flesh with its affections and lusts. Such a despair is one of the first things necessary to the conversion of a sinner, because the false hopes of being pardoned and saved without regeneration, is the present hindrance to be removed.

Despair is a sin, when it is contrary to any hope which God commandeth us: (so it be not only a negative despair, or bare not hoping, which in sleep and other times may be innocent, but a positive despair which concludeth against hope). As, 1. Particular despair of the benefit of some particular promise (as if Israel had despaired of deliverance from Egypt, or Abraham of a Son). 2. General despair of

[z] See more of the Cure of Doubting, Part. ii. Chap. xxv.

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the fulfilling of some general promise; as if we despaired of the resurrection, or the kingdom of Christ in glory. 3. When by misapplication we despair of that pardon and salvation to ourselves, which yet we believe shall be to others.

Yea, despair is sinful sometimes when it is not contrary to any promise or commanded hope: for if God have not revealed his will one way or other, it is no duty to expect the thing, and yet it is a sin to conclude positively that it will not be: for then we shall say more than we know, or than God hath revealed. If hope be taken for the comfort that ariseth in us from the apprehension of a mere possibility, then indeed it is a duty to hope for that good which is possible only: but if hope be taken for a confident expectation, then both such hope, and also the contrary despair would be a sin. We may (so) 'non-sperare' but not 'desperare.' Possibles must be taken but for possibles, yet still for such.

He that despaireth but of some common mercy which he should not despair of, 'ratione materiæ' committeth a sin of the smaller sort: he that despaireth of a great mercy to others (though not promised), committeth a greater sin 'ratione materiæ:' (as if you despair of the conversion of a bad child, or the continuance of the Gospel to the kingdom, &c.) But he that despaireth of his own pardon and salvation, sinneth more perilously 'ratione materiæ.'

The despairing of pardon and salvation upon a despair of the truth of the Gospel, or sufficiency of Christ, is damnable, and a certain mark of a wretched infidel, if it be predominant[y]. But to believe all the Gospel to be true, and desire Christ and life as best, and yet to despair upon too bad thoughts of one's self, or through some other mistake, this is a sin of infirmity, consistent with grace, (unless the despair be so total and prevalent, as to make the sinner settledly cast off a godly life, and give up himself to a life of wickedness.) The Scripture speaketh little of this humble sort of despair, and no where threateneth it as it doth infidelity.

The commonest despair (like Spira's) which cometh in-

[y] Judas perished not merely by despair; but he had no such repentance as renewed his soul, nor any love to God and holiness.

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mediately from invincible predominant melancholy (though occasioned first by sin) is no otherwise sinful or dangerous, than the despair or the raving of a madman, or one in a doting fever is. It is the too humble despair, through personal misapplication, and particular mistakes, that I shall speak of in this place.

Direct. I. 'Take heed of being ignorant of, or misunderstanding the three great general grounds of faith and hope; that is, 1. The infinite goodness of God, and his unmeasurable love and mercy. 2. The relation of Christ's office to all, and the sufficiency of his ransom and sacrifice for all. 3. The universality of the promise, or the act of oblivion, or deed of gift of free pardon and salvation to all on condition of penitent belief and acceptance, which is procured and given by Christ, and contained in the Gospel.' If you mistake so about any one of these, as not to believe or understand them, or if you do not well consider and improve them, no wonder if you be left under continual doubtings and liable to despair.

Direct. II. 'Understand well the true nature of the condition of this universal promise; how much it consisteth in the will or acceptance of Christ and life as offered by the Gospel; or in our hearty consent to the baptismal covenant, that God be our God and Father, our Saviour and Sanctifier: and that in God's account the will is the man, and he is a true believer and hath part in Christ that is truly willing of him to the ends of his office: and that he hath right to all the benefits of the covenant of grace, who doth heartily consent to it.' This is true faith: this is the condition of pardon; and on these terms Christ and life are given. This is the infallible evidence of a state of grace. If you know not this, but look after something else as necessary which is separable from this, no wonder you are perplexed, and inclined to despair.

Direct. III. 'Understand the extent of this pardoning covenant as to the sins which it pardoneth: that it containeth the forgiveness of all sin without exception, to them that perform the condition of it (that is, to consenters). So that directly no sin is excepted but the nonperformance of the condition; but consequently, all sin is excepted and none at all forgiven by it, to them that do not

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perform the condition.' Every conditional grant doth expressly except non-performance of the condition by the making of it to be the condition. He that saith, All sin is forgiven to them that believe and repent, and no other, doth plainly import, that not believing and not repenting are not forgiven, while they continue; nor any other sin to such. But to penitent believers or consenters, all sin is pardoned. Which made the ancients say, that all sin is washed away in baptism, supposing the person baptized to be a meet subject, and to have the condition of the covenant which is by baptism sealed and delivered to him.

Direct. IV. 'Misunderstand not the excepted sin against the Holy Ghost; which is no other, than an aggravated non-performance and refusal of the condition of the covenant; viz. when infidels are so obstinate in their infidelity, that they will rather impute the miracles of the Holy Ghost to the devil, than they will be convinced by them that Christ is the true Messias or Saviour[z].' This is the true nature of the sin against the Holy Ghost, of which I have written the third part of my "Treatise of infidelity." So that no one hath the sin against the Holy Ghost that confesseth that Jesus is the Christ and Saviour; or that confesseth the miracles done by Christ and his apostles were done by the Holy Ghost, or that confesseth the Gospel is true; or that doth not justify his sin and infidelity. He must be a professed infidel against confessed miracles that commits this sin. And yet many despair because they fear they have committed this sin, that never understood what it is, nor have any reason but bare fear, and some blasphemous temptations which they abhor, to make them imagine that this sin is theirs. But the truth is, in their fearing condition, if any other sin had been as terribly spoken of, they would have thought it was theirs.

Direct. V. 'Understand the time to which the condition of the Gospel doth extend, namely, to the end of our life on earth: the day of this grace hath no shorter end.' For the Gospel saith not, He that believeth this year or the next shall be saved: but absolutely without limitation to any

[z] Though the troubles of some call for a larger discourse of this sin, yet having written a Treatise of it, I must not here be tedious in reciting what is there said already.

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time short of death. He that believeth shall be saved: so that to doubt whether true repentance and faith will be accepted at any time before death, is but to be ignorant of the Gospel, or to doubt whether it be true. And therefore for a despairing soul to say, If I did repent, it is too late because the day of grace is past, is but to contradict the Gospel covenant itself, or to say he knows not what. God never refused a soul that truly repented and believed before death.

Obj. 1. 'But (they will say) do not some divines say that some men's day of grace is sooner past, and God hath forsaken them, and it is too late, because they came not in time?'

Answ. They that understand what they say, must say but this: that this word 'the day of grace' hath divers senses. 1. Properly by the day of grace is meant, the time in which according to the tenor of the Gospel, God will pardon and accept those that repent: and in this sense the time of life, is the time of grace: whenever a sinner repenteth and is converted, he is pardoned. 2. Sometimes by the 'day of grace' is meant the time in which the means of grace are continued to a nation or a person: and thus it is true, that the day of grace is quicklier past with some countries than others: that is, God sometimes taketh away the preachers of his Gospel from a people that reject them, and so by preaching offereth them his grace no more. But in this sense a man may easily know whether his day of grace be passed or no? that is, whether Bibles, and books, and Christians, and preachers, be all gone, or not? (And yet if they were, he that receiveth Christ before they are gone is safe.) No man in his wits can think this day of grace is passed with him while Christ is offered him, or while there is a Bible, or preacher, or Christian about him. 3. Sometimes by 'the day of grace,' is meant, the certain time which we are sure of as our own. And so it is only the present minute that is the time of grace: that is, we cannot beforehand be sure of another minute; but yet the next minute when it is come is as much the time of grace as the former was. 4. Sometimes by 'the day of grace' is meant the time in which God actually worketh and giveth grace; and that is no more than the day of our conversion. And in this sense to have the day of grace passed is a happiness and comfort,

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that is, that the day is passed in which we were converted. *5.* And sometimes by 'the day of grace' is meant that day in which God moveth the hearts of the impenitent more strongly towards conversion than formerly he did; and this is it that divines mean when they talk of the day of grace being passed with men before their death: that is, though such have never a day of effectual grace, yet their motions were stronger towards it, than hereafter they shall be, and they were fairer for conversion, than after when they are gone further from it. This is true, and this is all: and what is this to a soul that is willing to come in, and ignorantly questioneth whether he shall be accepted, because the day of grace is passed?

Obj. II. 'But Christ saith, If thou hadst known in this thy day[a].'——

Answ. That was the day of the offers of grace by preaching: we grant the nations have but their day of enjoying the Gospel which they may shorten by sinning it away.

Obj. III. 'But it is said of Esau that "afterward when he would have inherited the blessing he was rejected, for he found no place of repentance though he sought it carefully with tears[b]." It seems then that repentance in this life may be too late.'

Answ. It is true that Esau's time for the blessing was passed as soon as Isaac had given it to Jacob. When he had sold his birthright it was too late to recal it, for the right was made over to his brother; and it was not repentance, and cries, and tears, that could recal the right he had sold, nor recal the words that Isaac had spoken: but this doth not prove that our day of grace doth not continue till death, or that any man repenting before his death shall be rejected as Esau's repentance was; the apostle neither said nor meaneth any such thing, The sense of the words are only this much: Take heed lest there be any so profane among you, as to set so light by the blessings of the Gospel, even Christ and life eternal, as to part with them for a base lust or transitory thing, as Esau that set more by a morsel of meat than by his birthright: for let them be sure that the time will come (even the time mentioned by Christ, when the door is shut and the Lord is come,) when they

[a] Luke xix. 42. [b] Heb. xii. 17.

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will dearly repent it, and then as it was with Esau when the blessing was gone, so it will be with them when their blessing is gone, repentance, and cries, and tears will be too late: for the Gospel hath its justice and terrors as well as the law. This is all in the text, but there is no intimation that our day of grace is as short as Esau's hope of the blessing was.

Obj. iv. 'Saul had but his time, which when he lost he was forsaken of God.'

Answ. Saul's sin provoked God to reject him from being king of Israel, and to appoint another in his stead: but if Saul had repented he had been saved after that, though not restored to the crown: and it is true, that as God withdrew from him the spirit of government, so many before death by the greatness of their sins, cause God to forsake them so far as to withhold those motions, and convictions, and fears, and disquietments in sin, which sometimes they had, and to give them over to a "reprobate mind," to commit "all uncleanness with greediness," and glory in it as being "past feeling[c]." If it be thus with you, you would be no better, you would not be recovered, you think sin is best for you, and hate all that would reform you.

Obj. v. 'It is said, 2 Cor. vi. 2. "Behold now is the accepted time, behold now is the day of salvation." And Heb. iii. 7. 12, 13. "To-day if ye will hear his voice, harden not your hearts—— lest any of you be hardened by the deceitfulness of sin."'

Answ. This saith no more than that the present time is the best, yea, the only certain time; and we are not sure that the day of salvation will continue any longer, because death may cut us off: but if it do not, yet sin is a hardening thing, and the longer we sin the more it hardeneth! yea God may withhold the motions of his Spirit, and leave us to ourselves, to the hardness of our hearts: and thus he doth by thousands of wicked persons, who are left in impenitency and hatred of the truth: but most certainly if those men repented they might be saved, and the very reason why they have not Christ and life is still because they will not consent.

Direct. 6. 'Understand by what help and strength it is that the obedience to the gospel must be performed: not

[c] Rom. i. 28. Eph. iv. 18, 19.

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merely by your own strength, but by the help of grace, and strength of Christ: if he have but made you willing, he will help you to perform the rest.' You are not by this covenant to be a saviour and sanctifier to yourselves; but to consent that Christ be your Saviour, and the Holy Spirit your Sanctifier. You might else despair indeed if you were left to that which you are utterly unable to do. Though you must "work out your own salvation with fear and trembling, it is he that worketh in you to will and to do of his good pleasure[c]."

Direct. 7. 'Understand well the difference between mortal sins and infirmities, that you may not think that every sin is a sign of death or gracelessness; but may know the difference between those sins which should make you think yourselves unjustified, and those sins which only call for particular humiliation, being such as the justified themselves commit.' Though in the Popish sense we take no sin to be venial, that is, which in itself is properly no sin, nor deserveth death according to the law of works; yet the distinction between mortal and venial sin, is of very great necessity: that is, between sins which prove a man in a state of death, or unjustified, and sins which consist with a state of grace and justification: between sins which the gospel pardoneth not, and those which it pardoneth, that is, all that stand with true repentance[d]. There are some sins which every one that repenteth of them, doth so forsake as to cease committing them: and there are some lesser sins, which they that repent of them do hate indeed, but yet frequently renew, as our defective degrees in the exercise of repentance itself, faith, love, trust, fear, obedience: our vain thoughts and words; some sinful passions, omissions of many duties of thought, affection, word or deed towards God or man; some minutes of time overslip us; prayer and other duties have a sinful coldness or remissness in them, and such like. Many such sins are fitly called infirmities and venial, because they consist with life and are forgiven: it is of great use to the peace of our consciences to discern the difference between these two, for one sort require a conversion to another state, and the other require but a parti-

[c] Phil. ii. 13.

[d] De quâ vide Tract. Rob. Baronii, of Mortal and Venial Sin.

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cular repentance, and where they are unknown, are forgiven without particular repentance, because our general repentance is virtually, though not actually, particular as to them. One sort are cause of judging ourselves ungodly; and the other sort are only cause of filial humiliation. Any one may see the great need of discerning the difference; but yet it is a matter of very great judgment doctrinally to distinguish them, much more actually to discern them in every instance in yourselves. The way is to know first, what is the condition of the new covenant, and of absolute necessity to salvation or justification: and then every sin that is inconsistent with that condition is mortal, and the rest that are consistent and do consist with it are venial, or but infirmities: as venial signifieth only that sort of sin which is pardonable, and may consist with true grace, so a venial sin may be in an unsanctified person materially, where it is not pardoned; that is, *e. g.* his wandering thought, or passion, is a sin of that sort that in the godly is consistent with true grace: but as venial signifieth a sin that is pardoned, or pardonable without a regeneration, or conversion into a state of life from a state of death, so venial sin is in no unregenerate, unjustified person, but it is only the infirmities of the saints; and thus I here speak of it. In a word, that sin which actually consisteth with habitual repentance, and with the hatred of it, so far that you had rather be free from it than commit or keep it, and which consisteth with an unfeigned consent to the covenant, that God be your father, saviour, and sanctifier, and with the love of God above all, is but an infirmity or venial sin. But to know from the nature of the sin, which those are, requireth a volume by itself to direct you only.

Direct. VIII. 'Understand how necessary a faithful minister of Christ is, in such cases of danger and difficulty, to be a guide to your consciences; and open your case truly to them, and place so much confidence in their judgment of your state as their office, and abilities, and faithfulness do require, and set not up your timorous, darkened, perplexed judgments above theirs, in cases where they are fitter to judge.' Such a guide is necessary, both as appointed by Christ who is the author of his office, and in regard of the greatness, and danger, and difficulty of your case. Do you

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not feel that you are insufficient for yourselves, and that you have need of help? sure a soul that is tempted to despair may easily feel it. You are very proud, or blindly self-conceited if you do not. And you may easily know that Christ that appointed them their office, requireth that they both be used and trusted in their office, as far as reason will allow. And where there is no office, yet ability and faithfulness deserve and require credit of themselves. Why else do you trust physicians and lawyers, and all artificers, in their several professions and arts, as far as they are reputed able and faithful? I know no man is to be believed as infallible as God is; but man is to be believed as man; and if you will use and trust your spiritual guide but so far as you use and trust your physician or lawyer, you will find the great benefit, if you choose aright.

Direct. IX. 'Remember when you have sinned, how sure, and sufficient, and ready a remedy you have before you, in Jesus Christ and the covenant of grace; and that it is God's design in the way of redemption, not to save any man as innocent, that none may glory, but to save men that were first in sin and misery, and fetch them as from the gates of hell, that love and mercy may be magnified on every one that is saved, and grace may abound more by the occasion of sin's abounding [e].' Not that any should "continue in sin because grace hath abounded: God forbid [f]." But that we may magnify that grace and mercy which hath abounded above our sins; and turn the remembrance of our greatest sins to the admiration of that great and wonderful mercy. To magnify mercy when we see the greatness of our sin, and to love much because much is forgiven, this is to please God, and answer the very design and end of our redemption: but to magnify sin, and extenuate mercy, and to say, My sin is greater than can be forgiven, this is to please the devil, and cross God's design in the work of our redemption. Is your disease so great that no other can cure it? It is the fitter for Christ to honour his office upon, and God to honour his love and mercy on. Do but "come to him that you may have life," and you shall find that no greatness of sin past, will cause him to refuse you, nor any infirmities which you are willing to be rid of, shall cause him to disown you, or

[e] Rom. v. 15. 20. [f] Rom. vi. 1.

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cast you out. The prodigal is not so much as upbraided with his sins, but finds himself before he is aware, in his father's arms, clothed with the best robes, the ring and shoes, and joyfully entertained with a feast. Remember that there is enough in Christ, and the promise to pardon and heal all sins which thou art willing to forsake.

Direct. x. 'Take heed of being so blind or proud in thy humility, as to think that thou canst be more willing to be a servant of Christ, than he is to be thy Saviour, or more willing to have grace than God is to give it thee, or more willing to come home to Christ, than he is to receive and welcome thee.' Either thou art willing or unwilling to have Christ and grace, to be sanctified and freed from sin: if thou be willing Christ and his grace shall certainly be thine: indeed if thou wouldst have pardon without holiness, this cannot be, nor is there any promise of it: but if thou wouldst have Christ to be thy saviour and king, and his Spirit to be thy sanctifier, and hadst rather be perfect in love and holiness than to have all the riches of the world, then art thou in sincerity that which thou wouldst be in perfection: understand that God accounteth thee to be what thou truly desirest to be. The great work of grace lieth in the renewing of the will: if the will be sound, the man is sound. I mean not the conquered, uneffectual velleity of the wicked, that wish they could be free from pride, sensuality, gluttony, drunkenness, lust, and covetousness, without losing any of their beloved honour, wealth, or pleasure; that is, when they think on it as the way to hell they like not their sin, but wish they were rid of it, but when they think of it as pleasing their fleshly minds, they love it more, and will not leave it, because this is the prevailing thought and will. So Judas was unwilling to sell his Lord, as it was the betraying of the innocent, and the way to hell, but he was more willing as it was the way to get his hire. So Herod was unwilling to kill John Baptist, as it was the murder of a prophet: but his willingness was the greater, as it was the pleasing of his damsel, and freeing himself from a troublesome reprover. But if thy willingness to have Christ and perfect holiness be more than thy unwillingness, and more than thy willingness to keep thy sin, and enjoy the honour, wealth, and pleasures of the world, then thou hast an un-

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doubted sign of uprightness, and that love to grace, and desire after it, which nothing but grace itself doth give. And if thou art thus willing, it is great wrong to Christ to doubt of his willingness. For, 1. He is a greater lover of holiness than thou art; and therefore cannot come behind thee, in being willing of thy holiness. 2. He is more merciful to thee, than thou art to thyself: his love and mercy are beyond thy measure. 3. He hath begun to thee and fully shewed his willingness first. He died to prepare thee a full remedy: he hath drawn up the covenant: he hath therein expressed his own consent, and entreateth thine; he is the first in consenting, and is a suitor to thee. Never sinner did yet begin to him in the world. Never any was willing of the match before him: his general offer of mercy, and covenant tendered to all, doth shew his willingness before they can shew theirs by their acceptance. Never man overwent him in willingness and was more willing than he. Take this sinner, as God's infallible truth. If the match break between Christ and thee, and thou be lost, it shall not be through his refusal, but through thine: and it cannot break any other way, no not by the craft or force of all the devils in hell; but either because Christ is unwilling, or because thou art unwilling; and on Christ's part it shall never break. And therefore if thou be willing the match is made; and there is no danger but lest thy heart draw back. If thou art not willing, why complainest thou for want of that which thou wouldst not have? If thou art willing, the covenant is then made, for Christ is more willing, and was willing first.

Direct. XI. 'Write out those sentences that contain the sense and substance of the Gospel and often read them.' Write them on thy very chamber walls, and set them still before thine eyes; and try whether they agree with the words of him that tempteth thee to despair: such as these which I here transcribe for thee. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—He that believeth on the Son of God hath the witness in himself: he that believeth not God hath

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made him a liar, because he believeth not the record that God gave of his Son: and this is the record, that God hath given to us eternal life, and this life is in his Son: he that hath the Son hath life; and he that hath not the Son of God hath not life.—He came unto his own, but his own received him not: but to as many as received him, to them gave he power to become the sons of God, to them that believe on his name.—Let him that is athirst come; and whosoever will, let him take the water of life freely.—And ye will not come unto me, that ye may have life.—All that the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out.—If any man thirst, let him come to me and drink.—Come, for all things are now ready[g]." And read oft Luke xv.

Direct. XII. 'Distinguish between sin seen and felt, and sin reigning unto death; that you may not be so blinded as to think your sin greatest or your condition worst, when your sight and feeling of it are greatest.' To see and feel your sin and misery is at least the ordinary preparation for recovery. To be dead is to be past feeling. 'They that are most forsaken of God are most willing of their present condition, and most love their sin, and hate holiness and all that would reform them, and if they have power, will persecute them as enemies.

Direct. XIII. 'Think not that the troublesome strivings and temptations which weary you are the worst condition, or a sign of the victory of sin.' It is rather a sign that you are not yet forsaken of God, while he beareth witness in you against sin, and is yet following you with his dissuasives. Paul saith, "For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would[h]." Read Rom. vii. from 14. to the end.

Direct. XIV. 'Understand the difference between weak grace and no grace; that you may not think every want of grace is a sign of total gracelessness.' When you have opened in your complaints a long catalogue of weaknesses,

[g] John iii. 16. Ver. 19. 1 John v. 10—12. John i. 11, 12. Rev. xxii. 17. John v. 40. John vi. 37. John vii. 37. Luke xiv. 17.

[h] Gal. v. 15.

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consider whether yet there be not a true desire to be better; and some degree of life with all these?

Direct. XV. 'Think well of the excellency of the least degree of special grace, that it is a seed of glory; the beginning of life eternal; the divine nature, and the image of God, and of greater worth than all the learning, wealth, and honour in the world.' And be not unthankful for so great a mercy, because you have not more.

Direct. XVI. 'Make conscience of observing the grace and mercy received as well as the wants remaining and the sins committed, and of the thankful remembrance and mention of mercy, as much as the humble mention of sin.' Think as oft of mercy as of sin: talk of it as much to others; and mention it to God as much in prayer: this is your plain duty: if you will not do it, your wilful unthankfulness for what you have received, may well leave you in distress without the comfort of it.

Direct. XVII. 'Let your thoughts of God's goodness bear some proportion with your thoughts of his knowledge and his power.' And then you will not be so apt to entertain false suspicions of it, and think of him as a man-hater, like the devil, nor to run away from him, that is the infinite, most attractive good.

Direct. XVIII. 'Record the particular kindnesses to thyself, by which God hath testified his particular love to thee: that they may stand as near and constant witnesses of his mercy and readiness to do thee good, against thy excessive fearfulness and despair.'

Direct. XIX. 'Think how few there are in the world so likely for mercy as thyself.' Look not only on a few that are better than thyself; but think how five parts of the world are open infidels, and heathens; and of the sixth part that are Christians, how few are reformed from popish and barbarous ignorance, and superstition: and among Protestants how small is the number of them that are less in love with sin than thyself? I know that many wicked men abuse this comparison to presumption: but I know also that a Christian may and must use it against despair, and not think of God and the Redeemer as if he would save so few as are next to none at all.

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Direct. XX. 'Remember that God commandeth faith and hope, and forbiddeth unbelief and despair, and that it is your sin: and will you sin more when you have sinned so much already?' What if you see no other reason why you should hope, and why you should not despair, but God's command? Is not that enough? I charge you in the name of God obey him and despair not. Sin not wilfully thus against him[1]. Hope is your duty: and dare you plead against duty? Despair is your sin, and will you justify it? Yea, consider what a deal of comfort is in this: for if there were no hope of your salvation, God would never have made it your duty to hope, nor forbidden you to despair. He doth not bid the devils nor the damned hope as he doth you: he forbiddeth not them to despair as he doth you: there is cause for this: he would have done it, if your condition were as hopeless as theirs is.

Direct. XXI. 'If God forbid you to despair, it is certainly the devil that biddeth it.' And will you knowingly obey the devil? What if the devil persuade you to it openly with his own mouth? would you not know that it is bad which such an enemy draweth you to? Methinks this should be a very great comfort to you, to think that it is the devil that persuadeth you to despair? For that proveth that you should not despair; and that proveth that your case is not desperate but hopeful.

Direct. XXII. 'Think whither it tendeth: to despair is to give up all hopes of your salvation: and when you have no hope you will use no means.' For to what purpose should a man seek for that which he hath no hopes to find? And so when this weight is taken off, all the wheels stand still. The meaning of the devil hath two parts, the first is, Do not hear, nor read, nor pray, nor seek advice, nor talk any more about it with good people, for there is no hope. And the next part is, either destroy thyself, or else sin boldly and take the pleasure of sin while thou mayst; for there is no hope of any better. And dost thou think that either of these is from God? Or is it for thy good? What is the meaning of all, but cast away thy soul? While thou hopest, thou wilt seek, and use some means; but to cast

[1] Psal. cxlvi. 5. xxxi. 24. Rom. viii. 24. xv. 4. 13. Col. i. 23. 1 Thes. v. 8. Heb. iii. 6. vi. 11. 18, 19. Tit. i. 2.

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away hope is to cast away all. And hast thou so far lost self-love as to be thyself the doer of such a deed?

Direct. XXIII. 'Think what a wrong thou dost to the Father, the Saviour, and the Sanctifier of souls, to think so poorly and despairingly of his grace, as if it were not able to prevail against thy sin: and to obscure thus the glory of his redemption; and to believe the devil in his slandering, extenuating, and dishonouring that in God, which he will have most glorified by sinners?'

Direct. XXIV. 'Bethink thee what one person thou canst name in all the world, that ever perished or was rejected, that was willing in this life to be saved and sanctified by Christ, and had rather have Christ and perfect holiness than the treasures or pleasures of the world.' Name me any one such person if thou canst: but I am sure thou canst not: and dost thou fear that which never was done to any one; or think that Christ will begin with thee?

Direct. XXV. 'Up man and be doing, and resolve in despite of the devil that thou wilt wait on God in the use of means, and cast thyself on Christ, and if thou perish thou wilt perish there.' Do this, and thou shalt never perish. Thou canst not do worse than despair and give up all; nor canst thou please the devil more, nor displease God more, nor wrong Christ and the Spirit more. Thou art certain that thou canst lose nothing by trusting thy soul on Christ, and hoping in him, and patiently using his means: do but this, and hope shall save thee, when satan by despair would damn thee.

Direct. XXVI. 'Understand in what time and order it is that Christ giveth his grace and saveth his people from their sins: that he doth it not all at once but by degrees, and taketh all the time of this present life to do it in.' As able as your physician is, he will not finish the cure till your life be finished. The next life is the state of absolute perfection: all things are imperfect here: despair not therefore of all that you have not yet attained: your sin may be more mortified yet, and your grace yet more strengthened. If it be done before you come to judgment it is well for you: do your part in daily diligence: do you plant and water, and he will give the increase. Read more of this before, Part ii. against Melancholy.

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CHAPTER VIII.

Directions for the Government of the Senses.

PART I.

General Directions for the Government of the Senses (by a Life of Faith).

The most wise and gracious God, having been pleased to constitute us of soul and body, that our nobler part in its preparation and passage to a nobler state, might have a companion and instrument suited to the lower place and employment, through which it is to pass, hath appointed our senses not only for the exercise, and helps of life, and the management of our inferior actions, and the communication of his inferior mercies, but also to be the common passage to the fantasy, and so to the mind, and to be serviceable to our rational powers, and help in our service of our Maker, and communion with him in his higher gifts. To these ends all our senses should be used; as being capable of being sanctified and serviceable to God. But sin made its entrance by them, and by sin they are now corrupted and vitiated with the body, and are grown inordinate, violent, and unruly in their appetite; and the rational powers having lost and forsaken God, their proper end and chiefest object, have hired or captivated themselves to the sensitive appetite, to serve its ends. And so the sensitive appetite is become the ruling faculty in the unsanctified, and the senses the common entrance of sin, and instruments of satan: and though the work of grace be primarily in the rational powers, yet secondarily the lower powers themselves also are sanctified, and brought under the government of a renewed mind and will, and so restored to their proper use. And though I cannot say that grace immediately maketh any alteration on the senses, yet mediately it doth, by altering the mind, and so the will, and then the imagination, and so the sensitive appetite, and so in exercise the sense itself. We see that temperance and chastity do not only restrain, but take down the appetite

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from the rage and violence which before it had: not the natural appetite, but the sensitive, so far as it is sinful.

The sanctifying and government of the senses and their appetite, lieth in two parts: first, In guarding them against the entrance of sin: and secondly, In using them to be the entrance of good into the soul. But this latter is so high a work that too few are skilled in it: and few can well perform the other.

Direct. I. 'The principal part of the work is about the superior faculties, to get a well-informed judgment, and a holy and confirmed will; and not about the sense itself.' Reason is dethroned by sin: and the will is left unguided and unguarded to the rapes of sensual violence. Reason must be restored, before sense will be well governed; for what else must be their immediate governor? It is no sin in brutes to live by sense, because they have not reason to rule it: and in man it is ruled more or less, as reason is more or less restored: when reason is only cleared about things temporal (as in men of worldly wisdom) there sense will be mastered and ruled as to such temporal ends, as far as they require it. But where reason is sanctified, there sense is ruled to the ends of sanctification, according to the measure of grace.

Direct. II. 'It is only the high, eternal things of God and our salvation, objectively settled in the mind and will, and become as it were connatural to them, and made our ruling end and interest that can suffice to a true and holy government of the senses.' Lower things may muzzle them, and make men seem temperate and sober as far as their honour, and wealth, and health, and life require it: but this is but stopping a gap, while most of the hedge lieth open, and an engaging the sense to serve the flesh, the world, and the devil, in a handsome, calm, and less dishonoured way, and not so filthily and furiously as others.

Direct. III. 'The main part of this government in the exercise, is in taking special care that no sensitive good be made the ultimate end of our desire, nor sought for itself, nor rested in, nor delighted in too much; but to see that the soul (having first habitually fixed on its proper higher end and happiness) do direct all the actions of every sense (so far as it falls under deliberation and choice) to serve it

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remotely to those holy ends.' For the sense is not sanctified, if it be not used to a holy end, and its object is not sanctified to us, if it be not made serviceable to more holy objects. A mere negative restraint of sense for common ends, is but such as those ends are for which it is done. When the eyes, and ears, and taste, and feeling are all taught by reason to serve God to his glory and our salvation, then and never till then they are well governed.

Direct. IV. 'To this end the constant use of a lively belief of the Word of God, and the things unseen of the other world, must be the first and principal means by which our reason must govern every sense, both as to their restraint and right employment.' And therefore living by sight, and living by faith are opposed in Scripture. For "we walk by faith, not by sight[a]:" that is, sight and sense are not our principal guiding faculty, but subservient to faith; nor the objects of sight the things which we principally or ultimately seek or set by, but the objects of faith: as it is before expounded, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal[b]." Therefore "faith" is described to be the "substance of things hoped for," and "the evidence of things not seen[c]." Believing is to a Christian instead of seeing; because he knoweth by God's testimony, that the things believed are true, though they are unseen. And you know that the objects of sense are all but trifles, to the great astonishing objects of faith. Therefore if faith be lively, it must needs prevail and overrule the senses, because its objects utterly cloud and make nothing of the transitory objects of sense. Therefore the apostle John saith, "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith[d]." And "Moses by seeing him that is invisible," overcame the desires of Egypt's treasures, and the "fear of the wrath of the king having respect to the recompence of reward[e]." Stephen easily bore his cruel death, when "he saw heaven opened, and Christ standing at the right hand of God[f]." I dare appeal to that man that is most sensual,

[a] 2 Cor. v. 7. [b] 2 Cor. iv. 18. [c] Heb. xii. 1.
[d] 1 John v. 4. [e] Heb. xi. 26, 27. [f] Acts vii. 56.

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and saith, 'I am not able to deny my appetite, or rule my senses,' whether he would not be able if he did but see at the same time what is done in the other world? If he saw heaven, and hell, the glorified and the damned, and saw the majesty of that God who commandeth him to forbear, would he not then be able to let alone the cup, the dish, the harlot, the sport, which is now so powerful with him? I would not thank the most beastly sensualist among you, to live as temperately (as to the act) as the strictest saint alive, if he did but see the worlds which departed souls now see. It is not possible but it would overpower his sensual desires; yea, and call off those senses to serve him in some inquiry what he should do to be saved. Therefore if believing the unseen world, be instead of seeing it with our eyes, it is most certain that the means to overcome sensuality is faith, and lively belief must rule our senses.

Direct. v. 'The more this belief of God and glory doth kindle love to them, the more effectual it will be in the government of the senses.' Our common proverb saith, 'Where the love is, there is the eye.' How readily doth it follow the heart! Love will not alter the sense itself, but it commandeth the use of all the senses. It will not clear a dim, decayed sight; but it will command it what to look upon. As the stronger love of one dish, or one sport, or one company, will carry you from another which you love more faintly; so the love of God, and heaven, and holiness, will carry you from the captivity of all sensual things.

Direct. VI. 'It must be well considered how powerful and dangerous things sensible are, and how high and hard a work it is in this our depraved, earthly state to live by faith upon things unseen, and to rule the sense and be carried above it: that so the soul may be awakened to a sufficient fear and watchfulness, and may fly to Christ for assistance to his faith.' It is no small thing for a man in flesh, to live above flesh. The way of the soul's reception and operation, is so much by the senses here, that it is apt to grow too familiar with things sensible, and to be strange to things which it never saw. It is a great work to make a man in flesh to deny the pleasures which he seeth, and tasteth, and feeleth, for such pleasures as he only heareth of; and heareth of as never to be enjoyed till after death, in a world

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which sense hath no acquaintance with. O what a glory it is to faith, that it can perform such a work as this! How hard it is to a weak believer! And the strongest find it work enough. Consider this, that it may awake you to set upon this work with that care that the greatness of it requireth, and you may live by faith, above a life of sight and sense: for it is this that your happiness or misery lieth on.

Direct. VII. 'Sense must not only be kept out of the throne, but from any participation in the government; and we must take heed of receiving it into our counsels, or treating with it, or hearing it plead its cause; and we must see that it get nothing by striving, importunity, or violence, but that it be governed despotically and absolutely, as the horse is governed by the rider.' For if the government once be halved between sense and reason, your lives will be half bestial: and when reason ruleth not, faith and grace ruleth not; for faith is to reason, as sight is to the eye. There are no such beasts in human shape, who lay by all the use of reason, and are governed by sense alone (unless it be idiots or madmen). But sense should have no part of the government at all. And where it is chief in power, the devil is there the unseen governor. You cannot here excuse yourselves by any plea of necessity or constraint: for though the sense be violent as well as enticing, yet God hath made the reason and will the absolute governors under him; and by all its rebellion and violence, sense cannot depose them, nor force them to one sin, but doth all the mischief by procuring their consent. Which is done sometimes by affecting the fantasy and passions too deeply with the pleasure and alluring sweetness of their objects, that so the higher faculties may be drawn into consent: and sometimes by wearying out the resisting mind and will, and causing them to remit their opposition, and relax the reins, and by a sinful privation of restraint to permit the sense to take its course. A headstrong horse is not so easily ruled, as one of a tender mouth that hath been well ridden: and, therefore, though it be in the power of the rider to rule him, yet sometimes for his own ease he will loose the reins; and a horse that is used thus by a slothful or unskilful rider, to have his will whenever he striveth, will strive whenever he is crossed of his will, and so will be the master. As ill-bred

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children that are used to have every thing given them which they cry for, will be sure to cry before they will be crossed of their desire. So is it with our sensitive appetite; if you use to satisfy it when it is eager or importunate, you shall be mastered by its eagerness and importunity: and if you use but to regard it overmuch, and delay your commands till sense is heard and taken into counsel, it is two to one but it will prevail, or at least will be very troublesome to you, and prove a traitor in your bosom, and its temptations keep you in continual danger. Therefore be sure that you never loose the reins; but keep sense under a constant government, if you love either your safety or your ease.

Direct. VIII. 'You may know whether sense, or faith and reason be the chief in government, by knowing which of their objects is made your chiefest end, and accounted your best, and loved, and delighted in, and sought accordingly. If the objects of sense be thus taken for your best and end, then certainly sense is the chief in government: but if the objects of faith and reason, even God and life eternal be taken for your best and end, then faith and reason are the ruling power.' Though you should use never so great understanding and policy for sensual things, (as riches, and honour, and worldly greatness, or fleshly delights,) this doth not prove that reason is the ruling power; but proveth the more strongly that sense is the conqueror, and that reason is depraved and captivated by it, and truckleth under it, and serveth it as a voluntary slave. And the greater is your learning, wit, and parts, and the nobler your education, the greater is the victory and dominion of sense, that can subdue, and rule, and serve itself by parts so noble.

Direct. IX. 'Though sense must be thus absolutely ruled, its proper power must neither be disabled, prohibited, nor denied.' You must keep your horse strong and able for his work, though not headstrong and unruly: and you must not keep him from the use of his strength, though you grant him not the government. Nor will you deny but that he may be stronger than the rider, though the rider have the ruling power: he hath more of the power called 'δύναμις,' 'natural power,' though the 'ἐξουσία' be yours. So is it here, 1. No man must destroy his bodily sense. The quickest sense is the best servant to the soul, if it be not headstrong

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and too impetuous. The body must be stricken so far, as to be "kept under and brought into subjection[g];" but not be disabled from its service to the soul. 2. Nor must we forbid or forbear the exercise of the senses, in subordination to the exercise of the interior senses[h]. It is indeed a smaller loss to part with a right hand or a right eye, than with our salvation; but that proveth not that we are put to such straights as to be necessitated to either (unless persecution put us to it). 3. Nor must we deny the certainty of the sensitive apprehension, when it keepeth its place; as the Papists do that affirm it necessary to salvation to believe that the sight, and taste, and smell, and feeling of all men in the world that take the sacrament, are certainly deceived, in taking that to be bread and wine which is not so: for if all the senses of all men, though never so sound and rational, be certainly deceived in this, we know not when they are not deceived, and there can be no certainty of faith or knowledge: for if you say that the Church telleth us that sense is deceived in this, and only in this, I answer, If it be not first granted that sense (as so stated) is certain in its apprehension, there is no certainty then that there is a church, or a man, or a world, or what the church ever said, or any member of it. And if sense be so fallible, the church may be deceived, who by the means of sense doth come to all her knowledge. To deny faith is the property of an infidel: to deny reason is to deny humanity, and is fittest for a madman, or a beast (if without reason, reason could be denied): but to deny the certainty of sense itself, and of all the senses of all sound men, and that about the proper objects of sense, this sheweth that ambition can make a religion, which shall bring man quite below the beasts, and make him a mushroom, that Rome may have subjects capable of her government, and all this under pretence of honouring faith, and saving souls; making God the destroyer of nature in order to its perfection, and the deceiver of nature in order to its edification.

Direct. x. 'Sense must not be made the judge of matters that are above it, as the proper objects of faith and reason: nor must we argue negatively from our senses, in such cases, which God, in nature, never brought into their court.' We

[g] 1 Cor. ix. 27. [h] Heb. iv. 14.

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cannot say, that there is no God, no heaven, no hell, no angels, no souls of men, because we see them not. We cannot say, I see not the antipodes, nor other kingdoms of the world, and therefore there is no such place: so we say, as well as the Papists, that sense is no judge whether the spiritual body of Christ be present in the sacrament, no more than whether an angel be here present. But sense with reason is the judge whether bread and wine be there present, or else human understanding can judge of nothing. Christ would have had Thomas to have believed without seeing and feeling, and blesseth those that neither see him nor feel, and yet believe; but he never blesseth men for believing contrary to the sight, and feeling, and taste of all that have sound senses and understandings in the world. Their instance of the Virgin's conception of Christ, is nothing contrary to this: for it belongeth not to sense to judge whether a virgin may conceive. Nor will any wise man's reason judge, that the Creator, who, in making the world of nothing was the only cause, cannot supply the place of a partial, second cause in generation: they might more plausibly argue with Aristotle against the creation itself, that 'ex nihilo nihil fit;' but as it is past doubt that the infallibility of sense is nothing at all concerned in this, so it is sufficiently proved by Christians, that God can create without any pre-existent matter. Reason can see much further than sense, by the help of sense; and yet much further by the help of divine revelation by faith. To argue negatively against the conclusions of reason or divine revelation, from the mere negation of sensitive apprehension, is to make a beast of man. We must not be so irrational or impious as to say, that there is nothing but what we have seen, or felt, or tasted, &c. If we will believe others who have seen them, that there are other parts of the world, we have full reason to believe the sealed testimony of God himself, that there are such superior worlds and powers as he hath told us. We have the use of sense in hearing, or seeing God's revelation; and we have no more in receiving man's report of those countries which we never saw.

If they will make it the question, whether the sense may not be deceived; I answer, we doubt not by distance of the objects, or distempers, or disproportions of itself or the

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'media,' it may: but if the sense itself, and all the means and objects have their natural soundness, aptitude, and disposition, it is a contradiction to say it is deceived: for that is to say, it is not the sense which we suppose it is. If God deceive it thus, he maketh it another thing. It is no more the same, nor will admit the same definition. But however, it is most evident that the senses being the first entrance or inlet of knowledge, the first certainty must be there, which is presupposed to the certain judgment of the intellect. But if these err, all following certainty which supposeth the certainty of the senses is destroyed. And this error in the first reception (like an error in the first concoction) is not rectified by the second. And if God should thus leave all men under a fallibility of sense, he should leave no certainty in the world: and I desire those that know the definition of a lie, to consider whether this be not to feign God to lie, in the very frame of nature, and by constant lies to rule the world, when yet it is impossible for God to lie. And if this blasphemy were granted them, yet it would be man's duty still to judge by such senses as he hath, about the objects of sense: for if God have made them fallible, we cannot make them better; nor can we create a reason in ourselves which shall not presuppose the judgment of sense, or which shall supply its ordinary, natural defects. So that the Roman faith of transubstantiation, denying the reality of bread and wine, doth not only unman the world, but bring man lower than a beast, and make sense to be no sense, and the world to be governed by natural deceits or lies, and banish all certainty of faith and reason from the earth; and after all, (with such wonderful enmity to charity, as maketh man more like the devil than else could easily be believed) they sentence all to hell that believe not this; and decree to burn them first on earth, and to depose temporal lords from their dominions, that favour them, or that will not exterminate them from their lands; and so absolve their subjects from their allegiance, and give their dominions to others. All this you may read in the third canon of the Lateran General Council under Innocent III.

Direct. XI. 'Look not upon any object of sense with sense alone, nor stop in it, but let reason begin where sense doth end, and always see by faith or reason the part which is in-

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visible, as well as the sensible part by sense. By that which is seen, collect and rise up to that which is unseen.' If God had given us an eye, or ear, or taste, or feeling, and not a mind, then we should have exercised no other faculty but what we had. But sure he that hath given us the higher faculty, requireth that we use it as well as the lower. And remember that they are not mere co-ordinate faculties, but the sensitive faculty is subordinate to the intellectual: and accordingly that which the sensible creature objectively revealeth through the sense unto the intellect, is something to which things sensible are subordinate. Therefore if you stop in sensible things, and see not the principle which animateth them, the power which ordereth and ruleth them, and the end which they are made for, and must be used for, you play the beasts; you see nothing but a dead carcase without the soul, and nothing but a useless, senseless thing. You know nothing indeed to any purpose; no, not the creature itself; while you know not the use and meaning of the creature, but separate it from its life, and guide, and end.

Direct. XII. 'First therefore see that you ever look upon all things sensible as the products of the will of the invisible God, depending on him more than the sunshine doth upon the sun; and never see or taste a creature separatedly from God.' Will you know what a plant is, and not know that it is the earth that beareth and nourisheth it? Will you know what a fish is, and yet be ignorant that he liveth in the water? Will you know what a branch or fruit is, and yet not know that it groweth on the tree? The nature of things cannot be known without the knowledge of their causes, and respective parts. It is as no knowledge to know incoherent scraps and parcels. To know a hand as no part of the body, or an eye or nose without knowing a head, or a body without knowing its life or soul, is not to know it, for you make it another thing. It is the difference between a wise man and a fool, that 'sapiens respicit ad plura, insipiens ad pauciora:' a wise man looketh comprehensively to things as they are conjunct, and takes all together, and leaveth out nothing that is useful to his end; but a fool seeth one thing and overseeth another which is necessary to the true knowledge or use of that which he seeth. See God

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as the cause and life of every thing you see. As a carcase is but a ghastly sight without the soul, and quickly corrupteth and stinketh when it is separated; so the creature without God is an unlovely sight, and quickly corrupteth and becomes a snare or annoyance to you. God is the beauty of all that is beautiful, and the strength of all that is strong, and the glory of the sun and all that is glorious, and the wisdom of all that is wise, and the goodness of all that is good, as being the only original, total cause of all. You play the brutes when you see the creature, and overlook its Maker, from whom it is, whatsoever it is. Will you see the dial, and overlook the sun? Remember it is the use of every creature to shew you God, and therefore it is the use of every sense to promote the knowledge of him.

Direct. XIII. 'See God as the Conductor, Orderer, and Disposer of all the creatures, according to their natures, as moved necessarily or freely: and behold not any of the motions or events of the world, without observing the interest, and overruling hand of God.' Sense reacheth but to the effects and events; but reason and faith can see the First Cause and Disposer of all. Again, I tell you, that if you look but on the particles of things by sense, and see not God that setteth all together, and doth his work by those that never dream of it, you see but the several wheels and parcels of a clock or watch, and know not him that made and keepeth it, that setteth on the poise, and winds it up, to fit his ends. Joseph could say, 'God sent me hither,' when his brethren sold him into Ægypt; and David felt his Father's rod in Shimei's curse.

Direct. XIV. 'See God the End of every creature; how all things are ordered for his service; and be sure you stop not in any creature, without referring it to a higher end:' else as I have oft told you, you will be but like a child or illiterate person, who openeth a book, and admireth the workmanship of the printer, and the order and wellforming of the letters, but never mindeth or understandeth the subject, sense, or end. Or like one that looketh on a comely picture, and never mindeth either him that made it, or him that is represented by it. Or like one that gazeth on the sign at an inn-door, and praiseth the workmanship, but knoweth not that it is set there to direct him to entertainment and

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necessaries within. And this folly and sin is the greater, because it is the very end of God in all his works of creation and providence, to reveal himself by them to the intellectual world: and must God shew his power, and wisdom, and goodness so wonderfully in the frame of the creation, and in his daily general and particular providence? and shall man, that daily seeth all this, overlook the intended use and end? and so make all this glorious work as nothing, or as lost to him? Sense knoweth no end but its own delight, and the natural felicity of the sensitive creature, such as things sensible afford: but reason must take up the work where sense doth end its stage, and carry all home to him that is the end of all. "For OF him, and THROUGH him, and TO him, are all things, to whom be glory for ever, Amen[1]."

Direct. XV. 'Besides the general use and ultimate end of every creature, labour for a clear acquaintance with the particular use and nearer end of every thing which you have to do with, by which it is serviceable to your ultimate end: and suppose still you saw that special use as subserving your highest end, as the title written upon each creature.' As suppose upon your Bible it were written, 'The Word of the living God to acquaint me with himself and his will, that I may please, and glorify, and enjoy him for ever.' And upon your godly friend suppose you saw this title written, 'A servant of God that beareth his image, and appointed to accompany and assist me in his service unto life everlasting.' Upon your meat suppose you saw this title written, 'The provisions of my Father sent me as from my Saviour's hands, not to gratify my sensuality, and serve my inordinate desires, but to refresh and strengthen my body for his service in my passage to everlasting life.' So upon your clothes, your servants, your goods, your cattle, your houses, and every thing you have, inscribe thus their proper use and end.

Direct. XVI. 'Know both the final and mediate danger, of every thing that you have to do with: and suppose you still see them written upon every thing you see.' The final danger is hell; the mediate danger in general is sin: but you must find what sin it is that this creature will be made a temptation to by the devil and the flesh. As, suppose you saw written upon money and riches, 'The bait of co-

[1] Rom. xi. 36.

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vetousness and all evil, to pierce me through with many sorrows and then to damn me.' And suppose you saw written upon great buildings, and estates, and honours, and attendance, 'The great price which the devil would give for souls: and the baits to tempt men to the inordinate love of fleshly pleasures, and to draw their hearts from God and heaven to their damnation.' Suppose you still saw written upon beauty, and tempting actions and attire, 'The bait of lust, by which the devil corrupteth the minds of men to their damnation.' Suppose you saw written on the playhouse door, 'The stage of the mountebank of hell, who here cheateth men of their precious time, and enticeth them to vanity, luxury, and damnation, under pretence of instructing them by a nearer and more pleasant way than preachers do.' The like I say of gaming, recreations, company: see the particular snare in all.

Direct. XVII. 'To this end be well acquainted with your own particular inclinations and distempers, that you may know what creature is like to prove most dangerous to you, that there you may keep the strictest watch.' If you be subject to pride, keep most from the baits of pride, and watch most cautiously against them. If you be subject to covetousness, watch most against the baits of covetousness. If you are inclined to lust, away from the sight of such alluring objects. The knowledge of your temper and disease must direct you both in your diet and your physic.

Direct. XVIII. 'Live as in a constant course of obedience; and suppose you saw the law of God also written upon every thing you see.' As when you look on any tempting beauty, suppose you saw this written on the forehead, 'Thou shalt not lust.—Whoremongers and adulterers God will judge.—They shall not enter into the kingdom of God.' See upon the forbidden dish or cup the prohibition of God, 'Thou shalt not eat or drink this.' See upon money and riches this written, 'Thou shalt not covet.' See upon the face of all the world, 'Love not the world, nor the things that are in the world: if any man love the world, the love of the Father is not in him.' Thus see the will of God on all things.

Direct. XIX. 'Make not the objects of sense over tempting and dangerous to yourselves; but take special care as

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much as in you lieth, to order all so, that you may have as much of the benefit, and as little of the snare of the creature as is possible.' Would you not be gluttonous pleasers of your appetite? Choose not then too full a table, nor over-pleasant, tempting drinks or dishes, and yet choose those that are most useful to your health. Would you not over-love the world, nor your present house, or lands, or station? Be not too instrumental yourselves in gilding or dulcifying your bait! If you put in the sugar, the devil and the flesh will put in the poison. Will you make all as pleasant and lovely as you can, when you believe that the overloving them is the greatest danger to your salvation? Will you be the greatest tempters to yourselves, and then desire God not to lead you into temptation?

Direct. XX. 'Let not the tempting object be too near your sense: for nearness enrageth the sensitive appetite, and giveth you an opportunity of sinning.' Come not too near the fire if you would not be burnt. (And yet use prudence in keeping the usefulness of it for warmth, though you avoid the burning.) Distance from the snares of pride, and lust, and passion, and other sins, is a most approved remedy; and nearness is their strength.

Direct. XXI. 'Accustom your souls to frequent and familiar exercise about their invisible objects, as well as your senses about theirs. And as you are daily and hourly in seeing, and tasting, and hearing the creature, so be not rarely in the humble adoration of him that appeareth to you in them. Otherwise use will make the creature so familiar to you, and disuse will make God so strange, that by degrees you will wear yourselves out of his acquaintance, and become like carnal, sensual men, and live all by sense, and forget the holy exercise of the life of faith.

Direct. XXII. 'Lose not your humble sense of the badness of your hearts, how ready they are as tinder to take the fire of every temptation; and never grow foolhardy and confident of yourselves.' For your holy fear is necessary to your watchfulness, and your watchfulness is necessary to your escape and safety: Peter's self-confidence betrayed him to deny his Lord. Had Noah, and Lot, and David been more afraid of the sin, they had been like to have escaped it. It is a part of the character of the beastly here-

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tics that Jude declaimeth against, that they were "spots in their feasts of charity, when they feasted with the church, feeding themselves without fear." When the knowledge or sense of your weakness and sinful inclination is gone then fear is gone, and then safety is gone, and your fall is near.

PART II.

Particular Directions for the Government of the Eyes.

Direct. I. 'Know the uses that your sight is given you for.' As 1. To see the works of God, that thereby your minds may see God himself. 2. To read the Word of God, that therein you may perceive his mind. 3. To see the servants of God whom you must love, and the poor whom you must relieve or pity, and all the visible objects of your duty: to conduct your body in the discharge of its office about all the matters of the world: and in special often to look up towards heaven, the place where your blessed Lord is glorified, and whence he shall come to take you to his glory.

Direct. II. 'Remember the sins which the eye is most in danger of, that you may be watchful and escape.' 1. You must take heed of a proud, and lofty, and scornful eye; which looketh on yourselves with admiration and delight, as the peacock is said to do on his tail, and on others as below you with slighting and disdain. 2. You must take heed of a lustful, wanton eye, which secretly carrieth out your heart to a befooling piece of dirty flesh, and stealeth from beauty and ornaments a spark to kindle that fire which prepareth for everlasting fire. 3. Take heed of a greedy, covetous eye, which with Achan and Gehazi looketh on the bait to tempt you to unlawful love and desire, and to bring you by their sin unto their ruin. 4. Take heed of a luxurious, gluttonous, and drunken eye; which is looking on the forbidden fruit, and on the tempting dish, and the delicious cup, till it have provoked the appetite of that greedy worm, which must be pleased, though at the rate of thy damnation. 5. Take heed of a gazing, wandering eye, which, like a vagrant, hath no home, nor work, nor master, but gaddeth about to seek after death, and find out matter

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for temptation. "Wisdom is before him that hath understanding, but the eyes of a fool are in the ends of the earth[k]." 6. Take heed of an envious eye, which looketh with dislike and discontent at the prosperity of others, especially such as stand cross to your own interest[l]. "Is thine eye evil because I am good[m]?" It is the envious eye, that in Scripture is called by the name of an evil eye, 'πονηρὸς ὀφθαλμος.' It is an eye that would see evil rather than good upon another: as Deut. xv. 9. "Lest thine eye be evil against thy poor brother," &c. Prov. xxiii. 6. it is an eye that grudgeth another any thing that is ours. So Prov. xxviii. 22. Mark vii. 22. 7. Take heed of a passionate, cruel eye that kindleth the hurting or reviling fire in thy breast, or is kindled by it: that fetcheth matter of rage or malice from all that displeaseth thee in another. 8. Take heed of a self-conceited and censorious eye, that looketh on all the actions of another with quarrelling, undervaluing, censure, or reproach. 9. Take heed of a fond and fanciful eye, that falls in love too much with houses, or friend, or child, or goods, or whatsoever pleaseth it. 10. Take heed of a sleepy, sluggish eye that is shut to good, and had rather sleep than watch, and read, and pray, and labour. 11. Abhor a malignant eye, which looketh with hatred on a godly man, and upon the holy assemblies and communion of saints, and upon holy actions; and can scarce see a man of exemplary zeal and holiness, but the heart riseth against him, and could wish all such expelled or cut off from the earth. This is the heart that hath the image of the devil in most lively colours he being the father of such, as Christ calleth him, John viii. 44. 12. Abhor an hypocritical eye, which is lifted up to heaven, when the heart is on earth, on lusts, on honours, on sports or pleasure, or plotting mischief against the just. Know the evil and danger of all these diseases of the eye.

Direct. III. 'Remember that the eye being the noblest, and yet the most dangerous sense, must have the strictest watch.' Sight is often put in Scripture for all the senses: and living by sight is opposed to living or walking by faith. "We walk by faith, not by sight[n]." And a sensual life is called, a "walking in the ways of our heart and in the sight

[k] Prov. xvii. 24.
[l] See Dr. Hammond on Matt. vi.
[m] Matt. xx. 15.
[n] 2 Cor. v. 7.

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of the eyes[o]." An ungoverned eye doth shew the power of the ungoverned senses. Abundance of good or evil entereth in by these doors: all lieth open if you guard not these.

Direct. IV. 'Remember that as your sin or duty, so your sorrow or joy do depend much on the government of your eyes:' and their present pleasure is the common way to after sorrow. What a flood of grief did David let into his heart by one unlawful look!

Direct. V. 'Remember that your eye is much of your honour or dishonour, because it is the index of your minds.' You see that which is next the mind itself, or the most immediate beam of the invisible soul, when you see the eye. How easily doth a wandering eye, a wanton eye, a proud eye, a luxurious eye, a malicious eye, a passionate eye bewray the treasure of sin which is in the heart! Your soul lieth opener to the view of others in your eye, than in any other part: your very reputation therefore should make you watch.

Direct. VI. 'Remember that your eye is of all the senses most subject to the will, and therefore there is the more of duty or sin in it:' for voluntariness is the requisite to morality, both good and evil. Your will cannot so easily command your feeling, tasting, hearing, or smelling, as it can your sight; so easily can it open or shut the eye in a moment, that you are the more inexcusable if it be not governed: for all its faults will be proved the more voluntary. Ham was cursed for not turning away his eyes from his father's shame, and Shem and Japhet blessed for doing it. The righteous is thus described, "He that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high[p]." &c. Men's idols which they are commanded to cast away are called, "The abomination of their eyes[q]." Covetousness is called, "The lust of the eyes[r]." It is said of the unclean, that they have "eyes full of adultery[s]." And as sin, so punishment is placed on the eye: "The eyes of the lofty shall be humbled[t]." Yea, the whole bodies of the daughters of Zion are threatened to be dishonoured with nakedness, scabs, and stink, and

[o] Eccles. xi. 9. [p] Isa. xxxiii. 15. [q] Ezek. xx. 7.
[r] 1 John ii. 16. [s] 2 Pet. ii. 14. [t] Isa. v. 15.

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shame, because they walked with "wanton eyes, haughtily, and mincing as they go[u]," &c.

Direct. VII. 'Therefore let believing reason, and a holy, resolved, fixed will, keep a continual law upon your eyes, and let them be used as under a constant government.' This Job calleth, the "making a covenant with them[x]." Leave them not at liberty; as if a look had nothing in it of duty or sin; or as you might look on what you would. Will you go to foolish, tempting plays, and gaze on vain, alluring objects, and think there is no harm in all this? Do you think your eye cannot sin as well as your tongue? undoubtedly it is much sin that is both committed by it, and entereth at it: keep away therefore from the bait, or command your eye to turn away.

Direct. VIII. 'Remember still how much more easy and safe it is, to stop sin here at the gates and outworks, than to beat it out again when it is once got in:' if it have but tainted your very fantasy or memory, (as tempting sights will almost unavoidably do,) it hath there spawned the matter for a swarm of vain and sinful thoughts. It is almost impossible to rule the thoughts without ruling the eye: and then the passions are presently tainted; and the citadel of the heart is taken before you are aware. You little know when a lustful look or a covetous look beginneth the game, to how sad a period it tendeth. Many a horrid adultery, and murder, and robbery, and wickedness, hath begun but with a look: a look hath begun that which hath brought many a thousand to the gallows, and many millions to hell!

Direct. IX. 'Keep both eye and mind employed in continual duty, and let them not be idle, and have leisure to wander upon vanity.' Idleness and neglect of spiritual and corporal duty is the beginner and the nurse of much sensuality. Let your spiritual work and your lawful bodily labours, take up your time and thoughts, and command and keep your senses in their services.

Direct. X. 'Beg daily of God the preserving assistance of his grace and providence.' Of his inward grace to confirm you and assist you in your resolutions and watch; and of his providence and gracious disposals of you and objects to keep the temptations from before your eyes; and when

[u] Isa. iii. 16. [x] Job xxxi. 1.

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others will run and go on purpose, to gaze on vain or tempting shews, or to admire like children the vanities of the playful, pompous world, do you go to God with David's prayer. "Turn away mine eyes from beholding vanity: and quicken me in thy way[y]." And imitate him. "Mine eyes prevent the night watches, that I might meditate on thy word[z]." And make every look a passage to thy mind, to carry it up to God, and pray: "Open thou mine eyes that I may behold wondrous things out of thy law[a]." Observe these, with the general directions forenamed.

PART III.

Directions for the Government of the Ear.

Direct. 1. 'Employ your ears in the duties which they were made for: and to that end understand those duties.' Which are as followeth: 1. To be the organ of reception of such communications from others, as are necessary for our converse in the world, and the duties of our several relations and vocations. 2. To hear the Word of God delivered publicly by his appointed teachers of the church. 3. To hear the counsel of those that privately advise us for our good; and the reproofs of those that tell us of our sin and danger. 4. To hear the praises of God set forth by his church in public, and particular servants in private. 5. To hear from our ancestors and the learned in history, what hath been done in the times before us. 6. To hear the complaints and petitions of the poor, and needy, and distressed, that we may compassionate them and endeavour their relief. 7. To be the passage for grief and hatred to our hearts, by the sinful words which we hear unwillingly.

Direct. 11. 'Know which are the sins of the ear that you may avoid them.' And they are such as follow: 1. A careless ear, which heareth the Word of God, and the private exhortations of his servants, as if it heard them not. 2. A sottish, sleepy ear, that heareth the Word of God but as a confused sound, and understandeth not, nor feeleth what is heard. 3. A scornful ear, which despiseth the message of

[y] Psal. cxix. 37. [z] Verse 148. [a] Psal. cxix. 18.

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God, and the reproofs and counsel of men, and scorneth to be reproved or taught. 4. An obstinate, stubborn ear, which regardeth not advice or will not yield. 5. A profane and impious ear, which loveth to hear oaths, and curses, and profane, and blasphemous expressions. 6. A carnal ear which loveth to hear of fleshly things, but savoureth not the words which savour of holiness. 7. An airy, hypocritical ear, which loveth more the music and melody, than the sense and spiritual elevation of the soul to God; and regardeth more the numbers, and composure, and tone, than the matter of preaching, prayer, or other such duties; and serveth God with the ear, when the heart is far from him. 8. A curious ear, which nauseateth the most profitable sermons, prayers, or discourses, if they be not accurately ordered and expressed; and slighteth or loseth the offered benefit, for a (modal) imperfection in the offer, or the instrument! and casteth away all the gold because a piece or two did catch a little rust: and perhaps quarrelleth with the style of the sacred Scriptures, as not exact or fine enough for its expectations. 9. An itching ear, which runs after novelties, and a heap of teachers, and liketh something extraordinary better than things necessary. 10. A selfish ear, which loveth to hear all that tends to the confirmation of its own conceits, and to be flattered or smoothed up by others, and can endure nothing that is cross to its opinions. 11. A proud ear which loveth its own applause, and is much pleased with its own praises, and hateth all that speak of him with mean, undervaluing words. 12. A peevish, impatient ear which is nettled with almost all it heareth; and can endure none but silken words, which are oiled and sugared, and fitted by flattery or the lowest submission, to their froward minds: and is so hard to be pleased that none but graduates in the art of pleasing can perform it. 13. A bold, presumptuous ear, which will hear false teachers and deceivers in a proud conceit, and confidence of their own abilities, to discern what is true and what is false. 14. An ungodly ear, that can easily hear the reproach of holiness, and scorns at the servants and ways of Christ. 15. A neutral, indifferent ear, that heareth either good or evil, without much love or hatred, but with a dull and cold indifferency. 16. A dissembling, temporizing ear, which can

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complyingly hear one side speak for holiness, and the other speak against it, and suit itself to the company and discourse it meets with. 17. An uncharitable ear, which can willingly hear the censures, backbitings, slanders, revilings, that are used against others, yea against the best. 18. An unnatural ear, which can easily and willingly hear the dishonour of their parents, or other near relations, if any carnal interest do but engage them against their honour. 19. A rebellious, disobedient ear, which hearkeneth not to the just commands of magistrates, parents, masters, and other governors, but hearkeneth with more pleasure to the words of seditious persons that dishonour them. 20. A filthy, unclean, and adulterous ear, which loveth to hear filthy, ribald speeches, and love-songs, and romances, and lascivious plays, and the talk of wanton lust and dalliance. 21. A self-provoking ear, that hearkeneth after all that others say against them, which may kindle hatred, or dislike, or passion, in them. 22. A busy, meddling ear, which loveth to hear of other men's faults, or matters which concern them not, and to hearken to twattlers, and carry-tales, and make-bates, and to have to do with evil reports. 23. A timorous, cowardly, unbelieving ear, which trembleth at every threatening of man, though in a cause which is God's, and he hath promised to justify. 24. An idle ear, which can hearken to idle, time-wasting talk, and make the sins of twattlers your own. All these ways (and more) you are in danger of sinning by the ear, and coming partakers in the sins of all whose sinful words you hear, and of turning into sin the words of God, and his servants, which are spoken for your good.

Direct. III. 'Know when the hearing of evil, and not hearing good is your sin:' that is, 1. When it is not out of any imposed necessity, but of your voluntary choice: and when you might avoid it upon lawful terms, without a greater hurt, and will not. 2. When you hate not the evil, which you are necessitated to hear, and love not the good which through necessity you cannot hear; but your hearts comply with your necessities. 3. When you shew not so much disowning and dislike of the evil which you hear, as you might do, without an inconvenience greater than the benefit; but make it your own by sinful silence or com-

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pliance. 4. When you are presumptuous and fearless of your danger.

Direct. IV. 'Know wherein the danger of such sinful hearing lieth.' As 1. in displeasing God, who loveth not to hear his children hearken to those that are abusing him, nor to see them playing too boldly about fire or water, nor to touch any stinking or defiling thing, but calls to them, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you[b]." 2. It is dangerous to your fantasy and memory, which quickly receiveth hurtful impressions by what you hear: if you should hear provoking words, even against your wills, yet it is hard to escape the receiving some hurtful impression by them: and if you hear lascivious, filthy words against your wills (much more if willingly) it is two to one but they leave some thoughts in your minds which may gender unto further sin. And it is dangerous to your passions and affections, lest they catch fire before you are aware. And it is dangerous to your understandings lest they be perverted and seduced: and to your wills lest they be turned after evil, and turned away from good; and alas! how quickly is all this done. 3. It is dangerous to the speaker, lest your voluntary hearing encourage him in his sin, and hinder his repentance. 4. And it is dishonourable to God and godliness.

Direct. V. 'Do your best to live in such company where you shall hear that which is good and edifying, and to escape that company whose conference is hurtful and corrupt.' Run not yourselves into this temptation: be sure you have a call, and your call must be discerned, 1. By your office or place; whether any duty of your office or relation bind you to be there. 2. By your ends: whether you be there as a physician to do them good, (as Christ went among sinners) or to do the work of your proper calling: or whether you are there out of a carnal, man-pleasing or temporising humour? 3. By the measure of your abilities to attain those ends. 4. By the measure of your danger to receive the infection. 5. By the quality of your company, and the probability of good or evil in the event.

Direct. VI. 'When you are called into ill company, go

[b] 2 Cor. vi. 16—18.

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fortified with defensive and offensive arms, as foreseeing what danger or duty you are like to be cast upon.' Foresee what discourse you are like to hear, and accordingly prepare yourselves: let your first preparation be to preserve yourselves from the hurt, and your next preparation to confute the evil, and convince the sinful speaker, or at least to preserve the endangered hearers, if you have ability, and opportunity. If you are to hear a seducing heretical teacher, there is one kind of preparation to be made: if you are to hear a beastly, filthy talker, there is another kind of preparation to be made. If you are to hear a cunning pharisee, or malignant enemy of godliness, reproach, or cavil, or wrangle against the Scriptures, or the ways of God, there is another kind of preparation to be made: if you are to hear but the senseless scorns, or railings and bawlings of ignorant, profane, and sensual sots, there is another kind of preparation to be made: to give you particular directions for your preparations against every such danger would make my work too tedious. But remember how much lieth upon your own preparations or unpreparedness.

Direct. VII. 'Be not sinfully wanting in good discourse yourselves, if you would not be ensnared by bad discourse from others.' Your good discourse may prevent, or divert, or shame, or disappoint their evil discourse. Turn the stream another way; and do it wisely, that you expose not yourselves and your cause to scorn and laughter: and do it with such zeal as the cause requireth that you be not borne down by their greater zeal in evil. And where it is unfit for you to speak, if it may be, let your countenance or departure signify your dislike and sorrow.

Direct. VIII. 'Specially labour to mortify those sins, which the unavoidable discourse of your company doth most tempt you to: that where the devil doth most to hurt you, you may there do most in your own defence.' Doth the talk which you hear tend most to heresy, seduction, or to turn you from the truth? Study the more to be established in the truth: read more books for it; and hear more that is said by wise and godly men against the error which you are tempted to. Is it to profaneness or dislike of a holy life, that your company tempt you? Address yourselves the more to God, and give up yourselves to holiness, and

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let your study and practice be such as tend to keep your souls in relish with holiness, and hatred of sin. Is it pride that their applauding discourse doth tempt you to? Study the more the doctrine of humiliation. Is it lust that they provoke you to, or is it drunkenness, gluttony, sinful recreations, or excesses? Labour the more in the work of mortification, and keep the strictest guard where they assault you.

Direct. IX. 'Be not unacquainted with the particular weaknesses and dangers of your own hearts, or any of your sinful inclinations:' that when you know where the wall is weakest, you may there make the best defence. That wanton word will set a wanton heart on fire, which a sober mind doth hear with pity as a bedlam kind of speech. A peevish, passionate heart is presently disturbed and kindled, with those words which are scarce observed by a well-composed soul.

Direct. X. 'Hear every sinful word as dictated by the devil; and suppose you saw him, all the while at the speaker's elbow, putting each word into his mouth, and telling him what to say.' For it is as verily the devil that doth suggest them all, as if you saw him: suppose you saw him behind the railer, hissing him on, as boys do dogs in fighting, and bidding him, 'Call him thus or thus:' suppose you saw him at the malignant's ear, bidding him, revile a holy life, and speak evil of the ways and servants of the Lord: suppose you saw him behind the wanton, bidding him use such ribald talk, or on the stage suggesting it to the actors; or at the ear of those that would provoke you to passion, to tell them what to say against you: this just supposition would much preserve you.

Direct. XI. 'Suppose you heard the end annexed to every speech.' As when you hear one tempting you to lust, suppose he said, 'Come, let us take our pleasures awhile, and be damned for ever:' so also in every word that tempteth you to any other sin; if the tempter put in the sin, do you put in God's wrath and hell, and separate not that which God hath adjoined, but with the serpent see the sting.

Direct. XII. 'Observe when the infection first seizeth on you, and presently take an antidote to expel it, if you love your souls.' The signs of infection are, 1. When your zeal

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abateth, and you grow more indifferent what you hear. 2. Next you will feel some little inclination to it. 3. Next you will a little venture upon an imitation. 4. And lastly, you will come to a full consent, and so to ruin. If you feel but a remitting of your dislike and hatred, or any filth or tincture left on your thoughts and fantasy, go presently and shake them off; bewail it to God in true repentance, and wash your souls in the blood of Christ, and cast up the poison by holy resolutions, and sweat out the remnant by the fervent exercises of love and holiness.

PART IV.

Directions for Governing the Taste and Appetite.

Tit. 1. *Directions against Gluttony.*

THE most that is necessary to be said to acquaint you with the nature and evil of this sin, is said before in Chap. iv. Part 7. against Flesh-pleasing. But something more particularly must be said, 1. To shew you what is and what is not the sin of gluttony. 2. To shew you the causes of it. 3. The odiousness of it. And 4. To acquaint you with the more particular helps and means against it.

I. Gluttony is a voluntary excess in eating, for the pleasing of the appetite or some other carnal end[c]. Here note, 1. The matter. 2. The end or effect of this excess. (1.) It is sometimes an excess in quantity, when more is eaten than is meet. (2.) Or else it may be an excess in the delicious quality, when more regard is had of the delight and sweetness than is meet. (3.) Or it may be an excess in the frequency and ordinary unseasonableness of eating: when men eat too oft and sit at it too long. (4.) It may be an excess in the costliness or price: when men feed themselves at too high rates. (5.) Or it may be an excess of curiosity in the dressing, and saucing, and ordering of all. 2. And it is usually for some carnal end. Whether it may be properly called gluttony if a man should think that at a sacrifice or thanksgiving he were bound to eat inordinately,

[c] So the Israelites Numb. xi., loathing manna because they must have change of diet, was a sin of gulosity or gluttony: being more for appetite than health.

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and so made the service of God his end, we need not inquire; (though I see not but it may have that name.) For that is a case that is more rare; and it is undoubtedly a sin; and it is gluttony if it be done for the pleasing of others that are importunate with you. But the common gluttony is, when it is done for the pleasing of the appetite, with such a pleasure as is no help to health or duty, but usually a hurt to body or soul; the body being hurt by the excess, the soul is hurt by the inordinate pleasure [d].

Yea, it is a kind of gluttony and excess, when men will not fast or abstain when they are required, from that which at other times they may use with abstinence and without blame. If a man use not to eat excessively nor deliciously, yet if he will not abstain from his temperate diet, either at a public fast, or when his lust requireth him to take down his body, or when his physician would diet him for his health, and his disease else would be increased by what he eateth, this is an inordinate eating and excess to that person, at that time. Or if the delight that the appetite hath in one sort of meat, which is hurtful to the body, prevail against reason and health so with the person that he will not forbear it, it is a degree of gulosity or gluttony, though for quantity and quality it be in itself but mean and ordinary.

By this you may see, 1. That it is not the same quantity which is an excess in one, which is in another. A labouring man may eat somewhat more than one that doth not labour; and a strong, and healthful body, more than the weak and sick. It must be an excess in quantity, as to that particular person at that time, which is, when to please his appetite he eateth more than is profitable to his health or duty. 2. So also the frequency must be considered with the quality of the person: for one person may rationally eat a little and often, for his health, and another may luxuriously eat oftener than is profitable to health. "Woe to thee O land, when thy king is a child, and thy princes eat in the morning. Blessed art thou O land, when thy king is the son of nobles, and thy princes eat in due season, for strength and not for drunkenness [e]." 3. And in point of

[d] Even fruitful land, saith Plutarch, enricheth not if it cost too much the manuring. So here.

[e] Eccles. x. 16, 17.

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costliness, the same measure is not to be set to a prince and to a ploughman: that is luxurious excess in one, which may be temperance and frugality in another. But yet, unprofitable cost, which, all things considered, would do more good another way, is excess in whomsoever. 4. And in curiosity of diet a difference must be allowed: the happier healthful man need not be so curious as the sick; and the happy ploughman need not be so curious, as state and expectation somewhat require the noble and the rich to be. 5. And for length of time, though unnecessary sitting out time at meat be a sin in any, yet the happy poor man is not obliged to spend all out so much this way, as the rich may do. 6. And it is not all delight in meat, or pleasing the appetite that is a sin[f]: but only that which is made men's end, and not referred to a higher end; even when the delight itself doth not tend to health, nor alacrity in duty, nor is used to that end, but to please the flesh and tempt unto excess. 7. And it is not necessary that we measure the profitableness of quantity or quality by the present and immediate benefits; but by the more remote, sometimes: so merciful is God, that he alloweth us that which is truly for our good, and forbiddeth us but that which doth us hurt, or at least, no good. 8. All sin in eating is not gluttony; but only such as are here described.

II. The causes of gluttony are these: 1. The chiefest is an inordinate appetite together with a fleshly mind and will, which is set upon flesh-pleasing as its felicity. "They that are after the flesh do mind the things of the flesh[g]." This gulosity, which Clemens Alexandrinus calleth the 'Throat devil,' is the first cause[h].

2. The next cause is, the want of strong reason, faith, and a spiritual appetite and mind, which should call off the glutton, and take him up with higher pleasures; even such as are more manly, and in which his real happiness doth consist. "They that are after the Spirit do mind the things of

[f] As Isaac's pleasant meat, Gen. xxvii. 5.

[g] Rom. viii. 6, 7.

[h] Non potest temperantiam laudare is, qui summum bonum ponit in voluptate. Est enim temperantia libidinum inimica. Cic. Saith Aristotle, He is temperate that takes pleasure to deny fleshly pleasure; but he is intemperate that is troubled because he cannot have them. Ethic. lib. ii. c. 3.

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the Spirit." Reason alone may do something to call up a man from this felicity of a beast, (as appeareth by the philosopher's assaults upon the Epicures:) but faith and love which feast the soul with sweeter delicates, must do the cure.

3. Gluttony is much increased by use: when the appetite is used to be satisfied, it will be the more importunate and impetuous; whereas a custom of temperance maketh it easy, and makes excess a matter of no delight, but burden. I remember myself, that when I first set upon the use of Cornaro's and Lessius's diet, as it is called, (which I did for a time, for some special reasons,) it seemed a little hard for two or three days; but within a week it became a pleasure, and another sort, or more was not desirable. And I think almost all that use one dish only, and a small quantity, do find that more is a trouble and not a temptation to them: so great a matter is use (unless it be with very strong and labouring persons).

4. Idleness and want of diligence in a calling is a great cause of luxury and gluttony. Though labour cause a healthful appetite, yet it cureth a beastly, sensual mind. An idle person hath leisure to think of his guts, what to eat and what to drink, and to be longing after this and that: whereas a man that is wholly taken up in lawful business, especially such as findeth employment for the mind, as well as for the body, hath no leisure for such thoughts. He that is close at his studies, or other calling, hath somewhat else to think on than his appetite.

5. Another incentive of gluttony is the pride of rich men, who, to be accounted good housekeepers, and to live at such rates as are agreeable to their grandeur, do make their houses shops of sin, and as bad as alehouses; making their tables a snare both to themselves and others, by fulness, variety, deliciousness, costliness, and curiosity of fare. It is the honour of their houses that a man may drink excessively in their cellars when he please: and that their tables have excellent provisions for gluttony, and put all that sit at them upon the trial of their temperance, whether a bait so near them and so studiously fitted, can tempt them to break the bounds and measure which God hath set them[h]. It is a la-

[h] Socrates dixit, eos qui æstivus fructus magno emerent desperare aiebat se lon-

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mentable thing when such as have the rule of others, and influence on the common people, shall think their honour lieth upon their sin; yea, upon such a constant course of sinning: and shall think it a dishonour to them to live in sweet and wholesome temperance, and to see that those about them do the like. And all this is, either because they overvalue the esteem and talk of fleshly epicures, and cannot bear the censure of a swine; or else because they are themselves of the same mind, and are such as glory in their shame[1].

6. Another incentive is the custom of urging and importuning others to eat still more and more; as if it were a necessary act of friendship. People are grown so uncharitable and selfish, that they suspect one another, and think they are not welcome, if they be not urged thus to eat: and those that invite them think they must do it to avoid the suspicion of such a sordid mind. And I deny not but it is fit to urge any to that which it is fit for them to do: and if we see that modesty maketh them eat less than is best for them, we may persuade them to eat more. But now, without any due respect to what is best for them, men think it a necessary compliment to provoke others more and more to eat, till they peremptorily refuse it: but amongst the most familiar friends, there is scarce any that will admonish one another against excess, and advise them to stop when they have enough, and tell them how easy it is to step beyond our bounds, and how much more prone we are to exceed, than to come short: and so custom and compliment are preferred before temperance and honest fidelity. You will say, 'What will men think of us if we should not persuade them to eat, much more if we should desire them to eat no more?' I answer, 1. Regard your duty more than what men think of you. Prefer virtue before the thoughts or breath of men. 2. But yet if you do it wisely, the wise and good will think much the better of you. You may easily let them see that you do it not in sordid sparing, but in love of temperance

gavos fore. Diog. Laert. lib. ii. sect. 32. p. 100. Cum vocasset ad cœnam divites, et Zantippen modici puderet apparatus, Bono, inquit, esto animo. Nam siquidem modesti erunt frugique, mensam non aspernabuntur: sin autem intemperantes, nulla nobis de hisce cura fuerit. Aiebat alios vivere ut ederent, se ideo edere ut vivat. Ibid. sect. 34. p. 101.

[1] Phil. iii. 18, 19.

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and of them; if you speak but when there is need either for eating more or less; and if your discourse be first in general for temperance, and apply it not till you see that they need help in the application. 3. It is undeniable that healthful persons are much more prone to excess, than to the defect in eating, and that nature is very much bent to luxury and gluttony, I think as much as to any one sin; and it is as sure that it is a beastly, breeding, odious sin. And if this be so, is it not clear that we should do a great deal more to help one another against such luxury, than to provoke them to it? Had we not a greater regard to men's favour, and fancies, and reports, than to God and the good of their souls, the case were soon decided.

7. Another cause of gluttony is, that rich men are not acquainted with the true use of riches, nor think of the account which they must make to God of all they have[k]. They think that their riches are their own, and that they may use them as they please; or that they are given them as plentiful provisions for their flesh, and they may use them for themselves, to satisfy their own desires, as long as they drop some crumbs, or scraps, or small matters to the poor. They think they may be saved just in the same way that the rich man in Luke xvi. was damned; and he that would have warned his five brethren that they come not to that place of torment, is yet himself no warning to his followers. They are cloathed in purple and fine linen or silk, and fare sumptuously or deliciously every day, and have their good things in this life, and perhaps think they merit, by giving the scraps to Lazarus, (which it is like that rich man also did.) But God will one day make them know, that the richest were but his stewards, and should have made a better distribution of his provisions, and a better improvement of his talents; and that they had nothing of all their riches given them for any hurtful or unprofitable pleasing of their appetites, nor had more allowance for luxury than the poor. If they knew the right use of riches, it would reform them.

[k] Hic est mos nobilium ante hos: artes quæ liberales fuerunt, mechanicæ evasere: ipsique qui bellorum duces, philosophi, rectores urbium, ac patres patriæ esse solent, venatores atque aucupes facti sunt, utque intelligas nullam esse reliquam spem salutis, nobilitati tribuitur quod est Gulæ, aut proculdubio vanitatis. Petrarch.

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8. Another cause of gluttony is their unacquaintedness with those rational and spiritual exercises in which the delightful fruits of abstinence do most appear. A man that is but a painful, serious student, in any noble study whatsoever, doth find a great deal of serenity and aptitude come by temperance, and a great deal of cloudy mistiness on his mind, and dulness on his invention come by fulness and excess: and a man that is used to holy contemplations, meditation, reading, prayer, self-examination, or any spiritual converse above, or with his heart, doth easily find a very great difference; how abstinence helpeth, and luxury and fulness hinder them. Now these epicures have no acquaintance with any such holy or manly works; nor any mind of them, and are therefore unacquainted with the sweetness and benefit of abstinence; and having no taste or trial of its benefits, they cannot value it. They have nothing to do when they rise from eating, but a little talk about their worldly business, or compliment and talk with company which expect them, or go to their sports to empty their paunches for another meal, and quicken their appetites lest luxury should decay: as the Israelites worshipped the golden calf, (and as the heathens their god Bacchus,) "They sate down to eat and drink, and rose up to play[l]." Their diet is fitted to their work: their idle or worldly lives agree with gluttony: but were they accustomed to better work, they would find a necessity of a better diet.

9. Another great cause of gluttony is, men's beastly ignorance of what is hurtful or helpful to their very health[m]: they make their appetites their rule for the quantity and quality of their food: and they think that nature teacheth them so to do, because it giveth them such an appetite, and because it is the measure to a beast: and to prove themselves beasts, they therefore take it for their measure: as if their natures were not rational but only sensitive; or nature had not given them reason to be the superior and governor of sense. As if they knew not that God giveth the brutes an appetite more bounded, because they have not reason to bound it; and giveth them not the temptation of your delicate varieties; or giveth them a concoction answerable to their appetites; and yet giveth man to be the rational go-

[l] 1 Cor. x. 7. [m] Of this see more in my book of "Self-denial."

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vernor of those of them that are for his special service and apt to exceed. And if his swine, his horses, and his cattle were all left to their appetites, they would live but a little while[n]. If promiscuous generating be not lawful in mankind, which is lawful in brutes, why should they not confess the same of the appetite. Men have so much love of life and fear of death, that if they did but know how much their gluttony doth hasten their death, it would do more to restrain it with the most, than the fear of death eternal doth. But they judge of their digestion by their present feeling: if they feel not their stomachs sick, or disposed to vomit, or if no present pain correct them, they think their gluttony doth not hurt them, and think they have eaten no more than doth them good. But of this more anon in the Directions.

10. Another great cause of gluttony is, that it is grown the common custom, and being not known, is in no disgrace, unless men eat till they spew, or to some extraordinary measure. And so the measure which every man seeth another use, he thinketh is moderation, and is fit for him: whereas the ignorance of physic and matters of their own health, hath made gluttony almost as common as eating, with those that are not restrained by want or sickness. And so every man is an example of evil to another, and encourage one another in the sin. If gluttony were but in as much disgrace as whoredom, yea, or as drunkenness is, and as easily known, and as commonly taken notice of, it would contribute much to a common reformation.

III. *The Greatness of the Sin of Gluttony.*

To know the greatness of the sin, is the chief part of the cure with those that do but believe that there is a God: I shall therefore next tell you of its nature, effects, and accidents which make it great, and therefore should make it odious to all.

1. Luxury and gluttony are sins exceeding contrary to the love of God: it is idolatry: it hath the heart which God should have. And therefore gluttons are commonly, and well called belly-gods, and god-bellies: because that love, that care, that delight, that service and diligence which

[n] See Plutarch's precepts of health.

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God should have, is given by the glutton to his belly and his throat. He loveth the pleasing of his appetite better than the pleasing of God: his dishes are more delightful to him than any holy exercise is: his thoughts are more frequent and more sweet of his belly than of God or godliness: his care and labour are more that he may be pleased in meats and drinks, than that he may secure his salvation, and be justified and sanctified. And, indeed, the Scripture giveth them this name, "whose end is destruction, whose god is their belly, who glory in their shame, who mind earthly things[o]," being enemies to the cross of Christ, that is, to bearing the cross for Christ, and to the crucifying of the flesh, and to the mortifying, suffering parts of religion. Nay, such a devouring idol is the belly that it swalloweth up more by intemperance and excess than all other idols in the world do. And remember that the very life of the sin is in the appetite and heart: when a man's heart is set upon his belly, though he fare never so hardly through necessity, he is a glutton in heart. When you make a great matter of it, what you shall eat and drink as to the delight, and when you take it for a great loss or suffering if you fare hardly, and are troubled at it, and your thoughts and talk are of your belly, and you have not that indifferency whether your fare be coarse or pleasant (so it be wholesome) as all temperate persons have, this is the heart of gluttony, and is the heart's forsaking of God, and making the appetite its God.

2. Gluttony is self-murder: though it kill not suddenly, it killeth surely: like the dropsy which killeth as it filleth, by degrees[p]. Very many of the wisest physicians do believe that of those who overlive their childhood, there is scarce one of twenty, yea, or of a hundred that dieth, but gluttony or excess in eating or drinking is a principal cause of their death, though not the most immediate cause. It is thought to kill a hundred to one of all that die at age. And it will not let them die easily and quickly, but tormenteth

[o] Phil. iii. 19.

[p] It is a common saying, that Gula plures occidit quam gladius. Quicquid avium volitat, quicquid piscium natat, quicquid ferarum discurrit, nostris sepelitur ventribus. Quære nunc cur subito moriamur? Quia mortibus vivimus. Senec. Hierom saith, that he had read of some that had been sick of the arthritis and podagra, that were cured by being brought to poverty by the confiscation of their estates, and so brought to a poor diet.

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them first, with manifold diseases while they live. You eat more than nature can perfectly concoct, and because you feel it not trouble you or make you sick, you think it hurts you not; whereas it doth by degrees first alter and vitiate the temperament of the blood and humours, making it a crude, unconcocted, unnatural thing, unfit for the due nutrition of the parts; turning the nourishing mass into a burdensome, excrementitious mixture, abounding with saline or tartareous matter, and consisting more of a pituitous slime, or redundant serosity, than of that sweet, nutrimental milk of nature, quickened with those spirits and well-proportioned heat, which should make it fit to be the oil of life. And our candle either sparkleth away with salt, or runs away because there is some thief in it, or goeth out because the oil is turned into water, or presently wasteth and runs about through the inconsistent softness of its oil: hence it is that one part is tainted with corruption, and another consumed as destitute of fit nutriment; and the vessels secretly obstructed by the grossness or other unfitness of the blood to run its circle and perform its offices, is the cause of a multitude of lamentable diseases. The frigid distempers of the brain, the soporous and comatous effects, the lethargy, carus, and apoplexy, the palsy, convulsion, epilepsy, vertigo, catarrhs, the head-ach, and oft the phrensy and madness, come all from these effects of gluttony and excess, which are made upon the blood and humours. The asthma usually, and the phthisis or consumption, and the pleurisy and peripneumony, and the hemoptoic passion often come from hence. Yea the very syncopes or swooning, palpitations of the heart, and faintings, which men think rather come from weakness, do usually come either from oppression of nature by these secret excrements or putrilaginous blood, or else from a weakness contracted by the inaptitude of the blood to nourish us, being vitiated by excess. The loathing of meat and want of appetite is ordinarily from the crudities or distempers caused by this excess: yea, the very canine appetite which would still have more, is caused by a viciousness in the humours thus contracted. The pains of the stomach, vomitings, the cholera, hicoughs, inflammations, thirsts, are usually from this cause. The wind cholic, the iliac passion, looseness and fluxes, the tenesmus and ul-

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cers, the worms and other troubles in those parts, are usually from hence. The obstructions of the liver, the jaundice, inflammations, abscesses and ulcers, schirrus, and dropsy, are commonly from hence. Hence also usually are inflammations, pains, obstructions, and schirrus of the spleen. Hence commonly is the stone, nephritic torments, and stoppages of urine, and ulcers of the reins and bladder. Hence commonly is the scorbute and most of the fevers which are found in the world, and bring such multitudes to the grave. Even those that immediately are caused by colds, distempers of the air or infections, are oft caused principally by long excess, which vitiateth the humours, and prepareth them for the disease. Hence also are gouts and hysterical affects, and diseases of the eyes and other exterior parts. So that we may well say that gluttony enricheth landlords, filleth the churchyards, and hasteneth multitudes untimely to their ends[p]. Perhaps you will say that the most temperate have diseases: to which experience teacheth me to answer, that usually children are permitted to be voracious and gluttonous, either in quantity or in quality, eating raw fruits and things unwholesome, and so when gluttony hath bred the disease, or laid in the matter, then all the temperance that can be used is little enough to keep it under all their life after. And abundance that have been brought to the doors of death by excess, have been preserved after many years to a competent age by abstinence, and many totally freed from their diseases. Read Cornaro's Treatise of himself, and Lessius, and Sir William Vaughan, &c. (Though yet I persuade none without necessity to their exceeding strictness.) Judge now what a murderer gluttony is, and what an enemy to mankind.

3. Gluttony is also a deadly enemy to the mind, and to all the noble employments of reason, both religious, civil, and artificial[q]. It unfits men for any close and serious studies, and therefore tends to nourish ignorance, and keep men fools. It greatly unfits men for hearing God's Word,

[p] Chrysostom saith the difference betwixt famine and excess is, that famine kills men sooner out of their pain, and excess doth putrify and consume them by long and painful sicknesses. in Hebr. Hom. 29.

[q] "As smoke driveth away the bees from their hive," saith Basil de Jejun. "so gluttony expelleth all spiritual gifts, and excellent endowments of mind."

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or reading, or praying, or meditating, or any holy work, and makes them have more mind to sleep; or so indisposeth and dulleth them, that they have no life or fitness for their duty; but a clear head not troubled with their drowsy vapours, will do more, and get more in an hour, than a full-bellied beast will do in many. So that gluttony is as much an enemy to all religious and manly studies, as drunkenness is an enemy to a garrison, where the drunken soldiers are disabled to resist the enemy.

4. Gluttony is also an enemy to diligence, in every honest trade and calling; for it dulleth the body as well as the mind. It maketh men heavy, and drowsy, and slothful, and go about their business as if they carried a coat of lead, and were in fetters: they have no vivacity and alacrity, and are fitter to sleep or play than work[r].

5. Gluttony is the immediate symptom of a carnal mind, and of the damnable sin of flesh-pleasing before described: and a carnal mind is the very sum of iniquity, and the proper name of an unregenerate state: "It is enmity against God, and neither is nor can be subject to his law:" so that they that are thus "in the flesh cannot please God: and they that walk after the flesh shall die[s]." The filthiest sins of lechers, and misers, and thieves, are but to please the flesh: and who serveth it more than the glutton doth?

6. Gluttony is the breeder and feeder of all other lusts: 'sine Cerere et Baccho friget Venus:' it pampereth the flesh to feed it, and make it a sacrifice for lust. As dunging the ground doth make it fruitful, especially of weeds: so doth gluttony fill the mind with the weeds and vermin of filthy thoughts, and filthy desires, and words, and deeds[t].

7. Gluttony is a base and beastly kind of sin. For a man to place his happiness in the pleasure of a swine, and to make his reason serve his throat, or sink into his guts; as if he were but a hogshead to be filled and emptied, or a sink for liquor to run through into the channel; or as if he were made only to carry meat from the table to the dunghill, how base a kind of life is this? yea, many beasts will

[r] Saith Basil, A ship heavy laden is unfit to sail: so a full belly to any duty.
[s] Rom. viii. 6—8. 13.
[t] Semper saturitati juncta est lascivia. Hieron.

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not eat and drink excessively as the gluttonous epicure will do[u].

8. Gluttony is a prodigal consumer and devourer of the creatures of God. What is he worthy of, that would take meat and drink and cast it away into the channel[x]? nay, that would be at a great deal of cost and curiosity to get the pleasantest meat he could procure, to cast away? The glutton doth worse. It were better of the two to throw all his excesses into the sink or ditch, for then they would not first hurt his body. And are the creatures of God of no more worth? Are they given you to do worse than cast them away? Would you have your children use their provisions thus?

9. Gluttony is a most unthankful sin, that takes God's mercies, and spews them as it were in his face; and carrieth his provisions over to his enemy, even to the strengthening of fleshly lusts; and turneth them all against himself! You could not have a bit but from his liberality and blessing; and will you use it to provoke him and dishonour him?

10. Gluttony is a sin which turneth your own mercies, and wealth, and food, into your snare, and to your deadly ruin. Thou pleasest thy throat, and poisonest thy soul[y]. It were better for thee a thousand times that thou hadst lived on scraps, and in the poorest manner, than thus to have turned thy plenty to thy damnable sin, "When thou shalt have eaten and be full, then beware lest thou forget the Lord[z]." "Feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord[a]?" "So they did eat and were filled, for he gave them their own desire; they were not estranged from their lust[b]."

11. Gluttony is a great time-wasting sin. What a deal of time is spent in getting the money that is laid out to please the throat? and then by servants in preparing for it; and then in long sitting at meat and feastings; and not a little in taking physic to carry it away again, or to ease or cure the diseases which it causeth; besides all the time which is lost in languishing sickness, or cut off by untimely

[u] Ventri obedientes animalium numero computantur non hominum. Senec.
[x] It is Chrysostom's saying in Hebr. Hom. 29.
[y] Magna pars libertatis est bene moratus venter. Senec.
[z] Deut. vi. 11, 12. [a] Prov. xxx. 9. [b] Psal. lxxv. 29, 30.

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death. Thus they live to eat, and eat to frustrate and to shorten life.

12. It is a thief that robbeth you of your estates, and devoureth that which is given you for better uses, and for which you must give account to God. It is a costly sin, and consumeth more than would serve to many better purposes. How great a part of the riches of most kingdoms are spent in luxury and excess[c]?

13. It is a sin that is a great enemy to the common good: princes and common-wealths have reason to hate it, and restrain it as the enemy of their safety. Men have not money to defray the public charges, necessary to the safety of the land, because they consume it on their guts: armies and navies must be unpaid, and fortifications neglected, and all that tendeth to the glory of a people must be opposed as against their personal interest, because all is too little for the throat. No great works can be done to the honour of the nation, or the public good: no schools or almshouses built and endowed, no colleges erected, no hospitals, nor any excellent work, because the guts devour it all. If it were known how much of the treasure of the land is thrown down the sink by epicures of all degrees, this sin would be frowned into more disgrace.

14. Gluttony and excess is a sin greatly aggravated by the necessities of the poor. What an incongruity is it, that one member of Christ (as he would be thought) should be feeding himself deliciously every day, and abounding with abused superfluities, whilst another is starving and pining in a cottage, or begging at the door! and that some families should do worse than cast their delicates and abundance to the dogs, whilst thousands at that time are ready to famish, and are fain to feed on such unwholesome food, as killeth them as soon as luxury killeth the epicure! Do these men believe that they shall be judged according to their feeding

[c] When a friend of Socrates complained to him, What a dear place is this? Wine will cost so much, and honey so much, and purple so much: Socrates took him to the meal-hall, Lo, saith he, you may buy here half a sextare of good meal for a halfpenny, (which boiled in water was his meat) God be thanked the market is very cheap: then he took him to an oil shop, where a measure (Chœnix) was sold for two brass dodkins. Then he led him to a broker's shop where a man might buy a suit of clothes for ten drachms: you see, quoth he, that the pennyworths are reasonable, and things good, cheap throughout the city. Plutarch. de Tranquil. Anim. p. 153.

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of the poor? Or do they take themselves to be members of the same body with those whose sufferings they so little feel[d]? It may be you will say, 'I do relieve many of the poor.' But are there not more yet to be relieved? As long as there are any in distress, it is the greater sin for you to be luxurious. "If there be a poor man of one of thy brethren in thy land—— thou shalt not harden thy heart, nor shut thy hand against thy poor brother, but thou shalt open thy hand wide unto him[e]," &c. Nay, how often are the poor oppressed to satisfy luxurious appetites. Abundance must have hard bargains, and hard usage, and toil like horses, and scarce be able to get bread for their families, that they may bring in all to belly-god landlords, who consume the fruit of other men's labours upon their devouring flesh.

15. And it is the more heinous sin because of the common calamities of the church and servants of Christ throughout the world: one part of the church is oppressed by the Turk, and another by the Pope, and many countries wasted by the cruelties of armies, and persecuted by proud, impious enemies; and is it fit then for others to be wallowing in sensuality and gluttony? "Woe to them that are at ease in Zion—— Ye that put far away the evil day, and cause the seat of violence to come near—— That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall, that chaunt to the sound of the viol—— That drink wine in bowls, and anoint themselves with the chief ointments, but they are not grieved for the affliction of Joseph[f]." It is a time of great humiliation, and are you now given up to fleshly luxury? Read Isa. xxii. 12—14. "And in that day did the Lord God of Hosts call to weeping and to mourning, and to baldness, and to girding with sackcloth; and behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine, let us eat and drink for to-morrow we shall die:—— Surely this iniquity shall not be purged from you till ye die, saith the Lord of hosts."

16. Luxury is a sin most unseemly for men in so great misery, and incongruous to the state of the gluttonous them-

[d] 1 Cor. xii. 26. [e] Deut. xv. 7. [f] Amos vi. 1. 3—6.

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selves. O man! if thou hadst but a true sight of thy sin and misery, of death and judgment, and of the dreadful God whom thou dost offend, thou wouldst perceive that fasting, and prayer, and tears, become one in thy condition much better than glutting thy devouring flesh. What! a man unpardoned, unsanctified, in the power of satan, ready to be damned if thus thou die (for so I must suppose of a glutton), for such a man to be taking his fleshly pleasure! For a Dives to be faring sumptuously every day, that must shortly want a drop of water to cool his tongue, is as foolish as for a thief to feast before he goeth to hanging: yea, and much more. For you might yet prevent your misery: and another posture doth better beseem you to that end: "Fasting" and "crying mightily to God," is fitter to your state[s].

17. Gluttony is a sin so much the greater, by how much the more will and delight you have in the committing of it: the sweetest, most voluntary, and beloved sin is 'cæteris paribus,' the greatest: and few are more pleasant and beloved than this.

18. Those are the worst sins, that have least repentance: but gluttony is so far from being truly repented of by the luxurious epicure, that he loveth it, and careth, and contriveth how to commit it, and buyeth it with the price of much of his estate.

19. It is the greater sin, because it is so frequently committed: men live in it as their daily practice and delight: they live for it, and make it the end of other sins: it is not a sin that they seldom fall into, but it is almost as familiar with them, as to eat and drink: being turned into beasts, they live like beasts continually.

20. Lastly, it is a spreading sin, and therefore is become common, even the sin of countries, of rich and poor: for both sorts love their bellies, though both have not the like provision for them. And they are so far from taking warning one of another, that they are encouraged one by another: and the sin is scarce noted in one of a hundred that daily liveth in it: nor is there almost any that reprove it, or help one another against it (unless by impoverishing each other), but most by persuasions and examples do encourage it: (though some much more than others.) So that by

[s] See Jonah iii. 8. Joel i. 14. Joel ii. 15.

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this time you may see that it is no rare, nor venial little sin.

And now you may see also, that it is no wonder if no one of the commandments expressly forbid this sin, (not only because it is a sin against ourselves directly, but also) because it is against every one almost of the commandments.' And think not that either riches or poverty will excuse it, when even princes are restrained so much as from unseasonable eating[h]. If it was one of the great sins that Sodom was burnt with fire for, judge whether England be in no danger by it. Read, O England, and know thyself and tremble, Ezek. xvi. 49. "Behold this was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

IV. *The Directions or Helps against it.*

Direct. I. 'Mortify the flesh, according to the Directions Chap. iv. Part vii. Subdue its inclinations and desires: and learn to esteem and use it but as a servant.' Think what a pitiful price a little gluttonous pleasure of the throat is, for a man to sell his God and his salvation for[i]. Learn to be indifferent whether your meat be pleasing to your appetite or not; and make no great matter of it. Remember still what an odious, swinish, damning sin it is, for a man's heart to be set upon his belly. "All that are Christ's have crucified the flesh with its affections and lusts[k]."

Direct. II. 'Live faithfully to God, and upon spiritual, durable delights.' And then you will fetch the measure of your eating and drinking from their tendency to that higher end. There is no using any inferior thing aright, till you have first well resolved of your end, and use it as a means thereto, and mark how far it is a means.

Direct. III. 'See all your food as provided and given you by God, and beg it and the blessing of it at his hand,

[h] Eccles. x. 16.

[i] Saith Plato, God is the temperate man's law: and pleasure the intemperate man's.

[k] Gal. v. 24.

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and then it will much restrain you from using it against him.' He is a wretch indeed that will take his food as from his father's hand, and throw it in his face, though perhaps a petulant child would do so by a fellow-servant: he that thinketh he is most beholden to himself for his plenty, will say as the fool, "Soul take thy ease, eat, drink, and be merry, thou hast enough laid up for many years[1]." But he that perceives that it is the hand of God that reacheth it to him, will use it more reverently. It is a horrid aggravation of the gluttony of this age, that they play the hypocrites in it, and first (for custom) crave God's blessing on their meat, and then sit down and sin against him with it: such are the prayers of hypocritical sensualists. But a serious discerning of God as the giver, would teach you whether you eat or drink to do all to his glory from whom it comes.

Direct. IV. 'See by faith the blood of Christ as the purchasing cause of all you have: and then sure you will bear more reverence to his blood, than to cast the fruit of it into the sink of sensuality, and to do worse than throw it upon the dunghill.' What! must Christ be a sacrifice to God, and die to recover you the mercies which you had forfeited, and now will you cast them to the dogs? and please a sinful appetite with them? Did he die to purchase you provisions for your lusts, and to serve the flesh with?

Direct. V. 'Forget not how the first sin came into the world, even by eating the forbidden fruit.' And let the slain creatures whose lives are lost for you, remember you of that sin which brought the burden on them for your sakes. And then every piece of flesh that you see, will appear to you as with this caution written upon it: 'O sin not as your first parents sinned by pleasing of your appetite; for this our death, and your devouring the flesh of your fellow-creatures, is the fruit of that sin, and warneth you to be temperate. Revel not to excess in your fellow-creatures' lives.'

Direct. VI. 'Keep an obedient, tender conscience, not scrupulously perplexing yourselves about every bit you eat (as melancholy persons do), but checking your appetite, and telling you of God's commands, and teaching you to fear all sensual excess.' It is a graceless, disobedient, senseless

[1] Luke xii. 19, 20.

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heart that maketh men so boldly obey their appetite: when the fear of God is not in their hearts, no wonder if they "feed" and "feast themselves without fear." Either they make a small matter of sin in general, or at least of this sin in particular: it is usually the same persons that fear not to spend their time in idleness, sports, or vanity, and to live in worldliness or fleshly lusts, who live in gluttony to feed all this. The belly is a brute, that sticks not much upon reason: where conscience is asleep and seared, reason and Scripture do little move a sensual belly-god: and any thing will serve instead of reason to prove it lawful, and to answer all that is said against it. There is no disputing the case with a man that is asleep; especially if his guts and appetite be awake: you may almost as well bring reason and Scripture to keep a swine from overeating, or to persuade a hungry dog from a bone, as to take off a glutton from the pleasing of his throat, if he be once grown blockish, and have mastered his conscience by unbelief, or stilled it with a stupifying opiate. His taste then serveth instead of reason, and against reason: then he saith, I feel it do me good (that is, he feeleth that it pleaseth his appetite, as a swine feeleth that his meat doth him good when he is ready to burst): and this answereth all that can be said against it. Then he can sacrifice his time and treasure to his belly, and make a jest of the abstinence and temperance of sober men, as if it were but a needless self-afflicting, or fit only for some weak and sickly persons. If the constant fear and obedience of God do not rule the soul, the appetite will be unruled: and if a tender conscience be not porter, the throat will be common for any thing that the appetite requireth. One sight of heaven or hell, to awaken their reason and sleepy consciences, would be the best remedy to convince them of the odiousness and danger of this sin.

Direct. VIII. 'Understand well what is most conducible to your health; and let that be the ordinary measure of your diet for quantity, and quality, and time[m].' Sure your nature itself, if you are yet men, should have nothing to say against this measure, and consequently against all the rest

[m] Socrates adeo parce et temperatè vixit, ut cum Athenas pestis sæpenumero vastaret, solus ipse nunquam ægrotaverit. Diog. Laert. lib. ii. sect. 25. p. 95.

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of the directions which suppose it: nature hath given you reason as well as appetite, and reason telleth you, that your health is more to be regarded than your appetite. I hope you will not say, that God is too strict with you, or would diet you too hardly as long as he alloweth you (ordinarily) to choose that (when you can have it lawfully) which is most for your own health, and forbiddeth you nothing but that which hurteth you. What heathen or infidel that is not either mad or swinish, will not allow this measure and choice, as well as Christians? Yea, if you believe not a life to come, methinks you should be loath to shorten this life which now you have. God would but keep you from hurting yourselves by your excess, as you would keep your children or your swine. Though he hath a farther end in it, and so must you, namely, that a healthful body may be serviceable to a holy soul, in your master's work: yet it is the health of your bodies which is to be your nearest and immediate end and measure.

It is a very great oversight in the education of youth, that they be not taught betimes some common and necessary precepts about diet, acquainting them what tendeth to health and life, and what to sickness, pain, and death: and it were no unprofitable or unnecessary thing, if princes took a course that all their subjects might have some such common needful precepts familiarly known; (as if it were in the books that children first learn to read in, together with the precepts of their moral duty:) for it is certain, that men love not death or sickness, and that all men love their health and life: and therefore those that fear not God, would be much restrained from excess by the fear of sickness and of death: and what an advantage this would be to the commonwealth, you may easily perceive, when you consider what a mass of treasure it would save, besides the lives, and health, and strength of so many subjects[n]. And it is certain, that most people have no considerable knowledge, what measure is best for them: but the common rule that they judge by is their appetite. They think they have eaten enough, when they have eaten as long as they have list; and not before. If they could eat more with an appetite, and be not sick after

[n] Multum confert cogitatio exitus, quod cum omnibus vitiis sit commune, tamen huic proprium. Petrarch.

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it, they never think they have been guilty of gluttony or excess.

First, therefore, you must know, that appetite is not to be your rule or measure, either for quantity, quality, or time[o]. For, 1. It is irrational, and reason is your ruling faculty, if you are men. 2. It dependeth on the temperature of the body, and the humours, and diseases of it, and not merely on the natural need of meat. A man in a dropsy is most thirsty, that hath least cause to drink: though frequently in a putrid or malignant fever, a draught of cold drink would probably be death, yet the appetite desireth it nevertheless: stomachs that have acid humours, have commonly a strong appetite, be the digestion never so weak, and most of them could eat with an appetite above twice as much as they ought to eat. And on the contrary, some others desire not so much as is necessary to their sustenance, and must be urged to eat against their appetite. 3. Most healthful people in the world have an appetite to much more than nature can well digest, and would kill themselves if they pleased their appetites: for God never gave man his appetite to be the measure of his eating or drinking, but to make that grateful to him, which reason biddeth him take. 4. Man's appetite is not now so sound and regular as it was before the fall; but it is grown more rebellious and unruly, and diseased as the body is: and therefore it is now much more unfit to be our measure, than it was before the fall. 5. You see it even in swine, and many greedy children, that would presently kill themselves, if they had not the reason of others to rule them. 6. Poison itself may be as delightful to the appetite as food: and dangerous meats, as those that are most wholesome. So that it is most certain, that appetite is not fit to be the measure of a man. Yet this is true withal, that when reason hath nothing against it, then an appetite sheweth what nature taketh to be most agreeable to itself; and reason therefore hath something for it (if it have nothing against it); because it sheweth what the stomach is like best to close with and digest; and it

[o] Temperantia voluptatibus imperat: alias odit atque abigit: alias dispensat et ad sanum modum dirigit; nec unquam ad illas propter ipsas venit. Senec. Scit optimum esse modum cupidorum, non quantum velis, sed quantum debeas sumere. Senec.

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is some help to reason to discern when it is prepared for food.

Secondly, it is certain also, that the present feeling of ease or sickness, is no certain rule to judge of your digestion, or your measure by: for though some tender, relaxed, windy stomachs, are sick or troubled when they are overcharged, or exceed their measure, yet with the most it is not so; unless they exceed to very swinishness, they are not sick upon it, nor feel any hurt at present by less excesses, but only the imperfection of concoction doth vitiate the humours, and prepare for sicknesses by degrees (as is aforesaid); and one feeleth it a month after in some diseased evacuations; and another a twelvemonth after; and another not of many years till it have turned to some uncurable disease; (for the diseases that are bred by so long preparations are ordinarily much more uncurable, than those that come but from sudden accidents and alterations, in a cleaner body.) Therefore to say, I feel it do me no harm, and therefore it is no excess, is the saying of an idiot, that hath no foreseeing reason, and resisteth not an enemy while he is garrisoning, fortifying and arming himself, but only when it comes to blows; or like him that would go into a pesthouse, and say, I feel it do me no harm: but within few days or weeks he will feel it. As if the beginning of a consumption were no hurt to them, because they feel it not! Thus living like a beast, will at last make men judge like beasts; and brutify their brains as well as their bellies.

Thirdly, it is certain also, that the common custom and opinion is no certain rule: nay, certainly it is an erring rule: for judging by appetite hath brought men ordinarily to take excess to be but temperance. All these then are false measures.

If I should here presume to give you any rules for judging of a right measure, physicians would think I went beyond my calling, and some of them might be offended at a design that tendeth so much to their impoverishing, and those that serve the greedy worm would be more offended. Therefore I shall only give you these general intimations. 1. Nature is content with a little; but appetite is never

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content till it have drowned nature[p]. 2. It is the perfection of concoction, and goodness of the nutriment that is more conducible to health, than the quantity. 3. Nature will more easily overcome twice the quantity of some light and passable nourishment, than half so much of gross and heavy meats. (Therefore those that prescribe just twelve ounces a day, without differencing meats that so much differ, do much mistake.) 4. A healthful, strong body must have more than the weak and sickly. 5. Middle-aged persons must have more than old folks or children[q]. 6. Hard labourers must have more than easy labourers; and these more than the idle, or students, or any that stir but little. 7. A body of close pores, that evacuateth little by sweat or transpiration, must have less, especially of moisture, than another. 8. So must a cold and phlegmatic constitution. 9. So must a stomach that corrupteth its food, and casteth it forth by periodical bilious evacuations. 10. That which troubleth the stomach in the digestion is too much, or too bad, unless with very weak, sickly persons. 11. So is that too much or bad which maketh you more dull for study, or more heavy and unfit for labour (unless some disease be the principal cause). 12. A body that by excess is already filled with crudities, should take less than another, that nature may have time to digest and waste them. 13. Every one should labour to know the temperature of their own bodies, and what diseases they are most inclined to, and so have the judgment of their physician or some skilful person, to give them such directions as are suitable to their own particular temperature and diseases. 14. Hard labourers err more in the quality than the quantity, partly through poverty, partly through ignorance, and partly through appetite, while they refuse that which is more wholesome (as mere bread and beer) if it be less pleasing to them. 15. If I may presume to conjecture, ordinarily very hard labourers exceed in quantity about a fourth part: shopkeepers and persons of easier trades do ordinarily exceed about a third part: voluptuous gentlemen and their serving men, and other servants of theirs that have no hard labour, do usually

[p] Venter parvo contentus est, si das illi quod debes, non quod potes. Senec.
[q] Juvenum virtus est, nihil nimis. Socrat.

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exceed about half in half (but still I except persons that are extraordinarily temperate through weakness, or through wisdom): and the same gentlemen usually exceed in variety, costliness, curiosity and time, much more than they do in quantity (so that they are gluttons of the first magnitude). The children of those that govern not their appetites, but let them eat and drink as much and as often as they desire it, do usually exceed above half in half, and lay the foundation of the diseases and miseries of all their lives[r]. All this is about the truth, though the belly believe it not.

When you are once grown wise enough what in measure, and time, and quality, is fittest for your health, go not beyond that upon any importunity of appetite, or of friends: for all that is beyond that, is gluttony and sensuality, in its degree.

Direct. VIII. 'If you can lawfully avoid it, make not your table a snare of temptation to yourselves or others.' I know a greedy appetite will make any table that hath but necessaries, a snare to itself; but do not you unnecessarily become devils, or tempters to yourselves or others[s]. 1. For quality, study not deliciousness too much: unless for some weak distempered stomachs, the best meat is that which leaveth behind it in the mouth, neither a troublesome loathing, nor an eager appetite after more, for the taste's sake: but such as bread is, that leaveth the palate in an indifferent moderation. The curious inventions of new and delicious dishes, merely to please the appetite, is gluttony inviting to greater gluttony: excess in quality to invite to excess in quantity.

Object. 'But, you will say, I shall be thought niggardly or sordid, and reproached behind my back, if my table be so fitted to the temperate and abstinent.'

Answ. This is the pleading of pride for gluttony: rather than you will be talked against by belly-gods, or ignorant, fleshly people, you will sin against God, and prepare a feast or sacrifice for Bacchus or Venus: the ancient Christians

[r] Venter præcepta non audit. Senec.

[s] If you will not take this counsel, at least use after meat to set before your guests a bason and a feather or a provang to vomit it up again, that you may shew some mercy to their bodies, if you will shew none to their souls.

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were torn with beasts, because they would not cast a little frankincense into the fire, on the altar of an idol: and will you feed so many idol bellies so liberally, to avoid their censure? Did not I tell you, that gulosity is an irrational vice? Good and temperate persons, will speak well of you for it: and do you more regard the judgment and esteem of belly-gods[t]?

Object. 'But it is not only riotous, luxurious persons that I mean: I have no such at my table: but it will be the matter of obloquy even to good people, and those that are sober.'

Answ. I told you some measure of gluttony is become a common sin: and many are tainted with it through custom, that otherwise are good and sober: But shall they therefore be left as uncurable? or shall they make all others as bad as they? And must we all commit that sin, which some sober people are grown to favour? You bear their censures about different opinions in religion, and other matters of difference; and why not here? The deluded Quakers may be witnesses against you, that while they run into the contrary extreme, can bear the deepest censures of all the world about them. And cannot you for honest temperance and sobriety, bear the censures of some distempered or guilty persons that are of another mind: certainly in this they are no temperate persons, when they plead for excess, and the baits of sensuality and intemperance.

2. For variety also, make not your table unnecessarily a snare: have no greater variety, than the weakness of stomachs, or variety of appetites doth require. Unnecessary variety and pleasantness of meats, are the devil's great instruments to draw men to gluttony: (and I would wish no good people to be his cooks or caterers:) when the very brutish appetite itself begins to say of one dish, 'I have enough,' then comes another to tempt it unto more excess, and another after that to more: all this that I have said, I have the concurrent judgment of physicians in, who condemn fulness and variety, as the great enemies of health, and nurseries of diseases. And is not the concurrent judgment of physicians more valuable about matters of health, than your private

[t] A sensualist craving to be admitted of Cato among his familiars, Cato answered him, I cannot live with one whose palate is wiser than his brain. Eras.

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opinions, or appetites? yet when sickness requireth variety, it is necessary.

3. Sit not too long at meat: for beside the sin of wasting time, it is but the way to tice down a little and a little more: and he that would be temperate, if he sat but a quarter of an hour (which is ordinarily enough) will exceed when he hath the temptation of half an hour, (which is enough for the entertainment of strangers:) much more when you must sit out an hour, (which is too much of all conscience:) though greedy eating is not good, yet sober feeding may satisfy nature in a little time.

4. See that your provisions be not more costly than is necessary: though I know there must be a difference allowed for persons and times, yet see that no cost be bestowed unnecessarily: and let sober reason, and not pride and gluttony judge of the necessity: we commonly call him the rich glutton, Luke xvi. that fared sumptuously every day: it is not said that he did eat any more than other men, but that he fared sumptuously[a]. You cannot answer it comfortably to God, to lay that out upon the belly, which might do more good another way: it is a horrid sin to spend such store of wealth unnecessarily upon the belly, as is ordinarily done. The cheapest diet (cæteris paribus) must be preferred.

Object. 'But the scandal of covetousness must be avoided as well as gluttony. Folks will say, that all this is done merely from a miserable worldly mind.'

Answ. 1. It is easier to bear that censure than the displeasure of God. 2. No scandal must be avoided by sin; it is a scandal taken and not given. 3. With temperate persons your excess is much more scandalous. 4. I will teach you a cure for this in the next Direction.

Object. 'But what if I set variety and plenty on my table? May not men choose whether they will eat too much? Do you think men are swine, that know not when they have enough?'

Answ. Yes, we see by certain experience, that most men know not when they have enough, and do exceed when they think they do not. There is not one of many, but is much

[a] The old fashion in countrymen's houses was not amiss, where the story of this rich glutton and Lazarus, was wont to be painted over their tables on their walls.

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more prone to exceed, than to come short, and abundance sin in excess, for one that sinneth by defect: and is sin so small a matter with you, that you will lay snares before men, and then say, They may take heed? So men may choose whether they will go into a whore-house, and yet the Pope doth scarce deal honestly to license them at Rome: much less is it well to prepare them, and invite men to them. Will you excuse the devil for tempting Eve with the forbidden fruit, because she might choose whether she would meddle with it? What doth that on your table, which is purposely cooked to the tempting of the appetite, and is fitted to draw men to gulosity and excess, and is no way needful? "Woe to him that layeth a stumblingblock before the blind." "Let no man put a stumblingblock in his brother's way." It is the wicked's curse, "Let their table be made a snare, and a trap, and a stumblingblock." And it was Balaam's sin, that he taught Balaak to tempt Israel, or lay a stumblingblock before them.

Direct. IX. 'Resolve to bestow the cost of such superfluities upon the poor, or some other charitable use; that so it become not a sacrifice to the belly.' Let the greatest and needfullest uses be first served: it is no time for you to be glutting your appetites, and wallowing in excess, when any (yea, so many) about you, do want even clothes and bread. If you do thus lay out all upon the poor, which you spare from feeding your own and other men's excess, then none can say that your sparing is through covetous niggardize; and so that reproach is taken off. The price of one feast, will buy bread for a great many poor people. It is small thanks to you to give to the poor some leavings, when your bellies are first glutted with as much as the appetite desired: this costeth you nothing: a swine will leave that to another which he cannot eat. But if you will a little pinch your flesh, or deny yourselves, and live more sparingly and thriftily, that you may have the more to give to the poor, this is commendable indeed.

Direct. X. 'Do not over persuade any to eat when there is no need, but rather help one another against running into excess:' by seasonable discourses of the sinfulness of gluttony, and of the excellency of abstinence, and by friendly watchings over and warning one another. Satan and the

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flesh and its unavoidable baits, are temptation enough: we need not by unhappy kindness to add more.

Direct. XI. 'When you feel your appetites eager, against reason and conscience, check them and resolve that they shall not be pleased.' Unresolvedness keepeth up the temptation; if you would but resolve once, you would be quiet: but when the devil findeth you yielding, or wavering, or unresolved, he will never give you rest: "When thou sittest to eat with a ruler, consider diligently what is before thee, and put a knife to thy throat if thou be a man given to appetite: be not desirous of his dainties, for they are deceitful meat[x]. The words translated, 'if thou be a man given to appetite' (agreeable to the Septuagint and the Arabic) are translated by Montanus, and in the vulgar Latin, and the Chaldee Paraphrase, 'if thou have the power of thy own soul, or be master of thy soul, Compos animæ,' shew that thou art master of thyself by abstinence. Instead of 'Put a knife to thy throat,' that is, threaten thyself into abstinence, the Syriac and divers Expositors translate it, 'Thou dost, or lest thou dost put a knife to thy throat,' that is, 'Thou art as bad as cutting thy throat, or destroying thyself, when thou art gluttonously feeding thyself.' Keep up resolution and the power of reason.

Direct. XII. 'Remember what thy body is, and what it will shortly be, and how loathsome and vile it will be in the dust. And then think how far such a body should be pampered and pleased; and at what rates[y].' Pay not too dear for a feast for worms: look into the grave, and see what is the end of all your pleasant meats and drinks; of all your curious, costly fare. You may see there the skulls cast up, and the ugly hole of that mouth which devoured so many delicious morsels: but there is none of the pleasure of it now left. O wonderful folly! that men can so easily, so eagerly, so obstinately, waste their estates, and neglect their souls, and displease their God, and in effect even sell their hopes of heaven, for so small and sordid a delight, as the pleasing of such a piece of flesh, that must shortly have so vile an end! Was it worth so much care, and toil, and cost, and the cast-

[x] Prov. xxiii. 1—3.

[y] Qui Christum desiderat, et illo pane vescitur non curat magnopere quam de pretiosis cibis stercus conficiat. Hieron. Epist. ad Paul.

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ing away of your salvation, to pamper that body a little while that must shortly be such a loathsome carcase [a]? Methinks one sight of a skull or a grave, should make you think gluttony and luxury madness. "It is better to go to the house of mourning, than to the house of feasting: for that is the end of all men, and the living will lay it to heart [a]." David saith of the wicked, "Let me not eat of their dainties;" but, "let the righteous smite me and reprove me [b]." So dangerous a thing is feasting even among friends, where of itself it is lawful, that Job thought it a season for his fears and sacrifice. "And his sons went and feasted in their houses every one his day, and sent and called for their three sisters to eat and to drink with them. But Job sacrificed for them, saying, "It may be my sons have sinned, and cursed" (that is, thought provokingly, unreverently, unholily or contemptuously of) "God in their hearts. Thus did Job continually [c]." A funeral is a safer place for you than a feast.

Direct. XIII. 'Go into the houses of the poor sometimes, and see what provision they live upon, and what time they spend at meat: and then bethink you, whether their diet or yours, do tend more to the mortification of fleshly lusts;' and whether theirs will not be as sweet as yours at the last? And whether mere riches, should make so great a difference in eating and drinking, between them and you? I know that where they want what is necessary to their health, it is lawful for you to exceed them, and be thankful: but not so as to forget their wants, nor so as to turn your plenty to excess. The very sight now and then of a poor man's diet and manner of life would do you good: seeing affecteth more than hearsay.

Direct. XIV. Look upon the ancient Christians, the patterns of abstinence, and think whether their lives were like to yours.' They were much in fastings and abstinence; and strangers to gluttony and excess: they were prone to excess of abstinence, rather than excess of meat, that abundance of them lived in wildernesses or cells, upon roots, or upon bread and water: (from the imitation of whom, in a formal,

[a] Nihil tam æque tibi proderit ad temperantiam, quam frequens cogitatio brevis ævi, et incerti: quicquid facis respice mortem. Senec.

[a] Eccles. vii. 2. [b] Psal. cxli. 4, 5. [c] Job i. 4, 5.

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hypocritical manner, came the swarms of friars that are now in the world:) and will you commend their holiness and abstinence, and yet be so far from any serious imitation of them, that you will in gluttony and excess, oppose yourselves directly against them?

I have now detected the odiousness of this sin, and told you if you are willing how you may best avoid it: if all this will not serve, but there be "any profane person among you like Esau, who for one morsel of meat sold his birthright[d]," who for the pleasing of his throat will sell his soul, let him know that God hath another kind of cure for such: he may cast thee into poverty, where thou shalt be a glutton only in desire, but not have to satisfy thy desire: he may shortly cast thee into those diseases, which shall make thee loathe thy pleasant fare, and wish thou hadst the poor man's fare and appetite; and make thee say of all the baits of thy sensuality, "I have no pleasure in them[e]." The case will be altered with thee when all thy wealth, and friends, and greatness cannot keep thy pampered carcase from corruption, nor procure thy soul a comfort equal to a drop of water to cool thy tongue, tormented in the flames of God's displeasure: then all the comfort thou canst procure from God or conscience will be but this sad memento, "Remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented[f]." "Go to now ye rich men; weep and howl for your miseries that shall come upon you—— Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter: ye have condemned and killed the just, &c[g]."

Yet after all this, I shall remember you that you run not into the contrary extreme: place not more religion in external abstinence and fastings than you ought: know your own condition, and how far either fasting or eating is really a help or a hindrance to you in those greater things which are their ends, and so far use them[h]. A decaying body must be carefully supported: an unruly body must be carefully subdued: the same medicines serve not for contrary tempers

[d] Heb. xii. 16. Luke vi. 25. Wo to you that are full, for ye shall hunger.
[e] Eccles. xii. 1. [f] Luke xvi. 25. [g] James v. 1, 5.
[h] Temperantiam exigit philosophia, non pœnam. Senec.

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and diseases: to think, that abstaining from flesh, and glutting yourselves with fish, and other meats is acceptable to God; or that mere abstaining so many hours in a week, and serving your appetite on the rest, is meritorious, or that abstinence from meat will prove you holy, without an abstinence from sin, all this is self-deluding error. Nor must you raise a great many of perplexing scruples about all that you eat or drink, to no edification, but merely to your vexation: but in cheerful temperance preserve your health, and subdue concupiscence.

Tit. 2. Directions against Drunkenness and all Excess of Drink.

I. The most that I have said against gluttony will serve against excess of drink also, therefore I need not repeat it. Drunkenness, in the largest sense, extendeth both to the affection and to the effect: and so he is a drunkard (that is, reputatively, in the sight of God) who would drink too much if he had it, and is not restrained by his will, but by necessity.

Drunkenness in the effect or act, is sometimes taken more largely, sometimes more strictly. Largely taken, it signifieth all drinking to excess to please the appetite; two things here make up the crime, 1. Love of the drink, or pleasing the appetite, which we call gulosity. 2. Excess in drinking; which excess may be in quantity or quality.

Drunkenness strictly taken, signifieth drinking till reason have received some hurt: and of this there be many degrees. He that hath in the least degree disturbed his reason, and disabled or hindered it from its proper office, is drunken in that degree; and he that hath overturned it, or quite disabled it, is stark drunk, or drunken in a greater degree.

All excess of drink is sinful gulosity or sensuality, of the same nature with gluttony, and falls under all my last reproofs and directions. And in some persons that can sit it out, and bear much drink without intoxication, the sin may be greater than in some others, that by a smaller quantity are drunk by a surprize, before they are aware: but yet, 'cæteris paribus,' the overthrow of the understanding maketh the sin to be much the greater: for it hath all the evil

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that the other degrees have, with more. It is a voluptuous excess in drink to the depravation of reason. Gulosity is the general nature of it: excess is the matter: depravation of reason is its special form.

It is excess of drinking, when you drink more than, according to the judgment of sound reason, doth tend to fit your body mediately or immediately for its proper duty, without a greater hurt. Sometimes the immediate benefit is most to be regarded (as, if a man had some present duty of very great moment to perform). The present benefit consisteth, 1. In the abatement of such a troublesome thirst or pain, as hindereth you from doing your duty. 2. In adding that refocillation and alacrity to the spirits, as maketh them fitter instruments for the operations of the mind and body. That measure which doth one or both of these without greater hurt is not too great. I say without greater hurt; because if any should in a dropsy or a fever prefer a little present ease and alacrity before his health and life, it were excess. Or if any man ordinarily drink more than nature will well digest, and which causeth the incoction of his meat, and consequently crudities, and consequently a dunghill of phlegm and vitious humours fit to engender many diseases, this is excess of drinking, though he feel it ease him and make him cheerful for the present time. And this is the common case of most bibbers or tipplers that are not stark drunkards: they feel a present ease from thirst, and perhaps a little alacrity of spirits, and therefore they think that measure is no excess, which yet tendeth to crudities and diseases, and the destruction of their health and life.

Therefore (except in some great, extraordinary case of necessity) it is not so much the present, as the future foreseen effects, which must direct you to know your measure. Reason can foresee, though appetite cannot. Future effects are usually great and long; when present effects may be small and short. He that will do that which tendeth to the hurt of his health, for the present easing or pleasing of his thirsty appetite, doth sin against reason, and play the beast. You should be so well acquainted with your bodies, and the means of your own health, as to know first whether the enduring of the thirst, or the drinking to quench it, is like to be the more hurtful to your health, and more a hindrance to your duty.

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And for the present alacrity which strong drink bringeth to some, you must foresee that you purchase it not at too dear a rate, by a longer dulness or disablement afterwards: and take heed that you take not an alien, counterfeit hilarity, consisting in mere sensual delight, for that serenity and just alacrity of the spirits as doth fit you for your duty. For this also is a usual (and wilful) self-deceit of sensualists: they make themselves believe that a cup of sack or strong drink giveth them a true assistant alacrity, when it only causeth a sensual delight, which doth more hinder and corrupt the mind, than truly further it in its duty: and differeth from true alacrity as paint from beauty, or as a fever doth from our natural heat.

You see then that intemperance in drinking is of two sorts: 1. Bibbing or drinking too much. 2. Drunkenness (in various degrees). And these intemperate bibbers are of several sorts. (1.) Those, that when they have over-heated themselves, or are feverish, or have any ordinary diseased thirst, will please their appetites, though it be to their hurt; and will venture their health rather than endure the thirst. Though in fevers, dropsies, coughs, it should be the greatest enemy to them, yet they are such beastly servants to their appetites, that drink they must whatever come of it: though physicians forbid them, and friends dissuade them, they have so much of the brute and so little of the man, that appetite is quite too hard for reason with them. These are of two sorts: one sort keep the soundness of their reason, though they have lost all the strength and power of it, for want of a resolved will: and these confess that they should abstain, but tell you, they cannot, they are not so much men. The other sort have given up their very reason (such as it is) to the service of their appetites: and these will not believe (till the cough, or gout, or dropsy, &c. make them believe it) that their measure of drinking is too much, or that it will do them hurt; but say, that it would hurt them more to forbear it: some through real ignorance, and some made willingly ignorant by their appetites.

(2.) Another sort of bibbers there are, much worse than those, who have no great, diseased thirst to excuse their gulosity, but call it a thirst whenever their appetite would have drink; and use themselves ordinarily to satisfy such an ap-

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petite, and drink almost as oft as the throat desireth it, and say, it is but to quench their thirst; and never charge themselves with intemperance for it. These may be known from the first sort of bibbers by the quality of their drink: it is cold small beer that the first sort desire, to quench a real thirst; when reason bids them endure it, if other means will not quench it. But it is wine, or strong drink, or some drink that hath a delicious gust, which the second sort of bibbers use, to please the appetite, which they call their thirst. And of these luxurious tipplers, next to stark drunkards, there are also divers degrees, some being less guilty, and some more [i].

1. The lowest degree are they that will never ordinarily drink but at meals: but they will then drink more than nature requireth, or than is profitable to their health.

2. The second degree are they, that use to drink between meals, when their appetite desireth it, to the hindering of concoction, and the increase of crudities and catarrhs, and to the secret, gradual vitiating of their humours, and generating of many diseases: and this without any true necessity, or the approbation of sound reason, or any wise physician: yet they tipple but at home, where you may find the pot by them at unseasonable times.

3. The third degree are many poor men that have not drink at home, and when they come to a gentleman's house, or a feast, or perhaps an alehouse, they will pour in for the present to excess, though not to drunkenness, and think it is no harm, because it is but seldom, and they drink so small drink all the rest of the year, that they think such a fit as this sometimes is medicinal to them, and tendeth to their health.

4. Another rank of bibbers are those, that though they haunt not alehouses or taverns, yet have a throat for every health or pledging cup that reacheth not to drunkenness: and use ordinarily to drink many unnecessary cups in a day

[i] Et non solum hæc seculares viri, sed et ipse grex Domini ejusque pastores, qui exemplo esse omni plebi debuerint. Ebrietate quam plurimi quasi vino madidi torpebant resoluti, et animositatum tumore, jurgiorum contentione, invidiæ rapacibus ungulis, indiscreto boni malique judicio carpebantur. Epis. Gildæ. Josseline's edit. 1568. pp. 18, 19.

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to pledge, as they call it, those that drink to them: and custom and compliment are all their excuse.

5. Another degree of bibbers are common alehouse haunters, that love to be there, and to sit many hours, perhaps, in a day, with a pot by them, tippling, and drinking one to another. And if they have any bargain to make, or any friend to meet, the alehouse or tavern must be the place, where tippling may be one part of their work.

6. The highest degree, are they that are not apt to be stark drunk, and therefore think themselves less faulty; while they sit at it, and make others drunk, and are strong themselves to bear away more than others can bear. They have the drunkard's appetite, and measure, and pleasure, though they have not his giddiness and loss of wit.

(3.) And of those that are truly drunken also, there are many degrees and kinds. As some will be drunk with less and some with more; so some are only possessed with a little diseased levity and talkativeness, more than they had before: some also have distempered eyes, and stammering tongues: some also proceed to unsteady, reeling heads, and stumbling feet, and unfitness for their callings: some go further, to sick and vomiting stomachs, or else to sleepy heads: and some proceed to stark madness, quarrelling, railing, bawling, hooting, ranting, roaring, or talking nonsense, or doing mischief: the furious sort being like mad-dogs, that must be tied; and the sottish, prating, and spewing sort being commonly the derision of the boys in the streets.

II. Having told you what tippling and drunkenness are, I shall briefly tell you their causes: but briefly, because you may gather most of them from what is said of the causes of gluttony.

1. The first and grand causes are these three concurrent: a beastly, raging appetite or gulosity: a weakness of reason and resolution to rule it: and a want of faith to strengthen reason, and of holiness to strengthen resolution. These are the very cause of all.

2. Another cause is their not knowing that their excess and tippling are really a hurt or danger to their health. And they are ignorant of this from many causes. One is because they have been bred up among ignorant people, and

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never taught to know what is good or bad for their own bodies, but only by the common talk of the mistaken vulgar. Another is because their appetite so mastereth their very reason, that they can choose to believe that which they would not have to be true. Another reason is because they are of healthful bodies, and therefore feel no hurt at present, and presume that they shall feel none hereafter, and see some abstemious persons weaker than they, (who began not to be abstemious till some chronical disease had first invaded them.) And thus they do by their bodies, just as wicked men do by their souls: they judge all by present feeling, and have not wisdom enough to take things foreseen into their deliberation and accounts: that which will be a great while hence they take for nothing, or an uncertain something next to nothing. As heaven and hell move not ungodly men, because they seem a great way off; so, while they feel themselves in health, they are not moved with the threatening of sickness: the cup is in their hands, and therefore they will not set it by, for fear of they know not what, that will befal them you know not when. As the thief that was told he should answer it at the day of judgment, said, he would take the other cow too, if he should stay unpunished till then; so these belly-gods think, they will take the other cup, if they shall but stay till so long hence. And thus because this temporal punishment of their gulosity is not speedily exercised, the hearts of men are fully set in them to please their appetites.

3. Another cause of tippling and drunkenness is a wicked heart that loveth the company of wicked men, and the foolish talk, and cards, and dice, by which they are entertained. One sin enticeth down another[k]: it is a delight to prate over a pot, or rant and game, and drive away all thoughts that savour of sound reason, or the fear of God, or

[k] Why Gregory set up wakes, and church-ales, and meetings on holidays in England, you may see lib. x. Regist. Ep. 71. in policy to win the heathens: Qui boves solent multos in sacrificio dæmonum occidere, debet his etiam de hac re aliqua solemnitas immutari, ut die dedicationis vel natalitiis martyrum, tabernacula sibi circa easdem ecclesias, quæ ex fanis commutatæ sunt, de ramis arborum faciant, et religiosis conviviis solennitatem celebrent. Nec Diabolo jam animalia immolent, sed ad laudem Dei in esu suo animalia occidant, et donatori omnium de satietate sua gratias agant, &c. But do Christians need this as heathens did, when we see the sad effects of such riotings? Lege Acost. lib. iii. c. 34.

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the care of their salvation. Many of them will say, It is not for love of the drink but of the company, that they use the alehouse; an excuse that maketh their sin much worse, and sheweth them to be exceeding wicked. To love the company of wicked men, and love to hear their lewd and idle, foolish talk, and to game and sport out your time with them, besides your tippling, this sheweth a wicked, fleshly heart, much worse than if you loved the drink alone. Such company as you love best, such are your own dispositions: if you were no tipplers or drunkards, it is a certain sign of an ungodly person, to love ungodly company better, than the company of wise and godly men, that may edify you in the fear of God.

4. Another cause of tippling is idleness, when they have not the constant employments of their callings to take them up. Some of them make it their chief excuse that they do it to pass away the time. Blind wretches! that are so near eternity, and can find no better uses for their time. To these I spoke before, Chap. v. Part 1.

5. Another cause is the wicked neglect of their duties to their own families; making no conscience of loving their own relations, and teaching them the fear of God; nor following their business, and so they take no pleasure to be at home: the company of wife, and children, and servants is no delight to them, but they must go to an alehouse or tavern for more suitable company. Thus one sin bringeth on another.

6. Another cause is the ill management of matters at home with their own consciences; when they have brought themselves into so terrible and sad a case, that they dare not be much alone, nor soberly think of their own condition, nor seriously look towards another world; but fly from themselves, and seek a place to hide them from their consciences, forgetting that sin will find them out. They run to an alehouse, as Saul to his music, to drink away melancholy, and drown the noise of a guilty, self-accusing mind; and to drive away all thoughts of God, and heaven, and sin, and hell, and death, and judgment, till it be too late. As if they were resolved to be damned, and therefore resolved not to think of their misery nor the remedy. But though they dare venture upon hell itself, the sots dare not venture upon

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the serious thoughts of it! Either there is a hell, or there is none: if there be none, why shouldst thou be afraid to think of it? If there be a hell (as thou wilt find it if thou hold on but a little longer), will not the feeling be more intolerable than the thoughts of it? And is not the forethinking on it a necessary and cheap prevention of the feeling? O how much wiser a course were it to retire yourselves in secret, and there look before you to eternity, and hear what conscience hath first to say to you concerning your life past, your sin and misery, and then what God hath to say to you of the remedy. You will one day find, that this was a more necessary work, than any that you had at the alehouse, and that you had greater business with God and conscience, than with your idle companions.

7. Another cause is the custom of pledging those that drink to you, and of drinking healths, by which the laws of the devil and the alehouse do impose upon them the measures of excess, and make it their duty to disregard their duty to God. So lamentable a thing it is to be the tractable slaves of men, and intractable rebels against God! Plutarch mentions one that being invited to a feast, made a stop when he heard that they compelled men to drink after meat, and asked whether they compelled them to eat too. Apprehending that he went in danger of his belly. And it seems to be but custom that maketh it appear less ridiculous or odious, to constrain men to drinking than to eating.

8. Another great cause of excess is the devil's way of drawing them on by degrees: he doth not tempt them directly to be drunk, but to drink one cup more, and then another and another, so that the worst that he seemeth to desire of them is, but to drink a little more. And thus, as Solomon saith of the fornicator, they yield to the flatterer, and go on as the "ox to the slaughter, and as the fool to the correction of the stocks, till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life[1]."

III. The greatness of this sin appeareth in what is said before of gluttony. More especially 1. Think how base a master thou dost serve, being thus a slave to thy throat. What a beastly thing it is, and worse than beastly: for few beasts but a swine will be forced to drink more than doth

[1] Prov. vii. 21—23.

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them good. How low and poor is that man's reason that is not able to command his throat!

2. Think how thou consumest the creatures of God, that are given for service, and not for gulosity and luxury. The earth shall be a witness against thee, that it bore that fruit for better uses, which thou misspendest on thy sin. Thy servants and cattle that labour for it shall be witnesses against thee. Thou offerest the creatures of God as a sacrifice to the devil, for drunkenness and tippling is his service. It were less folly to do as Diogenes did, who, when they gave him a large cup of wine, threw it under the table that it might do him no harm. Thou makest thyself like caterpillars, and foxes, and wolves, and other destroying creatures, that live to do mischief, and consume that which should nourish man; and therefore are pursued as unfit to live! Thou art to the commonwealth as mice in the granary, or weeds in the corn. It is a great part of the work of faithful magistrates to weed out such as thou.

3. Thou robbest the poor, consuming that on thy throat which should maintain them. If thou have any thing to spare, it will comfort thee more at last, to have given it to the needy, than that a greedy throat devoured it. The covetous is much better in this than the drunkard and luxurious; for he is a gatherer, and the other is a scatterer. The commonwealth maintaineth a double or treble charge in such as thou art. As the same pasture will keep many sheep which will keep but one horse; so the same country may keep many temperate persons, which will keep but a few gluttons and drunkards. The worldling makes provision cheaper by getting and sparing: but the drunkard and glutton make it dearer by wasting. The covetous man, that scrapeth together for himself, doth ofttimes gather for one that will pity the poor when he is dead: but the drunkard and riotous devour it while they are alive. One is like a hog that is good for something at last, though his feeding yield no profit while he liveth: the other is like devouring vermin, that leave nothing to pay for what they did consume. The one is like the pike among the fishes, who payeth when he is dead for that which he devoured alive: but the other is like the sink or channel, that repayeth you with nothing but stink and dirt, for all that you cast into it.

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4. Thou drawest poverty and ruin upon thyself. Besides the value which thou wastest, God usually joineth with the prodigal by his judgments, and scattereth as fast as he. "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich[m]." "There is that scattereth and yet increaseth[n]." But this is not the issue of thy scattering. "Hear thou my son and be wise, and guide thy heart in the way. Be not amongst wine-bibbers, amongst riotous eaters of flesh: for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags[o]."

5. Thou art an enemy to thy family. Thou grievest thy friends. Thou impoverishest thy children, and robbest those whom thou art bound to make provision for. Thou fillest thy house with discontents and brawlings, and banishest all quietness and fear of God. A discontented or a brawling wife, and ragged, dissolute, untaught children, are often signs that a drunkard or riotous person is the master of the family.

6. Thou art a heinous consumer of thy precious time. This is far worse than the wasting of thy estate. O that thou didst but know, as thou shalt know at last, what those hours are worth, which thou wastest over thy pots! and how much greater work thou hadst to lay it out upon! How many thousands in hell are wishing now in vain, that they had those hours again to spend in prayer and repentance which they spent in the alehouse, and senselessly cast away with their companions in sin. Is the glass turned upon thee, and death posting towards thee, to put an end to all thy time, and lay thee where thou must dwell for ever; and yet canst thou sit tippling and prating away thy time, as if this were all that thou hadst to do with it? O what a wonder of sottishness and stupidity is a hardened sinner, that can live so much below his reason! The senses' neglect of thy soul's concernment, and greater matters, is the great part of thy sin, more than the drunkenness itself.

7. How base a price dost thou set upon thy Saviour and

[m] Prov. xxi. 17. [n] Prov. xi. 24.

[o] Prov. xxiii. 19—21. Diogenes begging of a prodigal, asked a pound of him, when he asked but a penny of the next: because, saith he, I may oft receive of them, but God knows whether ever I shall have more of him. Laert. in Diog.

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salvation, that wilt not forbear so much as a cup of drink for them? The smallness of the thing sheweth the smallness of thy love to God, and the smallness of thy regard to his Word and to thy soul. Is that loving God as God, when thou lovest a cup of drink better! Art thou not ashamed of thy hypocrisy, when thou sayest thou lovest God above all, when thou lovest him not so well as thy wine and ale? Surely he that loveth him not above ale, loveth him not above all! Thy choice sheweth what thou lovest best, more certainly than thy tongue doth. It is the dish that a man greedily eateth of that he loveth, and not that which he commendeth but will not meddle with. God trieth men's love to him, by their keeping his commandments. It was the aggravation of the first sin, that they would not deny so small a thing as the forbidden fruit, in obedience to God! And so it is of thine, that wilt not leave a forbidden cup for him! O miserable wretch! dost thou not know thou canst not be Christ's disciple, if thou forsake not all for him, and hate not even thy life in comparison of him, and wouldst not rather die than forsake him? And art thou like to lay down thy life for him that wilt not leave a cup of drink for him? Canst thou burn at a stake for him, that canst not leave an alehouse, or vain company, or excess for him? What a sentence of condemnation dost thou pass upon thyself! Wilt thou sell thy God and thy soul for so small a matter as a cup of drink? Never delude thyself to say, I hope I do not so, when thou knowest that God hath told thee in his Word, that "drunkards shall not inherit the kingdom of God[p]." Nay God hath commanded those that will come to heaven, to have no familiarity with thee upon earth; "no, not so much as to eat" with thee[q]! Read what Christ himself saith, Matt. xxiv. 48—51. "But if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and to drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Read Deut. xxix. 19, 20. If when thou "hearest the words of God's curse, thou bless thyself

[p] 1 Cor. vi. 10. [q] 1 Cor. v. 11.

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in thy heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst: the Lord will not spare that man, but then the anger of the Lord, and his jealousy shall smoke against him, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven, and the Lord shall separate him to evil." Thou seest here how God will spice thy cups.

8. Thou art the shame of human nature[r]: thou representest man in the likeness of a beast, and worse: as if he were made but instead of a barrel or a sink: look on a drunkard filthing and spewing, and reeling and bawling, and see if he be not uglier than a brute? Thou art a shame to thy own reason, when thou shewest the world, that it cannot so much as shut thy mouth, nor prevail with thee in so small a thing. Wrong not reason so much as to call thyself rational; and wrong not mankind so much as to call thyself a man: 'Non homo sed amphora,' said one of Bonosus the drunken Emperor when he was hanged: 'it is a barrel and not a man.'

9. Thou destroyest that reason which is the glory of thy nature, and the natural part of the image of God upon thy mind: if thou shouldst deface the king's arms or image in any public place, and set in the stead of it the image of a dog, would it not be a traitorous contempt? how much worse is it to do thus by God? If thou didst mangle and deform thy body, it were less in this respect; for it is not thy body, but thy soul that is made after the image of God: hath God given thee reason for such high and excellent ends and uses, and wilt thou dull it and drown it in obedience to thy throat? Thy reason is of higher value than thy house, or land, or money, and yet thou wilt not cast them away so easily! Had God made thee an idiot, or mad and lunatic, thy case had been to be pitied: but to make thyself mad, despise thy manhood, deserveth punishment. It is the saying of Basil; 'Involuntary madness deserveth compassion, but voluntary madness, the sharpest whips.' "Judgments are prepared for scorners, and stripes for the fool's back: especially for the voluntary fool[s]:" he that will make him-

[r] And a shame to thy family: as it is said that Cicero's son proved a drunkard, to whom he directed his book 'de Officiis:' which is made his father's reproach.

[s] Prov. xix. 29.

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self a beast or a madman, should be used by others like a beast or a madman, whether he will or not.

10. Thou makest thyself unfit for any thing that is good. O how unfit art thou to read, or hear, or meditate on the Word of God! how unfit to pray! how unfit to receive the holy sacrament! what a dreadful thing is it to think of a drunken man speaking to God in prayer[t]? Thy best posture till thou art sober is to be asleep: for then thou dost least hurt, and thou art made incapable of doing good; yea and of receiving any good from others; thou art not so much as capable of reproof or counsel: he that should cast pearls before such a swine, and offer to speak to thee for the good of thy soul, would but dishonour the name and Word of God. As it is said of a drunkard, that when one rebuked him, saying, Art not thou ashamed to be thus drunken, replied, Art not thou ashamed to talk to a man that is drunken? It is a shame to the man that would cure thee by reason, when thou hast thrown away thy reason. And if thou have but a merry cup, and thinkest thyself the fitter for thy duty, yea if thou do it well, as to the outward appearance, as the principle is false and base, so thou deservest blame for casting thy work upon so great a hazard. As Sophocles said of an orator that wrote well when he was half drunken, 'Though he did it well, he did it ignorantly and in uncertainty;' for thy levity weakeneth thy judgment, and thou dost the good thou dost but at a venture; as a passionate man may speak well, but it is unlikely and uncertain; and therefore no thanks to him that it fell not out to be worse.

Thou disposest of thyself to almost every sin: drunkenness breaketh every one of the commandments; by disposing men to break them all. It disableth them to the duties of the first commandment above all, viz. to know God, and believe, and trust, and love him: it utterly unfitteth men for the holy worship, required in the second commandment as I have shewed: he that hateth the guilt of former sin, in his worshippers, hateth present wickedness much more. "The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind[u]." Idolatry,

[t] Of drunken priests I am loath to speak: but pray such to read Isa. lii. 12. and xxviii. 7. Mic. ii. 11. 1 Tim. iii. 3. 8. Isa. lvi. 11, 12. Lev. x. 9. Jer. xxxv. Ezek. xliv. 21. Matt. xxiv. 49. 1 Thess. v. 7. Gal. v. 21.

[u] Prov. xxi. 27.

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and wantonness, and excess in eating and drinking usually dispose to one another[x]. Sacrifices of mirth and joviality, and gluttony and drunkenness are fit for idols and devils, but unfit for God! And therefore commonly we find that it is the drunkards and riotous people in every town, that are the great enemies to the preaching of the Gospel, and to all holy exercises, and to all that fear God, and will not be as mad as they: when there is a sacrifice to be offered to Bacchus, and any merry meeting where potting and feasting, and dancing and roaring is to be the game, there it is that the ministers and servants of Christ are slandered, and scorned, and railed at[y]. There it is that hellish reproach of godliness, like the devils cannons, are let fly without control (though through God's mercy they have more powder than bullet, and do little execution). There it is that the devil sitteth as president in his council, plotting what to do against the people and ways of Christ. And though it be drunken, sottish council, it is the fitter for his business; for it is a brutish thunderbolt that he hath to cast; a senseless, furious work that he hath to do; and no other instruments will serve his turn. He hath a plot to blow up the reputation and honour of serious godliness; but he that setteth fire to his train must withal blow up himself: and none is so fit for this work as a drunkard or a sensual sot: few others will venture to cast their own souls into the fire of hell, that they may procure a little stinking breath to be blown into the faces of the godly; few others would set their own houses on fire, that they may trouble God's servants by the smoke. Their very work is to do as those in Dan. iii. to cast the servants of Christ into those flames, which must devour those that cast them in, and must scarce touch a thread of the garments, or a hair of the head of those for whom it is prepared[z]; And who would do this, that knew what he did, and were well in his wits: must he not be first made drunk that doth it? Also drunkenness disposeth you to swearing and blaspheming, and perjury, and speaking contemptuous-

[x] See 1 Cor. x. 7.

[y] Est certa et constans plurimorum sententia, frustra Indos christianam religionem doceri, quamdiu pestifera isthæc consuetudo inerti nostrorum dissimulatione retinetur, saith Acosta speaking of drunkenness, lib. iii. c. 22. p. 336.

[z] Leg. Jos. Acostam de procur. Indor. salut. lib. iii. c. 21, 22.

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ly and unreverently of God, and to speak profanely and jestingly of the Scripture: and thus "fools make a mock of sin." You are good for none of the holy exercises of the Lord's day: that is the day that you must defile with your filthy sin: the day in which God sendeth abroad his gracious invitations, and the devil his wicked incitations; in which God giveth most of his grace, and the devil infecteth most with sin; in which God is best served by his sincere ones, and the devil is most served by his impious ones [a]. And you dispose yourselves to sin against your governors: you have no hold of tongue or action when you are drunken: how many in their drunkenness have reproached and abused father and mother; and spoken treason against their king, or reviled magistrates and superiors: and perhaps attempted and done mischief as well as spoken it? If you are superiors, how unfit are you to judge or govern? Is it not lawful for any to appeal from you, as the woman did from Philip drunk, to Philip sober? You will be apter to abuse your inferiors than well to govern them. Also drunkenness destroyeth civility, justice and charity. It inflameth the mind with anger and rage; it teacheth the tongue to curse, and rail, and slander; it makes you unfaithful, and incapable of keeping any secret, and ready to betray your chiefest friend, as being master neither of your mind, or tongue, or actions. Drunkenness hath made men commit many thousand murders; it hath caused many to murder themselves, and their nearest relations; many have been drowned by falling into the water, or broke their necks with falling from their horses, or died suddenly by the suffocation of nature; it draweth men to idleness, and taketh them off their lawful calling; it maketh a multitude of thieves, by breeding necessity, and emboldening to villany. It is a principal cause of lust and filthiness, and the great maintainer of whore-

[a] Gluttons and drunkards and lustful sensualists, are prepared for Atheism, infidelity and any impious conceit. For their wits are buried in the dunghill of their guts, and drowned in the excrementitious humidity of their brains: (ubi oculus siccus clarus intellectus): and the vapours and fumes of their boiling lusts, do so intoxicate and cloud their brains, that they have little use of their reason except to contrive the service of their guts and lusts. Lege Basilii Homil. in Ebriet. et Lux. Vide ipse ex taberna duos semicaptos vino egressos, vix oboli causa, se mutuo uno eodemque gladio confecisse; et quidem extracto bis è percusso corpore, præ alterum feriendi furore: itaque momento temporis ambo exanimes corruerunt. Jos. Acosta de proc. Ind. salut. l. iii. c. 21. p. 332.

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doms; and taketh away all shame, and fear, and wit, which should restrain men from this or any sin: what sin is it that a drunken man may not commit? no thanks to him that he forbeareth the greatest wickedness! Cities and kingdoms have been betrayed by drunkenness; many a drunken garrison hath let in the enemy. There is no confidence to be put in a drunken man: nor any mischief that he is secure from.

12. Lastly, thou sinnest not alone, but temptest others with thee to perdition. It is the great crime of Jeroboam that he made Israel to sin: the judgment of God determineth those men to death, that not only do wickedness, "but have pleasure in them that do it." And is not this thy case? Art thou not satan's instrument to tempt others with thee, to waste their time, and neglect their souls, and abuse God and his creatures? Yea some of you glory in your shame, that you have drunk down your companions, and carried it away (the honour of a sponge or a tub, which can drink up or hold liquor as well as you). And what is that man worthy of, that would thus transform himself and others, into such monsters of iniquity?

IV. Next let us hear the drunkard's excuse, (for even drunkenness will pretend to reason, and men will not make themselves mad without an argument to justify it). 1. Saith the tippler, 'I take no more than doth me good: you allow a man to eat as much as doth him good, and why not to drink as much? No man is fitter to judge this than I, for I am sure I feel it do me good.'

Answ. What good dost thou mean man! Doth it fit thee for holy thoughts, or words, or deeds? Doth it help thee to live well, or fit thee to die well? Art thou sure that it tendeth to the health of thy body? Thou canst not so say without the imputation of folly or self-conceitedness, when all the wise physicians in the world do hold the contrary. No, it doth as gluttony doth: it pleaseth thee in the drinking, but it filleth thy body with crudities, and phlegm, and prepareth for many mortal sicknesses: it maketh thy body like grounds after a flood, that are covered with stinking slime: or like fenny lands that are drowned in water, and bear no fruit: or like grounds that have too much rain, that are dissolved to dirt, but are unfit for use.

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It maketh thee like a leaking ship, that must be pumped and emptied, or else it will sink: if thou have not vomits and purges to empty thee, thou wilt quickly drown or suffocate thy life. As Basil saith, 'A drunkard is like a ship in a tempest, when all the goods are cast overboard to disburden it lest it sink.' Physicians must pump thee, or disburden thee, or thou wilt be drowned: and all will not serve if thou hold on to fill it up again: for intemperance maketh most diseases incurable. A historian speaketh of two physicians that differed in their prognostics about a patient; one forsook him as incurable; the other undertook him as certainly curable; but when he came to his remedies, he prescribed him so strict abstinence as he would not undergo; and so they agreed in the issue: when one judged him incurable because intemperate, and the other curable if he would be temperate. Thou that feelest the drink do thee good, dost little think how the devil hath a design in it, not only to have thy soul, but to have it quickly; that the mud-walls of thy body being washed down may not hold it long. And I must tell thee, that thou hast cause to value a good physician for greater reasons than thy life, and art more beholden to him than many others; even that he may help to keep thy soul out of hell a little longer, to see "if God will give thee repentance," that thou "mayst escape out of the snare of the devil, who taketh thee captive at his will[b]." As Ælian writeth of king Antigonus that having great respect for Zeno the philosopher, he once met him when he was in drink, and embracing him, urged him to ask of him what he would, and bound himself with many oaths to give it him. Zeno thanked him, and the request he made to him was, that he would go home and vomit. To tell him that he more needed to be disburdened of his drink, than he himself did need his gifts. The truth is, the good that thou feelest the drink do thee is but the present pleasing of thy appetite, and tickling thy fantasy by the exhilarating vapours: and so the glutton, and the whoremonger, and every sensual wretch will say, that he feeleth it do him good: but God bless all sober men from such a good. So the gamester feeleth the sport do him good; but perhaps he is quickly made a beggar by it. It

[b] 2 Tim. ii. 25, 26.

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is reason and faith, and not thy appetite or present feeling that must tell thee what and how much doth thee good.

Obj. II. 'But I have heard some physicians say, that it is wholesome to be drunk sometimes.'

Answ. None but some sot, that had first drank away his own understanding; I have known physicians that have been drunkards themselves, and they have been apt to plead for their own vice; but they quickly killed themselves, and all their skill could not save their lives from the effects of their own bestiality; even as the knowledge and doctrine of a wicked preacher, will not save his soul, if he live contrary to his profession. And what if the vomiting of a drunkard did him some good with all the harm! Are there not easier, safer, lawfuller means enough to do the same good without the harm? He is a brute himself and not a physician that knoweth no better remedy than this. But thy conscience telleth thee, this is but a false excuse.

Obj. 'But I wrong no body in my drink: the hurt is my own.'

Answ. No thanks to thee if thou wrong nobody: but read over the former aggravations, and then justify thyself in this if thou canst. It seems thou makest nothing of wronging God by disobedience. But suppose it be no ones hurt but thy own; dost thou hate thyself? Is thy own hurt nothing to thee? what dost make nothing of the damning of thy own soul? whom wilt thou love, if thou hate thyself? It is the aggravation of this sin, as well as fornication, 1 Cor. vi. 18. that is against your own bodies, and much more as against your own souls.

Obj. IV. 'But I was but merry, I was not drunken.'

Answ. It were well for you if God would stand to your names and definitions, and take none for a sinner that taketh not himself for one. There are several degrees of drunkenness short of the highest degree. And if your reason was not disturbed, yet the excess of drink only, and tippling, and gulosity, will prove a greater sin than you suppose.

Obj. V. 'But I drink but a little; but my head is weak and a little overturneth it.'

Answ. If you know that beforehand, you are the more unexcusable, that will not avoid that measure which you

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know you cannot bear. If you knew that less poison will kill you than another, you would be the more fearful of it, and not the less.

Obj. VI. 'But I have a thirst upon me, and I take no more than will quench it.'

Answ. So the whoremonger saith, he hath a lust upon him, and he taketh no more than will quench it. And the malicious man that beateth you or undoes you, may say, that he hath a passion upon him, and he taketh no more revenge on you than satisfieth it. But if you add drunkenness to thirst, read your doom again, Deut. xxix. 19. If it be a natural, moderate thirst, moderation will satisfy it: if it be a diseased thirst, as in a fever or dropsy, the physician must direct you in the cure: and small drink is fitter for a thirst than strong: but if it be the thirst of a drunkard's raging appetite that hath been used to be pleased, and therefore is loath to be denied, you had best quench it upon better and cheaper terms, than the displeasing God and damning your souls, lest you find it more troublesome in the flames of hell, to want a drop of water for your tongues, than it would have been to have bridled a beastly appetite[e]. And lest you then cry out as Lysimachus when thirst forced him to yield to the Scythians, for a little drink, 'Quam brevis voluptatis gratia, quantum felicitatis amisi!' 'For how short a pleasure did I lose so great felicity!' Take heed of reasoning your souls into impenitence.

Quest. I. 'Is it not lawful to drink when we are thirsty, and know of no harm that it is like to do us, seeing thirst telleth us what the stomach needeth?'

Answ. A beast may do so, that hath no higher faculty to guide him. And a man may take in the consideration of his thirst to guide his reason in judging of the due quantity and time; but not otherwise. A man must never drink to please his appetite either against reason, or without it. And no man must so captivate his reason to sense, as to think that his appetite is his principal rule or guide herein; nor be so brutish as to know no otherwise what doth him.

[e] Bibendi consuetudo auget aviditatem. Plin. Perinde est vinolentiam bibendo velle sedare, atque ignem materia apposita pergere extingere: nam quod naturæ appetitioni datur moderatum est, at vitiosa et præter naturam libido, nullo expletur. Acosta ub. sup.

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good or hurt, but by his present feeling: sometimes true reason may tell a man, that thirst is a sign that drink is needful to his health, and then he may take it. Sometimes (and commonly with blockish people) pleasing a thirst may hurt their health, and they are so foolish that they do not know it; either because they are ignorant of such things, or because their appetite maketh them unwilling to believe it, till they feel it; and because they judge only by the present effects: so a man may kill himself with drinking a cold drink in a heat, in some fevers, in a dropsy, a cough, cachexy, &c. And excess doth insensibly vitiate the blood and heap up matter of many diseases, which are incurable before the sot will believe that drinking when he was thirsty did him any harm. If really it will do no harm, you may drink when you are thirsty (because it will do good). But if it will quench natural heat and hinder concoction, and breed diseases through unseasonableness, or ill quality, or excess, it is neither your thirst nor your sottish ignorance of the hurt, that will excuse you from the sin, or prevent the coughs, stone, gout, cholic, swellings, palsies, agues, fevers, or death, which it will bring.

Quest. II. 'Is it not lawful to drink a health sometimes when it would be ill-taken to refuse it, or to be uncovered while others drink it?'

Answ. Distinguish between, 1. Drinking measurably as you need it, and unmeasurably when you need it not. 2. Between the foreseen effects; and doing it ordinarily, or when it will do hurt, or extraordinarily when it will more prevent hurt. And so I conclude,

1. It is unlawful to drink more than is good for your health, by the provocation of other men.

2. It is unlawful to do that which tempteth and encourageth others to drink too much. And so doth the custom of pledging healths, especially when it is taken for a crime to deny it.

3. Therefore the ordinary pledging or drinking of such healths is unlawful, because it is the scandalous hardening of others in their sin unto their ruin.

4. But if we fall in among such furious beasts as would stab a man if he did not drink a health, it is lawful to do it to save one's life, as it is to give a thief my purse: because

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it is not a thing simply evil of itself to drink that cup, but by accident, which a greater accident may preponderate.

5. Therefore any other accident beside the saving of your life, which will really preponderate the hurtful accident, may make it lawful: as possibly in some cases and companies the offence given by denying it may be such as will do more hurt far, than yielding would do. (As if a malignant company would lay one's loyalty to the king upon it, &c.)

6. Christian prudence therefore (without carnal compliance) must be always the present decider of the case, by comparing the good and the evil effects.

7. To be bare when others lay the honour of the king or superiors upon it, is a ceremony that on the aforesaid reason may be complied with.

8. When to avoid a greater evil we are extraordinarily put on any such ceremony, it is meet that we join such words (where we have liberty) as may prevent the scandal, or hardening any present in sin.

9. And it is a duty to avoid the company which will put us upon such inconveniences, as far as our calling will allow us.

V. But because it is the drunkard's heart or will that needs persuasion, more than his understanding needs direction, I shall before the directions yet endeavour his fuller conviction, if he will but read, and consider soberly, (if ever he be sober) these following questions, and not leave them till he answer them to the satisfaction of his own conscience.

Quest. I. 'Dost thou know that thou art a man? and what a man is?' Dost thou know that reason differenceth him from a beast that is ruled by appetite and hath no reason? If thou do, let thy reason do its office, and do not drown it, or set the beast above it.

Quest. II. 'Dost thou believe that there is a God that is the governor of the world, or not?' If not, tell me how thou camest to be a man? And how came thy tongue and palate to taste thy drink and meat, any more than thy finger? Look on thy finger and on thy tongue, and thou canst see no reason why one should taste and not the other? If thou live

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in the midst of such a world, which he hath made and daily governeth, and yet believest not that there is a God, thou art so much worse already than drunk or mad, that it is no wonder if thou be a drunkard. But if thou do believe indeed that there is a God, hear further, thou stupid beast, and tremble! Is he the Governor of heaven and earth, and is he not worthy to be the Governor of thee? Is all the world at his dispose, and is he not worthy to dispose of thy throat and appetite? Are crowns, and kingdoms, heaven, and hell, at his dispose and will, and is he not worthy to be master of thy cup and company? wilt thou say to him by thy practice, go rule sun and moon, and rule all the world, except my appetite and my cup?

Quest. III. 'Dost thou verily believe that God is present with thee, and seeth and heareth all that is done and said among you?' If not, thou believest not that he is God! For he that is absent, and ignorant, and is not infinite, omnipresent, and omniscient, is not God: and if God be not there, thou art not there thyself: for what can uphold thee and continue thy life, and breath, and being? But if thou believe that God is present, darest thou drink on, and darest thou before him waste thy time, in prating over a pot with thy companions?

Quest. IV. 'Tell me, dost thou believe that the holy Scripture is true?' If thou do not, no wonder if thou be a drunkard[d]. But if thou do, remember that then it is true, that "drunkards shall not inherit the kingdom of God[e]." And then mark what the Scripture saith, "Woe to the crown of pride, to the drunkards of Ephraim[f]." "Woe to him that giveth his neighbour drink, that puttest thy bottle to him and makest him drunk also[g]." "Woe to them that rise up early in the morning that they may follow strong drink, that continue till night till wine inflame them: and the harp, and the viol, and the tabret, and the pipe, and wine, are in their feasts, but they regard not the work of the Lord, nor consider the operation of his hands[h]." "Woe

[d] Id sane magno Christianis opprobrio est, Ingam Regem barbarum et idolis deditum ab ebrietate subditos sibi populos cohibuisse; nostros vero quos oportebat mores quoque perditos emendare, temulentiæ incrementa tanta fecisse. Acosta lib. 3. c. 21.

[e] 1 Cor. vi. 10. [f] Isa. xxi. 1. [g] Hab. ii. 15. [h] Isa. v. 11.

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unto them that are mighty to drink wine, and men of strength to mingle strong drink[l]." "It is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted: give strong drink to him that is ready to perish, and wine to those that be of heavy hearts[k]." "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares[l]." "Not in gluttony and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh to satisfy the lusts thereof[m]." "Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise[n]." "Who hath woe? who hath sorrow? who hath contentions? who hath babling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things: yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast[o]." "Whoredom and wine, and new wine take away the heart[p]." "Awake, ye drunkards, and weep and howl, all ye drinkers of wine, &c.[q]" If thou do indeed believe the Word of God, why do not such passages make thee tremble?

Quest. v. 'Dost thou consider into how dangerous a case thou puttest thyself when thou art drunk, or joinest thyself with drunkards?' What abundance of other sins thou art liable to? And in what peril thou art of some present judgment of God? Even those examples in Scripture which encourage thee should make thee tremble. To think that even a Noah that was drunken but once, is recorded to his shame for a warning unto others: how horrid a crime even Lot fell into by the temptation of drunkenness! How Uriah was made drunk by a David to have hid his sin[r]!

[l] Isa. v. 22. [k] Prov. xxxi. 4—6. [l] Luke xxi. 34. See Amos vi. 6.
[m] Rom. xiii. 13, 14. [n] Prov. xx. 1. [o] Prov. xxiii. 29—32.
[p] Hos. iv. 11. [q] Joel i. 5. [r] 2 Sam. xi. 13.

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How David's son, Amnon, in God's just revenge, was murdered by his brother Absalom's command, when "his heart was merry with wine[s]." How Nabal was stricken dead by God after his drunkenness[t]. How king Elah was murdered as he was drinking himself drunk[u]. And how the terrible hand appeared writing upon the wall to king Belshazzar in his carousing, to signify the loss of his kingdoms, and that very night he was also slain. Thou seest God spareth not kings themselves, that one would think would be allowed more pleasure: and will he spare thee? "It is not for kings to drink wine, nor for princes strong drink[x]:" and is it then for thee? Mark the dreadful fruits of it even to the greatest. "They make the king glad with their wickedness, and the princes with their lies: they are all adulterers as an oven heated—— In the day of our king the princes have made him sick with bottles of wine: he stretched out his hand with scorners[y]." Thou seest that be they great or small, both soul and body are cast by tippling and drunkenness into greater danger, than thou art in at sea in a raging tempest. Thou puttest thyself in the way of the vengeance of God, and art not like to escape it long.

Quest. VI. 'Didst thou ever measure thy sin by that strange kind of punishment commanded by God against incorrigible gluttons and drunkards'? "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken to them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and to the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of the city shall stone him with stones, that he die: so shalt thou put away evil from among you; and all Israel shall hear, and fear[z]. Surely gluttony and drunkenness are heinous crimes, when a man's own father and mother were bound to bring him to the magistrate to be put to death, if he will not be reformed by their correction. And you see here that youth is no excuse for it, though now it is thought excusable in them.

[s] 2 Sam. xiii. 28. [t] 1 Sam. xxv. 36—38. [u] 1 Kings xvi. 9.
[x] Prov. xxxi. 4, 5. [y] Hos. vii. 3—5. [z] Deut. xxi. 18—21.

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Quest. VII. 'Dost thou think thy drink is too good to leave at God's command? Or dost thou think that God doth grudge thee the sweetness of it? or rather that he forbids it thee for thy good, that thou mayst escape the hurt. And tell me, Dost thou love God better than thy drink and pleasure, or dost thou not?' If not, thy own conscience must needs tell thee, (if thou have a conscience not quite seared) that there is no hope of thy salvation in that state: but if thou say, thou dost, will God, or any wise man believe thee, that thou lovest him better, and wilt not be so far ruled by him, nor leave so small a matter for his sake? "For this is the love of God that we keep his commandments, and his commandments are not grievous[a]."

Quest. VIII. 'Dost thou remember that thy carcase must lie rotting in the grave, and how loathsome a thing it must shortly be?' And canst thou make so great a matter of the present satisfying of so vile a body, and dung the earth at so dear a rate!

Quest. IX. 'Wouldst thou have all thy friends and children do as thou dost?' If so, what would become of thy estate? It would be a mad world if all were drunkards: wouldst thou have thy wife a drunkard? If she were, thou wouldst scarce be confident of her chastity. Wouldst thou have thy servants drunkards? If they were, they might set thy house on fire: and they would do thee little work, or do it so as it were better be undone. Thy house would be a bedlam if all were drunkards; and much worse than bedlam; for there are some wise men to govern and correct the mad ones. But if thou like it not in wife, and children, and servants, why dost thou continue it thyself? Art thou not nearest to thyself? Dost thou love any others better than thyself? Hadst thou rather thy own soul were damned than theirs? Or canst thou more easily endure it? I have wondered sometimes to observe some drunkards very severe against the same sin in their children, and very desirous to have them sober! But the reason is because the sobriety of their children is no trouble to them, nor puts them to deny the pleasure of their appetites, as their own sobriety must do.

Quest. X. 'Wouldst thou have thy physican drunk when

[a] 1 John v. 3. So 2 John ver. 6.

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he should cure thee of thy sickness? or thy lawyer drunk when he should plead thy cause? or the judge when he should judge it?' If not, why wilt thou be drunken when thou shouldst serve thy God and mind the business of thy soul? If thou wouldst not have thy servant be potting in an alehouse when he should be about thy work, wilt thou sit potting and prating there, when thou hast a thousand fold greater work to do for thy everlasting happiness?

Quest. XI. 'If one do but lame or spoil thy beast, and make him unfit for thy service, wouldst thou be pleased with it?' And wilt thou unfit thyself for the service of God, as if thy work were of less concernment than thy beasts?

Quest. XII. 'Would it please you if your servants poured all that drink in the channel?' If not, I have before proved to thee that it should displease thee more to pour it into thy belly: for thou wilt find at last that it will hurt thee more.

Quest. XIII. 'What relish hath thy pleasant liquor the next day?' Will it then be any sweeter than wholesome abstinence? All the delight is suddenly gone: there is nothing left but the slime in thy guts, and the ulcer in thy conscience, which cannot be cured by all thy treasure, nor palliated long by all thy pleasure. And canst thou value much so short delights? As all thy sweet and merry cups are now no sweeter than if they had been wormwood; so all the rest will quickly come to the same end and relish. As Plato said of his slender supper, compared to a rich man's feast, 'Yours seemeth better to-night, but mine will be better to-morrow:' so thy conscience telleth thee that temperance and holy obedience will be better to-morrow, and better to eternity, though gluttony and drunkenness seem better now.

Quest. XIV. 'Dost thou consider how dear thou payest for hell? and buyest damnation at a harder rate than salvation might be attained at?' What shame doth it cost thee! What sickness is it like to cost thee! What painful vomitings or worse dost thou undergo! How much dost thou suffer in thy estate! And is hell worth all this ado?

Quest. XV. 'Dost thou not think in thy heart, that sober, temperate, godly men do live a more quiet and comfor-

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table life than thou, as well as an honester and safer life[a]?' If thou do think so, why wilt thou not imitate them? It is as free for thee to choose as them. If thou think they do not, consider, that as they have none of thy forbidden cups, so they have none of thy thirst or desire after them. Abstinence is sweeter much to them. They have none of thy sour belchings, or vomitings, nor shame, nor danger, nor thy reckoning to pay. They have none of thy gripes of conscience, and terrors under the guilt of such a sin. They live in the love of God and the forethoughts of heaven, while thou art in the alehouse. And dost thou not think in thy conscience, that to a heart that is suited and sanctified thereto, it is not a sweeter thing to live in the love of God, than in the love of thy sensuality? Darest thou say (whatever thou thinkest) that God, and heaven, and holiness are not so lovely and fit to be delighted in, as a cup of wine or ale? Sure thou darest not say so! If it were for no more than the different aspects of death and eternity to them and to thee, I account thy life in the midst of thy pleasures incomparably more sad than theirs. They look at death as at the time of hope, and the day of their deliverance, as the assizes are to the innocent or pardoned man: but thou lookest on death with terror, as the end of all thy mirth, as the guilty malefactor thinketh on the assizes: or else with senselessness or presumption, which is worse. They look unto eternity as their endless, unspeakable felicity: and thou darest scarce seriously think of it, without the delusory ease of unbelief or of false hopes: thou darest not seriously look beyond death, unless through the devil's cheating spectacles. I tell thee, a sober, godly man would not have thy merry life (as thou accountest it) one day, for all thy wealth, or for any worldly gain: he had rather lie in jail, or sit in the stocks that while, than drink and swagger with thee. Keep thy merriment to thyself, for no wise man or good man will be thy partner. If thou wert their enemy they would not wish thee so much misery as thou choosest. As the story goeth of a confessor, that hearing many confess the sin of drunkenness, would needs try himself what plea-

[a] He is happiest that needeth least of any creature, and not he that hath most. Socrates said, It was proper to God only to need nothing; but those that came nearest to God in this were the happiest men.

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sure was in it: and having vomited and slept it out, the next drunkard that came to him in confession, he appointed him for penance to be drunk again, and told him, he need no sharper penance.

Quest. XVI. 'How cometh it to pass that thy very pride doth not cure thy drunkenness[b]?' Pride is so natural and deep rooted a sin, that I dare say thou hast not overcome it, if thou have not overcome thy sensuality. And is thy credit no more worth with thee? wilt thou for a cup of drink be made the talk of the country, the scorn of the town, the sport and laughing game of boys, and the pity of sober persons? If thou be a great man among them, and they dare not speak it to thy face, and thou hearest not what they say of thee, yet in private they make bold with thy name, to talk of thee as of a filthy beast. Canst thou think that sober men do honour thee? What honour may accidentally be due to thee from thy place, is another matter; but thou takest a course to keep them from honouring thee for thy worth, and dost thy worst to bring thy rank and place into contempt. It is said that in Spain a drunkard is not allowed for a witness against any man: and sure he is not a credible person. Regard thy reputation if thou carest not for thy soul.

Quest. XVII. 'Dost thou not love the flesh itself which thou so much pamperest?' If thou do, why wilt thou drown it, and choak it up with phlegm and filth? Ask physicians whether drunkenness be wholesome. Mark how many drunkards live to be old: 'Ennius podagricus' is a proverb. The sickness is longer than the sweetness of thy cup. If thou fearest not hell, fear the consumption, gout, or dropsy.

Quest. XVIII. 'Why shouldst thou not take more pleasure in the company of thy family, and in the company of people fearing God; that worship him in truth of heart, and will do their best to help to save thee?' Canst thou give any reason for it, why such company should not be more pleasant to thee than thy pot companions? and why it should not be more pleasant to talk of the way to heaven, and the pardon of sin, and the love of Christ, and of eternal happiness, than to prate a deal of idle nonsense in an alehouse? There is no reason for it but thy filthy mind, that

[b] 1 Thess. v. 7. They that are drunken, are drunken in the night.

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is suitable to vanity and sin, and unsuitable to all that is wise and holy.

Quest. XIX. 'What if thou shouldst die in a drunken fit?' Wouldst thou not thyself take thy case to be desperate or dangerous? Why it may be so for ought thou knowest: it hath been the case of many an one. But if it be not so, yet to die a drunkard is as certain damnation, as to die in drunkenness. If the guilt of the sin be on thee, it is all one when it was committed, whether lately or long ago: for unpardoned sin is most sure damnation: and it is certainly unpardoned, till it be truly repented of: and it is not repented of if it be not forsaken: and then bethink thee how thou wilt review these days, and what thoughts thou wilt have then of thy cups and company!

Quest. XX. 'Art thou willing to part with thy sin, or art thou not?' Speak man, Art thou willing? If thou be not willing, bear witness against thyself that thou dost not repent of it, and that thou art not forgiven it; and therefore that thou art at present a slave of the devil, and if thou die so, as sure to be damned as thou art alive. Bear witness that thou wast not kept from grace, and consequently from heaven against thy will; but by thy wilful refusal of it: and that it was not because thou couldst not be saved, that thou goest to hell; but because thou wouldst not. Sure even now thou canst not have the face to deny any of this, if thou confess that thou art not willing to amend. Take thy will in sin, if God's will must be violated, which tendered thee mercy, and commanded thee to accept it; but be sure that God will have his will in punishing thee.

But I suppose thou wilt say, that thou art willing to amend and leave thy sin, but thou canst not do it because flesh is frail, and company is tempting, and God giveth thee not grace: willing thou art, but yet unable. But stay a little! God will not so let thee carry it, and smooth over thy wickedness with a lie. Thy meaning, if thou speak out, is not that thou art willing, presently and heartily willing to forsake thy sin, but only that thou wouldst be willing, if the drink and the devil did not tempt thee. And so thou wilt be willing to love God and be saved, when nothing shall tempt thee to the contrary! And wouldst thou thank thy wife for such a willingness to forsake adultery, when no

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body will tempt her to it? or thy servant to do thy work, when he hath nothing to tempt him to idleness or neglect? Judge by this what thanks thou deservest of God for such a willingness. But dally not with God, and mock not thy conscience, but speak to the question, 'Art thou willing to give over thy company and tippling, from this day forward, or art thou not?' Take heed what thou sayest. If thou say, 'No,' God may say 'Nay' to all thy cries for mercy in the day of thy misery and distress; but if still thou say that thou art willing, but not able, I will convince thee of thy falsehood.

Quest. I. 'Tell me then, what force is used to make thee sin against thy will?' Wast thou carried to the alehouse, or didst thou go thyself? Wast thou gagged and drenched? Was it poured down thy throat by violence; or didst thou take the cup and pour it down thyself? Who was the man that held open thy mouth and poured it in? Nay, if it had been thus, it had not been thy sin; for no will, no sin. Or did they set a sword or pistol to thy breast and so force thee to it? If they had, that had not proved thee unwilling, but only that they forced thee to be willing: and their force is no excuse: for God threatened hell, and thou shouldst have feared that most.

Quest. II. 'Didst thou love the drink, or loathe it when thou wast drinking it?' Didst thou love it against thy will, when love and willingness are all one?

Quest. III. 'Wilt thou forbear the next time till thou art carried to it, and till it is forcibly poured down with a horn?' If not, confess it is thy will.

Quest. IV. 'Couldst thou not forbear, if the judge or the king stood by?' And canst thou not forbear when God stands by? If thou wilt, thou canst.

Quest. V. 'Couldst thou not forbear, if thou wert sure to be put to death for it?' If the law hanged all drunkards, and the hangman were at thy back? Surely thou couldst. And canst thou not then forbear if thou wilt, when God hath made it worse than hanging, and when death is coming to fetch thee to execution?

Quest VI. 'Couldst thou not forbear it in sickness, if thy physician required it, and told thee if thou drink, it will be thy death?' I doubt not but thou couldst: if not, thou

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art very unworthy to live, that canst not deny thyself a cup of drink for the saving of thy life. And thou art as unworthy to be saved, if thou wilt not do that to save thy soul, which thou wouldst do to save thy present life.

Quest. VII. 'Yea, couldst thou not forbear if it were to save the life of thy wife, or child, or friend, or neighbour?' If thou knewest that forbearing thy forbidden cup would save the life of any one of them, couldst thou not? Nay, wouldst thou not do it? If not, thou tellest the world what a husband, what a father, what a friend, and what a neighbour thou art, that wouldst not forbear a cup of drink to save a friend or neighbour's life. I should think thee an unworthy friend, if thou wouldst not do that much at thy friend's request, though there were no such necessity lay upon it. If this be so, I will never take a drunkard for my friend: for he would not forbear a cup of drink for my sake, no, not if it were to save my life. If thou say, 'God forbid, I would do more than that,' why then didst thou say, 'Thou canst not forbear?' Mark how thy tongue reproves thy falsehood. And canst thou not do that for thy own soul, which thou couldst do for the life, or at the request of a friend or neighbour?

Quest VIII. 'Couldst thou not forbear if it were to get a lordship or a kingdom? yea, or to save thy own estate, if it were all in danger, and this would save it?' I doubt not but thou couldst. Why then dost thou say thou canst not do it?

Quest. IX. 'If thou wert certain that thou wast to die to-morrow, wouldst thou be drunk to-night?' Or if thou wert sure to die within this week or month, wouldst thou be drunk ere then? I do not believe thou wouldst: fear would so long shut thy mouth. Thou seest then that thou canst forbear if thou wert but willing, and wert but awakened out of thy stupidity and folly.

Quest. X. 'What if thou wert sure that there were an ounce of arsenic or other such poison in the cup? couldst thou not then forbear it?' Yes, no doubt of it: it is plain therefore that thou speakest falsely, when thou sayst that thou canst not. And is not God's wrath and curse in thy cup, much worse than poison?

Quest. XI. 'What if thou sawest the devil standing by thee and offering thee the cup, and persuading thee to drink

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it, couldst thou not then forbear?' Yes, no doubt of it: and is he not as certainly there tempting thee, as if thou sawest him? Well, the matter is proved against thee to thy own conscience, that if thou wilt forbear, thou canst.

Quest. XII. 'But if yet thou canst not, bethink thee whether thou canst better bear the pains of hell?' For God is not in jest with thee in his threatenings. If thy thirst be harder to bear than hell, then choose that which is easiest to thee: but remember hereafter that thou hadst thy choice.

Yet, art thou willing to let go thy sin? (for I am sure thou art able so far as thou art willing) I will take thy case to be as it is; that is, that thou hast some half, uneffectual willingness, or lazy wish which will not conquer a temptation, and that thou art sometimes in a little better mood than at other times, and that thou lovest thy sin, and therefore wouldst not leave it if thou couldst choose, but thou lovest not hell, and therefore hast some thoughts of parting with thy cups against thy will, for fear of punishment. These wishes and purposes will never save thee: it must be a renewed nature, loving God, and hating the sin, that must make thee capable of salvation. But yet in the meantime it is necessary that thou forbear thy sin, though it be but through fear; for thou canst not expect else that the Holy Ghost should renew thy nature. Therefore I will give thee Directions how to forbear thy sin most surely and easily, if thou be but willing, and withal to promote thy willingness itself with the performance.

Practical Directions against Tippling and Drunkenness.

Direct. 1. 'Write over thy bed and thy chamber door, where thou mayst read it every morning before thou goest forth, some text of holy Scripture that is fit to be thy memorandum: as 1 Cor. vi. 10. "Drunkards shall not inherit the kingdom of God:" and Rom. viii. 13. "If ye live after the flesh, ye shall die: but if by the Spirit you mortify the deeds of the body, you shall live."' And read it before thou goest out of thy doors.

Direct. II. 'Also fall down on thy knees to God, and earnestly beg of him to keep thee that day from temptations, and ill company, and from all thy fleshly desires and ex-

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cess: and especially that he would renew thy nature, and give thee a hatred of the sin.'

Direct. III. 'Keep thyself in the constant employment of thy calling; and spend not one quarter of an hour in idleness, and allow not leisure to thy thoughts, so much as to think of thy drink and pleasure; much less to thy body to follow it.' God hath commanded thee whoever thou art, to labour six days, and in the sweat of thy brows to eat thy bread; and hath forbidden idleness and negligence in thy calling: avoid this and it will help thee much.

Direct. IV. 'Reckon not upon long life, but think how quickly death will come, and that for aught thou knowest thou mayst die that day, and how dreadful a case it would prove to thee to be found among tipplers, or to die before thou art truly converted.' Think of this before thou goest out of thy doors! and think of it as thou art going to the alehouse: look on the cup and the grave together: the dust of those bones will be wholesome spice to thee. Remember when thou seest the wine or ale, how unlike it is to that black and loathsome liquor which thy blood and humours will be turned into when thou art dead. Remember that the hand that taketh the cup must shortly be scattered bones and dust; and the mouth that drinketh it down, must shortly be an ugly hole; and the palate, and stomach, and brain that are delighted by it, must shortly be stinking puddle: and that the graves of drunkards, are the field or garden of the devil, where corpses are sowed to rise at the resurrection to be fuel for hell.

Direct. V. 'When thou art tempted to the alehouse, call up thy reason, and remember that there is a God that seeth thee, and will judge thee, and that thou hast an endless life of joy or torment shortly to possess, and that thou hast sinned thus too long already, and that without sound repentance thy case is desperate, and that thou art far from true repentance while thou goest on in sin.' Ask thyself, Have I not sinned long enough already? Have I not long enough abused mercy? Shall I make my case remediless, and cast away all hope? Doth not God stand by, and see and hear all? Am I not stepping by death into an endless world? Think of these things, and use thy reason if thou be a man, and hast reason to use.

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Direct. VI. 'Exercise thyself daily in repenting for what is past: and that will preserve thee for the time to come.' Confess thy former sin to God with sorrow, and beg forgiveness of it with tears and groans: if thou make light of all that is past, thou art prepared to commit more: think as thou goest about thy work, how grievously thou hast sinned, against thy knowledge and conscience; in the sight of God; against all his mercies, and how obstinately thou hast gone on, and how unthankfully thou hast rejected mercy, and neglected Christ, and refused grace! Think what had become of thee if thou hadst died in this case! and how exceedingly thou art beholden to the patience of God, that he cut thee not off, and cast thee not into hell; and that he hath provided and offered thee a Saviour, and is yet willing to pardon and accept thee through his Son, if thou wilt but resolvedly return, and live in faith and holiness. These penitent thoughts and exercises will kill thy sin and cure thee. Fast and humble thyself for what thou hast done already: as the holy apostle saith, "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings, abominable idolatries; wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead[c]."

Direct. VII. 'Keep from the place and company: "be not partakers with them. Have no fellowship with the unfruitful works of darkness, but rather reprove them[d]."' Thou canst not deny but thou art able to do this if thou wilt. Canst thou not stay at home and come not near them? If thou be willing to escape, run not into the snare.

Direct. VIII. 'Stop at the first cup: be not drawn on by little and little:' as the sluggard saith, 'yet a little more sleep;' so the drunkard saith, 'yet a little more drink: I will take but one cup more:' Understand thy due measure,

[c] 1 Pet. iv. 1—5. [d] Eph. v. 7. 11.

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that thou mayst know what is excess: to an ordinary healthful body, that doth not very much labour and sweat, a quart in a day is enough: to cold and phlegmatic persons it is too much: the old rule was, 'Prima ad sitim, secunda ad hilaritatem, tertia ad voluptatem, quarta ad insaniam.' 'The first cup is for thirst, the second for mirth, the third for sensual pleasure, the fourth for madness.' Especially you that have drunk too much so long, should rather drink less than other men: your souls require it for penitence and for prevention; your bodies require it, to cure the crudities already heaped up.

Direct. IX. 'Avoid the tempting ceremonies of drunkards, such as drinking healths, or urging others to pledge them, or drink more.' Plutarch saith, that when Agesilaus was made the master of a feast, and was to prescribe the laws for drinking, his law was, 'If there be wine enough, give every one what he asketh for; if not enough, divide it equally;' by which means none were tempted or urged to drink, and the intemperate were ashamed to ask for more than others. As among witches, so among drunkards, the devil hath his laws and ceremonies, and it is dangerous to practise them.

Direct. X. 'Go to thy sinful companions to their houses, and tell them plainly and seriously that thou repentest of what thou hast done already, and that thou art ashamed to remember it, and that now thou perceivest that there is a righteous God, and a day of judgment, and an endless punishment to be thought on, and that thou art resolved thou wilt be voluntarily mad no more: and that thou wilt not sell thy soul and Saviour for a merry cup: and beseech them for the sake of Christ and of their souls, to join with thee in repentance and reformation; but let them know, that if they will not, thou comest to take thy leave of them, and art resolved thou wilt no more be their companion in sin, lest thou be their companion in hell.' If thou art willing indeed to repent and be saved, do this presently and plainly; and stick not at their displeasure or reproach: if thou wilt not, say thou wilt not, and say no more thou canst not; but say, I will keep my sin and be damned: for that is the English of it.

Direct. XI. 'Suppose when the cup of excess is offered

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thee, that thou sawest these words, 'Sin and hell,' written upon the cup; and sawest the devil offering it thee, and urging thee to drink; and sawest Christ bleeding on the cross, and calling to thee, 'O drink not that which costeth so dear a price as my blood!' Strongly imprint this supposition on thy mind: and it is not unreasonable: for certainly sin is in thy cup, and hell is next to sin; and it is the devil that puts thee on, and it is Christ unseen that would dissuade thee.

Direct. XII. 'Suppose that there were mortal poison in the cup that is offered thee: ask thyself, Would I drink it if there were poison in it?' If not, why should I drink it when sin is in it, and hell is near it? and the supposition is not vain. It is written of Cyrus, that when Astyages observed that at a feast he drank no wine, and asked him the reason, he answered, 'because he thought there was poison in the cup, for he had observed some that drunk out of it, lost their speech or understanding, and some of them vomited, and therefore he feared it would poison him:' however it is poison to the soul.

Direct. XIII. 'Look soberly upon a drunken man, and think whether that be a desirable plight for a wise man to put himself into.' See how ill-favouredly he looks, with heavy eyes, and a slabbering mouth, stinking with drink or vomit, staggering, falling, spewing, bawling, talking like a madman, pitied by wise men, hooted at by boys, and madly reeling on towards hell. And withal look upon some wise and sober man, and see how composed and comely are his countenance and gesture; how wise his words, how regular his actions, how calm his mind; envied by the wicked, but reverenced by all that are impartial. And then bethink thee which of these it is better to be like. Saith Basil, 'Drunkenness makes men sleep like the dead, and wake like the sleeping.' It turneth a man into a useless, noisome, filthy, hurtful and devouring beast.

Direct. XIV. If all this will not serve turn, if thou be but willing, I can teach thee a cheap restraint, and tell thee of a medicine that is good against drunkenness and excess. 'Resolve that after every cup of excess thou wilt drink a cup of the juice of wormwood, or of carduus, or centaury, or germander;' at least as soon as thou comest home and

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growest wiser, that this shall be thy penance: and hold on this course but a little while, and thy appetite will rather choose to be without the drink, than to bear the penance. Do not stick at it; if thy reason be not strong enough for a manly cure, drench thyself like a beast, and use such a cure as thou art capable of: and in time it may bring thee to be capable of a better. And I can assure thee, a bitter draught is a very cheap remedy to prevent a sin.

Direct. XV. If all this will not serve, I have yet another remedy if thou be but willing: 'Confess thyself unfit to govern thyself, and give up thyself to the government of some other: thy wife, thy parents, or thy friend:' and here these things are to be done. 1. Engage thy wife, or friend to watch over thee, and not to suffer thee to go to the alehouse, nor to drink more than is profitable to thy health. 2. Deliver thy purse to them, and keep no money thyself. 3. Drink no more at home but what they give thee, and leave it to them to judge what measure is best for thee. 4. When thou art tempted to go to the alehouse, tell thy wife or friend that they may watch thee. Even as thou wouldst call for help if thieves were robbing thee. 5. Give leave to thy wife or friend to charge the ale-sellers to give thee no drink; and go thyself when thou art in thy right mind, and charge them thyself to give thee none; and tell them that thou art not thyself, or in thy right wits when thou desirest it. If these means seem now too hard to thee, and thou wilt sin on, and venture upon the wrath and curse of God, and upon hell, rather than thou wilt use them, remember hereafter that thou wast damned, because thou wouldst be damned, and that thou chosest the way to hell to escape these troubles, and take that thou gettest by it: but do not say, thou couldst not help it, for I am sure thou canst do this if thou wilt. Thou wilt lock thy door against thieves; lock thy mouth also against a more dangerous thief, that would rob thee of thy reason and salvation. Saith Basil, 'If his master do but box or beat his servants, he will run away from the strokes; and wilt thou not run away from the drink that would break thy brains and understanding?'

Direct. XVI. 'But the saving remedy is this, study the love of God in Christ, and the riches of grace, and the eternal glory promised to holy souls, till thou be in love with

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God, and heaven, and holiness, and hast found sweeter pleasure than thy excess, and then thou wilt need no more directions [e].'

PART V.

Tit. 1. *Directions against Fornication and all Uncleanness.*

THOUGH as they are sins against another, adultery and fornication are forbidden in the seventh commandment, and should there be handled, yet as they are sins against our own bodies, which should be members of Christ, and temples of the Holy Ghost, as 1 Cor. vi. 15. 18, 19., so it is here to be handled among the rest of the sins of the senses: and I the rather choose to take it up here, because what I have said in the two last titles, against Gluttony and Drunkenness serve also for this. The same arguments and convincing questions, and directions, will almost all serve, if you do but change the name of the sin: and as the reader loveth not needless tediousness, so I am glad of this means to avoid the too often naming of such an odious, filthy sin, yet something most proper to it must be spoken. And 1. I shall shew the Greatness of the sin; and 2. Give Directions for the cure.

I. There is no sin so odious, but love to it, and frequent using it, will do much to reconcile the very judgment to it: either to think it lawful, or tolerable and venial; to think it no sin, or but a little sin, and easily forgiven. And so with some brutish persons it doth in this. But 1. It is reason enough against any sin, that it is forbidden by the most wise, infallible, universal King of all the world. Thy Maker's will is enough to condemn it, and shall be enough to condemn those that are the servants of it. He hath said, "Thou shalt not commit adultery. Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind—shall inherit the kingdom of God. Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What! know ye not that he which is joined to an harlot is one body: for two (saith he) shall

[e] Read Eph. v. 18.

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be one flesh: but he that is joined to the Lord is one spirit. Flee fornication: every sin that a man doth is without the body: but he that committeth fornication sinneth against his own body. What! know ye not that your body is the temple of the Holy Ghost which is in you[f]?" (Mark that he speaketh not this to fornicators: for their bodies are not temples of the Holy Ghost; but to them that by filthy heretics in those times were tempted to think fornication no great sin.) "But fornication, and all uncleanness, and covetousness, let it not be once named among you, as becometh saints: neither filthiness, nor foolish talking, nor jesting.—— For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience: be not ye therefore partakers with them[g]." "Now the works of the flesh are manifest, which are adultery, fornication, uncleanness, lasciviousness,——of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God[h]." "For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, as the Gentiles which know not God[i]." "Marriage is honourable, and the bed undefiled: but whoremongers and adulterers God will judge[k]." The abominable,—and whoremongers—shall have their part in the lake which burneth with fire and brimstone[l]." "For without are dogs, and sorcerers, and whoremongers, and murderers[m]."— "Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set for an example, suffering the vengeance of eternal fire[n]." I shall add no more lest I be tedious.

2. 'Besides Scripture, God hath planted in nature a special pudor and modesty to restrain this sin: and they that commit it do violate the law of nature, and sin against

[f] 1 Cor. vi. 9, 10. 15—19. [g] Ephes. v. 3—6. [h] Gal. v. 19.
[i] 1 Thes. iv. 3. See also Col. iii. 5, 6. [k] Heb. xiii. 4.
[l] Rev. xxi. 8. [m] Rev. xxii. 15. [n] Jude 7.

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a witness and condemner that is within them.' And scarce any one of them ever committeth it boldly, quietly, and fearlessly, till first they have hardened their hearts, and seared their consciences, and overcome the light of nature, by frequent, wilful sinning[q]. Nature hideth the obscene parts, and teacheth man to blush at the mention of any thing that is beyond the bounds of modesty. Say not that it is mere custom, for the vitiated nature of man is not so over precise, nor the villany of the world so rare and modest, but before this day it had quite banished all restraints of this sin, above most others, if they could have done it, and if God had not written the law which condemneth it very deep in nature, with almost indelible characters. So that in despite of the horrid wickedness of the earth, though mankind be almost universally inclined to lust, yet there be universally laws and customs restraining it; so that except a very few savages and cannibals like beasts, there is no nation on the earth where filthiness is not a shame, and modesty layeth not some rebukes upon uncleanness. Ask no further then for a law, when thy nature itself is a law against it. And the better any man is, the more doth he abhor the lusts of uncleanness. So that "among saints," saith the apostle, it is "not to be named;" (that is, not without need and detestation.) "For it is a shame even to speak of those things that are done of them in secret." And when drunkenness had uncovered the shame of Noah, his son Ham is cursed for beholding it, and the other sons blest for their modest and reverent covering him.

3. And that God hath not put this law into man's nature without very great cause, albeit the implicit belief and submission due to him should satisfy us, though we knew not the causes particularly, yet much of them is notorious to

[q] Saith Bonifac (alias Winfrid) of the English Mercian king Ethelbald, a fornicator, Opprobrium generis nostri patimur, sive à Christianis sive Paganis dicentibus quod gens Anglorum spreto more cæterarum gentium, &c. hinnientium equorum consuetudine, vel rudentium asinorum more, luxuriando et adulterando, omnia turpiter faciat, et confundat. Epist. Bonif. 10. ad Pereffid. Salvagus Sarzanensis Episcopus ——— Pauli 5. Jussu visitationem Ecclesiarum Styriæ, Carinthiæ, et Carniolæ instituerat. Qua peracta, sex omnino Sacerdotes qui non essent concubinarii, in tribus illis Provinciis invenit, cum tamen magna pars ex Jesuitarum disciplina prodiisset, &c. Giraldi Apolog. pro Senatu Venet. p. 165. Mœchum in adulterio deprehensum necato: was a Roman law, 12. tab.

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common observation: as that if God had not restrained lust by laws, it would have made the female sex most contemptible and miserable, and used worse by men than dogs are. For, first, rapes and violence would deflower them, because they are too weak to make resistance: and if that had been restrained, yet the lust of men would have been unsatisfied, and most would have grown weary of the same woman whom they had abused, and taken another; at least, when she grew old they would choose a younger, and so the aged women would be the most calamitous creatures upon earth. Besides that lust is addicted to variety, and groweth weary of the same; the fallings out between men and women, and the sicknesses that make their persons less pleasing, and age, and other accidents, would expose them almost all to utter misery. And men would be law-makers, and therefore would make no laws for their relief, but what consisted with their lusts and ends. So that half the world would have been ruined, had it not been for the laws of matrimony, and such other as restrain the lusts of men.

4. Also there would be a confused mixture in procreation, and no men would well know what children are their own: which is worse than not to know their lands or houses.

5. Hereby all natural affection would be diminished or extinguished: as the love of husband and wife, so the love between fathers and children would be diminished.

6. And consequently the due education of children would be hindered, or utterly overthrown. The mothers, that should first take care of them, would be disabled and turned away, that fresh harlots might be received, who would hate the offspring of the former. So that by this means the world and all societies, and civility would be ruined, and men would be made worse than brutes, whom nature had either better taught, or else made for them some other supply. Learning, religion, and civility would be all in a manner extinct, as we see they are among those few savage cannibals that are under no restraint. For how much all these depend upon education, experience telleth us. In a word, this confusion in procreation, would introduce such confusion in men's hearts, and families, and all societies, by corrupting and destroying necessary affection and education, that it would be the greatest plague imaginable to mankind, and

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make the world so base and beastly, that to destroy mankind from off the earth would seem much more desirable. Judge then whether God should have left men's lusts unrestrained.

Object. 'But (you will say) there might have been some moderate restraint to a certain number, as it is with the Mahometans, without so much strictness as Christ doth use.'

Answ. That this strictness is necessary, and is an excellency in God's law, appeareth thus. 1. By the greatness of the mischief which else would follow: to be remiss in preventing such a confusion in the world, would be an enmity to the world. 2. In that man's nature is so violently inclined to break over, that if the hedge were not close, there were no sufficient restraining them; they would quickly run out at a little gap. 3. The wiser and the better any nation or persons are, even among the heathens, the more fully do they consent to the strictness of God's laws. 4. The cleanest sort of brutes themselves are taught by nature to be as strict in their copulations: though it be otherwise with the mere terrestrial beasts and birds, yet the aerial go by couples: those that are called the fowls of the heavens, that fly in the air, are commonly taught this chastity by nature; as if God would not have lust come near to heaven. 5. The families of the Mahometans that have more wives than one, do shew the mischief of it in the effects, in the hatred and disagreement of their wives, and the great slavery that women are kept in; making them like slaves that they might keep them quiet. And when women are thus enslaved, who have so great a part in the education of children, by which all virtue and civility are maintained in the world, it must needs tend to the debasing and brutifying of mankind.

7. Children being the most precious of all our treasure, it is necessary that the strictest laws be made for the securing of their good education and their welfare. If it shall be treason to debase or counterfeit the king's coin, and if men must be hanged for robbing you of your goods or money, and the laws are not thought too strict that are made to secure your estates; how much more is it necessary that the laws be strict against the vitiating of mankind, and against the debasement of your image on your children, and against that

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which tendeth to the extirpation of all virtue, and the ruin of all societies and souls.

8. God will have a holy seed in the world, that shall bear his image of holiness, and therefore he will have all means fitted thereunto. Brutish, promiscuous generation tendeth to the production of a brutish seed. And though the word preached is the means of sanctifying those that remain unsanctified from their youth; yet a holy marriage, and holy dedication of children to God, and holy education of them, are the former means, which God would not have neglected or corrupted, and to which he promiseth his blessing: as you may see, 1 Cor. vii. 14. Mal. ii. 15. "Did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth: for the Lord hateth putting away."

9. Yea, lust corrupteth the mind of the person himself, if it be not very much restrained and moderated. It turneth it from the only excellent pleasure, by the force of that brutish kind of pleasure. It carrieth away the thoughts, and distempereth the passions, and corrupteth the fantasy, and thereby doth easily corrupt the intellect and heart[p]. Pleasure is so much of the end of man, which his nature leadeth him to desire, that the chief thing in the world to make a man good and happy, is to engage his heart to those pleasures which are good, and make men happy. And the chief thing to make him bad and miserable, is to engage him in the pleasures which make men bad and end in misery. And the principal thing by which you may know yourselves or others, what you are, is to know what your pleasures are; or at least, what you choose and desire for your pleasure. If the body rule the soul you are brutish, and shall be destroyed: if the soul rule the body, you live according to true human nature and the ends of your creation. If the pleasures of the body are the predominant pleasures which you are the most addicted to, then the body ruleth the soul, and you shall perish as traitors to God, that debase his image,

[p] Solomon's wives turned away his heart after other gods: 1 Kings xi. 4. The wisdom of Solomon preserved him not from the power of lust, and the deceit of women. 1 Pet. ii. 10.

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and turn man into beast[q]: if the pleasure of the soul be your most predominant pleasure, which you are most addicted to, (though you attain as yet but little of it,) then the soul doth rule the body, and you live like men: and this cannot well be, till faith shew the soul those higher pleasures in God and everlasting glory, which may carry it above all fleshly pleasures. By all this set together you may easily perceive that the way of the devil to corrupt and damn men, is to keep them from faith, that they may have no heavenly, spiritual pleasure, and to strengthen sensuality, and give them their fill of fleshly pleasures, to imprison their minds that they may ascend no higher: and that the way to sanctify and save men, is to help them by faith to heavenly pleasure, and to abate and keep under that fleshly pleasure that would draw down their minds. And by this you may see how to understand the doctrine of mortification, and taming the body, and abstaining from the pleasures of the flesh: and you may now understand what personal mischief lust doth to the soul.

10. Your own experience and consciences will tell you, that if it be not exceedingly moderated, it unfitteth you for every holy duty. You are unfit to meditate on God, or to pray to him, or to receive his word or sacrament: and therefore nature teacheth those that meddle with holy things to be more continent than others; which Scripture also secondeth[r]. Such sensual things and sacred things do not well agree too near.

11. And as by all this you see sufficient cause why God should make stricter laws for the bridling of lust, than fleshly, lustful persons like; so when his laws are broken by the unclean, it is a sin that conscience (till it be quite debauched) doth deeply accuse the guilty for, and beareth a very clear testimony against. O the unquietness! the horror! the despair that I have known many persons in, even for the sin of self-pollution, that never proceeded to fornication! And how many adulterers and fornicators have we known that have lived and died in despair, and some of them hanged themselves! Conscience will condemn this sin with a heavy condemnation, till custom or infidelity have utterly seared it[s].

[q] Rom. viii. 13.

[r] 1 Sam. xxi. 4, 5.

[s] Saith Chrysostom, The adulterer even before damnation is most miserable:

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12. And it is also very observable, that when men have once mastered conscience in this point, and reconciled it to this sin of fornication, it is an hundred to one that they are utterly hardened in all abomination, and scarce make conscience of any other villany whatsoever [t]. If once fornication go for nothing, or a small matter with them, usually all other sin is with them of the same account: if they have but an equal temptation to it, lying, and swearing, and perjury, and theft, yea and murder, and treason would seem small too: I never knew any one of these but he was reconcileable and prepared for any villany that the devil set him upon; and if I know such a man, I would no more trust him than I would trust a man that wants nothing but interest and opportunity to commit any heinous sin that you can name. Though I confess I have known divers of the former sort, that have committed this sin under horror and despair, that have retained some good in other points, and have been recovered; yet of this latter sort, that have reconciled their consciences to fornication, I never knew one that was recovered, or that retained any thing of conscience or honesty, but so much of the shew of it as their pride and worldly interest commanded them: and they were malignant enemies of goodness in others, and lived according to the unclean spirit which possessed them [u]. They are terrible words, Prov. ii. 18, 19., "For her house inclineth unto death, and her paths unto the dead: none that go unto her return again, neither take they hold on the paths of life." Age keepeth them from actual filthiness and lust (and so may hell, for there is no fornication); but they retain their debauched, seared consciences.

13. And it is the greater sin because it is not committed alone; but the devil taketh them by couples. Lust inflameth lust: and the fuel set together makes the greatest flame. Thou art guilty of the sin of thy wretched companion, as well as of thine own.

still in fear, trembling at a shadow, fearing them that know, and them that know not, always in pain, even in the dark.

[t] 1 Tim. vi. 9. Hurtful lusts which drown men in destruction and perdition.

[u] When an adulterer asked Thales whether he should make a vow against his sin, he answered him, 'Adultery is as bad as perjury: if thou dare be an adulterer, thou darest forswear thyself.' Diog. Laert. lib. i. sect. 36. p. 22. Herod durst behead John, that durst be incestuous.

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14. Lastly, the miserable effects of it, and the punishments that in this life have attended it, do tell us how God accounteth of the sin: it hath ruined persons, families, and kingdoms: and God hath borne his testimony against it, by many signal judgments, which all histories almost acquaint you with[x]. As there is scarce any sin that the New Testament more frequently and bitterly condemneth, (as you may see in Paul's Epistles, 2 Pet. ii., Jude, &c.) so there are not many that God's providence more frequently pursueth with shame and misery on earth: and in the latter end of the world, God hath added one concomitant plague not known before, called commonly, the 'lues venerea,' so that many of the most brutish sort go about stigmatised with a mark of God's vengeance, the prognostic or warning of a heavier vengeance. And there are none of them all (that by great repentance be not made new creatures) but leave an infamous name and memory when they are dead, (if their sin was publicly known[y].) Let them be never so great, and never so gallant, victorious, successful, liberal, and flattered or applauded while they lived, God ordereth it so, that truth shall ordinarily prevail with the historians that write of them when they are dead; and with all sober men their names rot and stink, as well as their bodies. "The memory of the just is blessed, but the name of the wicked shall rot." So much of the greatness of the sin. Boniface archbishop of Mentz, writing to Ethilbald an English king that was a fornicator, Epist. 19. saith, 'Fornication is a reproach, not only among Christians, but Pagans——— For in old Saxony if a virgin had thus stained her father's house, or a married woman, breaking the marriage covenant had committed adultery; sometimes they force her to hang herself with her own hand, and over her ashes when she is burnt they hang the fornicator: sometimes they gather a band of women, they lead her about, scourging her with rods; and cutting off her clothes at the girdle, and with small knives cutting and pricking all her body, they send her from village to village, thus bloody and mangled with little wounds; and

[x] Judg. xix. xx. The tribe of Benjamin was almost cut off, upon the occasion of an adultery or rape. See Numb. xxv. 8. Gen. xii. 17. 2 Sam. xii. 10. Luke iii. 19. 1 Cor. v. 1. John viii. 2.

[y] Vid. Ælian. fol. 47

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so more and more, incited by a zeal for chastity, do meet her and scourge her again, till they leave her either dead or scarce alive, that others may fear adultery and luxury. And the Wineds, which are the filthiest and worst sort of men, do keep the love of matrimony with so great a zeal, that the woman will refuse to live when her husband is dead. And after some reproofs of the fornicating king, he addeth these further stories. Ceolred, your Highness' predecessor, as they witness who were present, he being splendidly banqueting with his earls, was by the evil spirit that drew him to violate God's law, suddenly distracted in his sin; so that without repentance and confession, being raging mad and talking with the devil, and abominating God's priests he departed out of this life, no doubt to the torments of hell. And Osred (king of the Deiri and Bernicii) the spirit of luxury carried in fornication and defiling the sacred virgins in the monasteries, till such time as by a vile and base kind of death, he lost his glorious kingdom, together with his youthful and luxurious life. Wherefore most dear son, take heed of the ditch into which thou hast seen others fall before thee.———' Vid. Auct. Bib. Pat. tom. ii. p. 55, 56.

And how great sufferings were laid on priests, monks, and nuns that had committed fornication, by several years imprisonment and scourging, see ibid. p. 84. in an edict of Carloman, by the advice of a council of bishops.

And Epist. lxxxv. p. 87. Boniface writeth to Lullo that he was fain to suffer a priest to officiate, baptize, pray, &c. that had long ago committed fornication, because there was none but he alone to be had in all the country, and he thought it better to venture that one man's soul, than let all the people perish, and desireth Lullo's counsel in it. By all which we may see how heinous a sin fornication was then judged.

Object. ' But (say the filthy ones,) did not David commit the sin of adultery? Did not God permit them many wives among the Jews? How many had Solomon? Therefore this is no such great sin as you pretend.' Thus every filthiness a little while will plead for itself.

Answ. David did sin: and is the sin ever the less for that? It is easier to forbear it, than undergo the tears and

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sorrows which David did endure for his sin! Besides the bitterness of his soul for it, his son Absalom rebelleth and driveth him out of his kingdom, and his own wives are openly defiled; and yet God leaveth it as a perpetual blot upon his name. Solomon's sin was so great that it almost ruined him and his kingdom: though experience caused him to say more against it than is said in the Old Testament by any other, yet it is a controversy among divines whether he was ever recovered and saved: and ten tribes of the twelve were therefore taken from his line, and given to Jeroboam. And is this any encouragement to you to imitate him? Christ telleth you in the case of divorcement, that God permitted (not allowed, but forborn) some such sins in the Jews, because of the "hardness of their hearts[s];" but from the beginning it was not so; but one man and one woman were conjoined in the primitive institution. And the special reason why plurality was connived at among the Jews, was for the fuller peopling of the nation; they being the only covenanted people of God, and being few among encompassing enemies, and being separated from the people of the earth, their strength, and safety, and glory lay much on their increased number, and therefore some inordinacy was connived at for their multiplication, but never absolutely allowed and approved of. And yet fornication is punished severely, and adultery with death.

II. *The Directions against Fornication.*

Direct. I. 'If you would avoid uncleanness, avoid the things that dispose you to it:' as gluttony, or fulness of diet, and pampering the flesh, idleness, and other things mentioned under the next title, of subduing lust. The abating of the filthy desires, is the surest way to prevent the filthy act; which may be done if you are but willing.

Direct. II. 'Avoid the present temptations.' Go not where the snare lieth without necessity. Abhor the devil's bellows that blow up the fire of lust; such as enticing apparel, filthy talk and sights, of which more also under the next title.

Direct. III. 'Carefully avoid all opportunity of sinning.'

[s] Mark x. 5.

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"Come not near the door of her house," saith Solomon[a]. Avoid the company of the person thou art in danger of. Come not where she is: this thou canst do if thou art willing; none will force thee. If thou wilt go seek for a thief, no wonder if thou be robbed. If thou wilt go seek fire to put in the thatch, no wonder if thy house be burnt. The devil will sufficiently play the tempter; thou needest not help him; that is his part, leave it to himself; it is thy part to watch against him: and he will find thee work; if thou watch as narrowly and constantly as thou canst, it is well if thou escape. As thou lovest thy soul, avoid all opportunities of sinning: make it impossible to thyself: much of thy safety lieth in this point. Never be in secret company with her thou art in danger of; but either not at all, or only in the sight of others: especially contrive not such opportunities, as to be together in the night, in the dark, or on the Lord's day when others are at church (one of the devil's seasons for such works), or any such opportunity, leisure and secresy: for opportunity itself is a strong temptation. As it is the way to make a thief, to set money in his way, or so to trust him as that he can easily deceive or rob you and never be discovered; so it is the way to make yourself unclean, to get such an opportunity of sinning, that you may easily do it without any probability of impediment or discovery from men. The chief point in all the art or watch is, to keep far enough off. If you touch the pitch you will be defiled. "Whosoever toucheth her shall not be innocent[b]." "Can a man take fire in his bosom, and his clothes not be burnt? Can one go upon hot coals, and his feet not be burnt? So he that goeth in to his neighbour's wife[c]." Bring not the fire and the gunpowder too near. If thou canst not keep at a distance, nor forbear the presence of the bait, thou art not like to forbear the sin.

Direct. IV. 'Reverence thy own conscience.' Mark what it speaketh now, for it will shortly speak it in a more terrible manner: hear it voluntarily; for it is terrible to hear it when thou canst not resist: treat with conscience in the way while it is reconcileable; for thou knowest not how terrible a tormentor it is. I doubt not but it hath given thee some gripes for thy very lust, before it ever came

[a] Prov. v. 8. [b] Prov. vi. 29. [c] ver. 27, 28.

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to practice: but the sorest of its gripes now, are but like the playing of the cat with the mouse, before the killing gripe is given. Doth no man see thee? Conscience seeth thee: and thou art a wretch indeed if thou reverence not conscience more than man: as Chrysostom saith, 'Suppose no man know the crime but himself and the woman with whom he did commit it! How will he bear the rebukes of conscience; when he carrieth about with him so sharp and bitter an accuser? For no man can overrun himself; and no man can avoid the sentence of this court within him: it is a tribunal not to be corrupted with money, nor perverted by flattery; for it is divine, being placed in the soul by God himself: the less the adulterer now feeleth it, the more he hasteneth to the perdition of his soul.' Dost thou not feel a sentence passed within thee? A terrible sentence, telling thee of the wrath of a revenging God! Bless God that it is not yet an irreversible sentence; but sue out thy pardon quickly lest it come to that. Dost thou not feel, that thou art afraid and ashamed to pray or to address thyself to God? Much more afraid to think of dying, and appearing before him? If thy sin make thee ready to fly from him now, if thou knewest how, canst thou look him in the face at last; or canst thou hope to stand with comfort at his bar? Art thou fit to live in heaven with him, that makest thyself unfit to pray to him? Even lawful procreation (as I said before) doth blush to come too near to holy exercises[d]: as Chrysostom saith, 'Die quo liberis operam dedisti legitime, quamvis crimen illud non sit, orare tamen non audes—— Quod si ab incontaminato lecto resurgens times ad orandum accedere; quum in diaboli lecto sis, cur horribile Dei nomen audes invocare?' Conscience is a better friend to thee than thou dost imagine when it would reclaim thee from thy sin: and will be a sharper enemy than thou canst now imagine, if thou obey it not.

Direct. v. 'Suppose thou sawest written upon the door of the house, or chamber where thou enterest to sin,

[d] Plutarch's Roman. Quest. 65. is, Why the bridegroom is not to have any light when he first cometh to bed to his bride? and answered. Happily this was instituted to shew how sinful and damnable all unlawful company of man and woman together is, seeing that which is lawful and allowed is not without some blemish and note of shame.

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"Whoremongers and adulterers God will judge[e]." And write that, or such sentences upon thy chamber door, or at least upon thy heart.' Keep thy eye upon the terrible threatenings of the dreadful God. Darest thou sin, when vengeance is at thy back? Will not the thought of hell-fire quench the fire of lust, or restrain thee from thy presumptuous sin? Dost thou not say with Joseph, "How shall I do this great wickedness and sin against God[f]?" As it is written of a chaste woman that being tempted by a fornicator, wished him first at her request to hold his finger in the fire: and when he refused, answered him, 'Why then should I burn in hell to satisfy you?' So ask thyself, can I more easily overcome the flames of hell, than the flames of lust?

Direct. VI. 'Remember man that God stands by.' If he were not there, thou couldst not be there: for in him thou livest, and movest, and art. He that made the eye must see, and he that made the light and darkness, doth see as well in the dark as in the light: if thou imagine that he is absent or ignorant, thou believest not that he is God: for an absent and ignorant God, is no God. And darest thou, I say darest thou, commit such a villany and God behold thee? What! that which thou wouldst be ashamed a child should see! which thou wouldst not do if a man stood by! Dost thou think that thy locks, or secresy of darkness, have darkened or shut out God? Dost thou not know that he seeth not only within thy curtains, but within thy heart? O what a hardened heart hast thou that in the sight of God, thy maker and thy judge, darest do such wickedness! Ask thy conscience man, would I do this if I were to die to-morrow, and go to God? would I do this if I saw God, yea, or but an angel in the room? If not, shouldst thou do it, when God is as sure there as if thou sawest him? O remember man that he is a holy God, and hateth uncleanness, and that he is a consuming fire[g]!

Direct. VII. 'Suppose all the while that thou sawest the devil opening thee the door, and bringing on thy mate, and driving on the match, and persuading thee to the sin?' What if he appeared to thee openly to play his part, as sure as he now playeth it unseen? would not thy lust be cooled? and

[e] Heb. xiii. 4. [f] Gen. xxxix. 7. [g] Heb. xii. 29.

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would not the devil cure the disease which he hath excited in thee? why then dost thou obey him now, when he is as certainly the instigator as if thou sawest him? Why man, hast thou so little reason, that seeing and not seeing will make so great a difference with thee? What if thou wert blind, wouldst thou play the fornicator before all the company, because thou seest them not? when thou knowest they are there? If thou know any thing, thou knowest God is there: and thou mayst feel by the temptation that satan is in it. Wilt thou not be ruled by the laws, unless thou see the king? Wilt thou not fear the infection of the plague unless thou see it? Use thy reason for thy soul as well as thy body; and do in the case as thou wouldst do if thou saw the devil tempting thee, and Christ forbidding thee.

Direct. VIII. 'If thou be unmarried marry,' if easier remedies will not serve. "It is better to marry than burn[h]." It is God's ordinance partly for this end. "Marriage is honourable and the bed undefiled[i]." It is a resemblance of Christ's union with his church, and is sanctified to believers[k]. Perhaps it may cast thee upon great troubles in the world, if thou be unready for that state (as it is with apprentices). Forbear then thy sin at easier rates, or else the lawful means must be used though it undo thee. It is better thy body be undone than thy soul, if thou wilt needs have it to be one of them: but if thou be married already thou art a monster and not a man, if the remedy prevail not with thee: but yet the other directions may be also serviceable to thee.

Direct. IX. 'If less means prevail not, open thy case to some able, faithful friend, and engage them to watch over thee; and tell them when thou art most endangered by the temptation.' This will shame thee from the sin, and lay more engagements on thee to forbear it. If thou tell thy friend, Now I am tempted to the sin, and now I am going to it; he will quickly stop thee: break thy secresy and thou losest thy opportunity. Thou canst do this if thou be willing: if ever thy conscience prevail so far with thee, as to resolve against thy sin, or to be willing to escape, then take time while conscience is awake, and go tell thy friend: and tell him who it is that is thy wicked companion, and

[h] 1 Cor. vii. 9. [i] Heb. xiii. 4. [k] Eph. v. 1 Cor. vii.

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let him know all thy haunts, that he may know the better how to help thee. Dost thou say, that this will shame thee? It will do so to him that it is known to: but that is the benefit of it, and that is the reason I advise thee to it, that shame may help to save thy soul. If thou go on, the sin will both shame and damn thee: and a greater shame than this is a gentle remedy in so foul and dangerous a disease.

Direct. x. Therefore, if yet all this will not serve turn thy 'Tell it to many, yea rather tell it to all the town than not be cured:' and then the public shame will do much more: confess it to thy pastor, and desire him openly to beg the prayers of the congregation for thy pardon and recovery. Begin thus to crave the fruit of church discipline thyself; so far shouldst thou be from flying from it, and spurning against it as the desperate, hardened sinners do. If thou say, this is a hard lesson, remember that the suffering of hell is harder. Do not say that I wrong thee, by putting thee upon scandal and open shame: it is thou that puttest thyself upon it, by making it necessary, and refusing all easier remedies. I put thee on it, but on supposition that thou wilt not be more easily cured: almost as Christ puts thee upon "cutting off a right hand;" or "plucking out a right eye lest all the body be cast into hell." This is not the way that he commandeth thee first to take: he would have thee avoid the need of it: but he tells thee that it is better to do so than worse; and that this is an easy suffering in comparison of hell. And so I advise thee, if thou love thy credit, forbear thy sin in a cheaper way; but if thou wilt not do so, take this way rather than damn thy soul. If the shame of all the town be upon thee, and the boys should hoot after thee in the streets, if it would drive thee from thy sin, how easy were thy suffering in comparison of what it is like to be? Concealment is satan's great advantage. It would be hard for thee to sin thus if it were but opened.

Tit. 2. *Directions against inward, filthy Lusts.*

Direct. 1. Because with most the temperature of the body hath a great hand in this sin, 'your first care must be about the body, to reduce it unto a temper less inclined

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to lust; and here the chief remedy is fasting and much abstinence.' And this may the better be borne, because for the most part it is persons so strong as to be able to endure it that are under this temptation. If your temptation be not strong, the less abstinence from meat and drink may serve turn (for I would prescribe you no stronger physic than is needful to cure your disease). But if it be violent, and lesser means will not prevail, it is better your bodies be somewhat weakened, than your souls corrupted and undone. Therefore in this case, 1. Eat no breakfasts nor suppers; but one meal a day, unless a bit or two of bread, and a sup or two of water in the morning, and yet not too full a dinner; and nothing at night. 2. Drink no wine or strong drink, but water if the stomach can bear it without sickness (and usually in some hot bodies it is more healthful than beer). 3. Eat no hot spices, or strong, or heating, or windy meats: eat lettuce and such cooling herbs. 4. If need require it, be often let blood, or purged with such purges as copiously evacuate serosity, and not only irritate. 5. And oft bathe in cold water. But the physician should be advised with, that they may be safely done.

If you think this course too dear a cure, and had rather cherish your flesh and lust, you are not the persons that I am now directing; for I speak to such only as are willing to be cured, and to use the necessary means that they may be cured. If you be not brought to this, your conscience had need of better awakening. I am sure Christ saith that when the bridegroom was taken from them, his disciples should "fast[l]." And even painful Paul was "in fasting often[m]," and "kept under his body and brought it into subjection, lest by any means when he had preached to others, himself should be a castaway[n]." And I am sure that the ancient Christians, that lived in solitude, and eat many of them nothing but bread and water, or meaner fare than bread, did not think this cure too dear. Yea smaller necessities than this engaged them in this "fasting[o]." This unclean devil will scarcely be cast out but by "prayer and fasting[p]."

And I must tell you that fulness doth naturally cherish lust, as fuel doth the fire. Fulness of bread prepared the

[l] Mark ii. 19, 20. [m] 2 Cor. vi. 5. xi. 27. [n] 1 Cor. ix. 27.
[o] 1 Cor. vii. 5. [p] Mark ix. 29.

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Sodomites for their filthy lusts. It is no wonder that a stiff paunch hath a lustful fury, than that the water runs into the pipes when the cistern is full, or than it is wonder to see a dunghill bear weeds, or a carrion to be full of crawling maggots. Plutarch speaks of a Spartan that being asked why Lycurgus made no law against adultery, answered 'There are no adulterers with us:' but saith the other, 'What if there should be any?' saith the Spartan, 'Then he is to pay an ox so great as shall stand on this side the river Taget and drink of the river Eurota:' saith the other, 'That is impossible:' and saith the Spartan, 'Et quo pacto Spartæ existat adulter in qua divitiæ, deliciæ, et corporis adscititius cultus probro habentur? et contra verecundia, modestia, ac obedientiæ magistratibus debitæ observatio decori laudique; dantur?' That is, 'And how can there be an adulterer at Sparta, where riches, delights, and strange attire, or ornament are a disgrace or reproach? and contrarily shamefacedness, modesty, and the observance of due obedience to magistrates is an honour and praise?' And if rich men think it their privilege to fare sumptuously and satisfy their appetites, they must take it for their privilege to feed their lust. But God giveth no man plenty for such uses; nor is it any excuse for eating and drinking much, because you have much, any more than it would be to your cooks to put much salt in your meat more than in poorer men's, because you have more[q]. He that observeth the filthy and pernicious effects of that gluttony which is accounted rich men's honour and felicity, will never envy them that miserable happiness, but say rather as Antisthenes, 'Hostium filiis contingat in deliciis vivere[r].' 'Let it befal the children of my enemies to live in delights:' but that the curse is too heavy for a Christian to use to any of his enemies. But for himself he must remember that he is the servant of a holy God, and hath a holy work to do, and holy sacrifices to offer to him, and therefore must not pamper his flesh, as if he were preparing a sacrifice for Venus. For as 1 Thess. iv. 3, 4. "This is the will of God, even your sanctification, that you abstain from fornication, that every

[q] It is Zeno's comparison in Laert. Diog. Laert. lib. vi.

[r] The words of Laertius are, 'Inimicorum filii delicate vivant." Diog. Laert. lib. vi. sect. 8. p. 320. (T. C.)

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one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence as the Gentiles that know not God." As the philosopher answered Antigonus when he asked him whether he should go to a merry feast that he was invited to, 'Thou art the son of a king[s]:' so it is answer enough for a Christian against temptations to voluptuousness, 'I am the son of the most holy God.' If thou be invited to feasts where urgency or allurement is like to make thee break thy bounds, go not, or go back when thou seest the bait. As Epaminondas in Plutarch finding excess at a feast that he was invited to, went away when he saw it, saying, 'Ego te sacrificare, non lascivire putaram.' So say thou, 'I came to dine and not to be wanton or luxurious;' to support my body for duty, and not to pamper it for lust. Plutarch marvelleth at the folly of those men that detest the charms of witches lest they hurt them, and fear not but love the charms of dishes which hurt a thousand where witches hurt one. Withdraw the fuel of excess, and the fire of lust will of itself go out: or at least this enemy must be besieged and starved out, when it cannot be conquered by storm.

Direct. 11. 'Take heed of idleness, and be wholly taken up in diligent business of your lawful callings, when you are not exercised in the more immediate service of God[t].' David in his idleness or vacancy catched those sparks of lust, which in his troubles and military life he was preserved from. Idleness is the soil, the culture, and the opportunity of lust. The idle person goeth to school to the devil: he sets all other employment aside, that the devil may have time to teach him, and treat with him, and solicit with him to evil[u]. Do you wonder that he is thinking on lustful objects, or that he is taken up in feasting and drinking, in chambering and wantonness? why he has nothing else to do. Whereas a laborious, diligent person hath a body subdued and hardened against the mollities, the effeminateness of the wanton; and a mind employed and taken up with better things: leave thy body and mind

[s] Diog. Laert. lib. ii.

[t] Otia si tollas periere Cupidinis arcus, &c.

[u] In vacuo pectore regnat amor. Ovid. Diogenes called love, 'Otiosorum negotium.'

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no leisure to think of tempting, filthy objects, or to look after them. As Hierome saith, 'Facito aliquid operis, ut semper diabolus inveniat te occupatum.' 'Be still doing some work that the devil may alway find thee busy.' And do not for thy fleshly ease remit thy labours and indulge thy flesh. Rise early and go late to bed, and put thyself upon a necessity of diligence all the day: undertake and engage thyself in as much business as thou art able to go through, that if thou wouldst, thou mayst not be able to give any indulgence to the flesh: for if thou be not still pressed by necessity, lust will serve itself by idleness, and the flesh will lie down if it feel not the spur: therefore are the rich and idle more lustful and filthy than the poor labouring people. The same bed is the place of sloth and lust. Hear a Heathen and refuse not to imitate him. Seneca saith, 'No day passeth me in idleness: part of the night I reserve for studies: I do not purposely set myself to sleep, but yield to it when it overcometh me: and when my eyes are wearied with watching, and are falling, I hold them to their work:—— I had rather it went ill with me than delicately or tenderly. If thou be delicate or tender, the mind by little and little is effeminate, and is dissolved into the similitude of the idleness and sloth in which it lieth. I sleep very little, and take but a short nap: it sufficeth me to have ceased watching: sometimes I know that I slept, sometimes I do but suspect it[x].' Aristotle saith, 'Nature made nothing to be idle.' And Plato calls 'idleness the plague of mortals.' If thou be resolved to serve and please thy flesh, then never ask advice against thy lust; for it is part of the pleasure of it; and then no wonder if thou refuse this physic as too bitter, and the remedy as too dear. But if thou be resolved to be cured and be saved, stick not at the pains: give up thyself totally to thy business, and lust will die for want of food.

Direct. III. 'If thou wouldst be free from lust, keep far enough from the tempting object.' If possible dwell not in

[x] Nullus mihi per otium dies exit: partem noctium studiis vendico: non vaco somdo sed succumbo, et oculos vigilia fatigatos, cadentesque in opere detineo.—— Malè mihi esse malo quam molliter; si mollis es, paulatim effœminatur animus, atque in similitudinem otii sui, et pigritiæ in qua jacet solvitur: dormio minimum et brevissimo somno utor: satis est mihi vigilare desiisse: aliquando dormisse scio, aliquando suspicor.

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the house with any person that thou feelest thyself endangered by: if that be not possible, avoid their company; especially in private: abhor all lascivious and immodest actions. Dost thou give thyself the liberty of wanton dalliance, and lustful embracements, and yet think to be free from lust? wilt thou put thy hand into the fire, when thou art afraid of being burnt? Either thou hast the power of thy own heart, or thou hast not: if thou hast, why dost thou not quench thy lust? if thou hast not, why dost thou cast it upon greater temptations, and put it farther out of thy power than it is? Fly from a tempting object for thy safety, as thou wouldst fly from an enemy for thy life. These loving enemies are more dangerous than hating enemies: they get the key of our hearts, and come in and steal our treasure with our consent, or without resistance; when an open enemy is suspected and shut out.

Direct. iv. 'Command thy eyes, and as Job xxxi. 1. make a covenant with them, that thou mayst not think on tempting objects:' shut these windows, and thou preservest thy heart. Gaze not upon any alluring object. A look hath kindled the fire of lust in many a heart, that hath ended in the fire of hell. It is easier to stop lust at these outward doors, than drive it out when it hath tainted the heart. If thou canst not do this much, how canst thou do more? An ungoverned eye fetcheth fire to burn the soul that should have governed it [s].

Direct. v. 'Linger not in the pleasant snares of lust, if thou feel but the least beginnings of it: but quickly cast water on the first discerned spark, before it break out into a flame.' The amorous Poet can teach you this, Ovid. de Rem. Am [t]. If ever delay be dangerous, it is here. For

[s] Plutarch de Curiositate, praiseth Cyrus that would not see Panthra; and reproveth them that cast a wanton eye at women in coaches as they pass by, and look out at windows to have a full view of them, and yet think that they commit no fault, suffering a curious eye and a wandering mind, to slide and run every way. p. 142.

[t] Dum licet, et modici tangunt præcordia motus;
Si piget, in primo limine siste pedem.
Opprime, dum nova sunt subiti mala semina morbi,
Et tuus incipiens ire resistat equus.
Nam mora dat vires.——Lib. 1.
Dum novus est cœpto potius pugnemus amori:
Flamma recens parva sparsa resedit aquâ.
Interea tacitæ serpunt in viscera flammæ,
Et mala radices altius arbor agit.—— Ibid.

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delay will occasion such engagements to sin, that you must come off at a far dearer rate. If the meat be undigestible, it is best not to look on it: it is the next best, not to touch or taste it; but if it once go down, it will cost you sickness and pain to get it up again; and if you do not, you perish by it.

Direct. VI. 'Abhor lascivious, immodest speech:' as such words come from either vain or filthy hearts, and shew the absence of the fear of God, so they tend to make the hearer like the speaker. And if thy ears grow but patient and reconcileable to such discourse, thou hast lost much of thy innocence already. Christians must abhor the mentioning of such filthy sins, in any other manner, but such as tends to bring the hearers to abhor them. Be not deceived, "evil words corrupt good manners[u]," "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers, and grieve not the Holy Spirit of God." Corrupt communication is rotten, stinking communication: and none but dogs and crows love carrion. But "fornication and all uncleanness and (πλεονεξια) inordinate lust or luxury, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking nor jesting, &c."

Direct. VII. 'Abhor the covering of filthy lust with handsome names to make it the more acceptable.' Their discourse is more dangerous that would thus dress up an ugly lust, than theirs that speak of it in nasty language. Thus among the brutish party, it goeth under the names of love, and having a mistress,— and courting,— and such like. But (as one said that is cited in Stobæus) 'it is doubled. Lust, that is commonly called love, and doubled love is stark madness.' If filthiness will walk abroad, let it go for filthiness, and appear as it is.

Direct. VIII. 'Avoid the reading of romances, and love stories:' which are the library of Venus; or the devil's books of the lustful art; to cover over filthiness with cleanly names, and bewitch the fantasies of fools with fine words: to make men conceive of the ready way to hell, under the notions and images of excellency, beauty, love, gallantry; and by representing strong and amorous passions, to stir up

[u] 1 Cor. xv. 33.

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the same passions in the reader. As he that will needs read a conjuring-book, is well enough served if devils come about his ears; so they that will needs read such romances and other books of the burning art, it is just with God to suffer an unclean devil to possess them, and to suffer them to catch the fever of lust, which may not only burn up the heart, but cause that pernicious deliration in the brain, which is the ordinary symptom of it.

Direct. IX. 'Avoid all wanton stage-plays and dancings, which either cover the odiousness of lust, or produce temptations to it[x].' As God hath his preachers, and holy assemblies and exercises, for the communion of saints, and the stirring up of love and holiness; so these are satan's instruments, and assemblies, and exercises, for the communion of sinners, and for the stirring up of lust and filthiness. They that will go to the devil's church deserve to be possessed with his principles, and numbered with his disciples. The ancient Christians were very severe against the seeing of these 'spectacula,' shews or plays; especially in any of the clergy.

Direct. X. 'Avoid all tempting, unnecessary ornaments or attire, and the regarding or gazing on them upon others.' It is a procacious, lustful desire to seem comely and amiable, which is the common cause of this excess. The folly, or lust, or both, of fashionists and gaudy gallants, is so conspicuous to all in their affected dress, that never did pride more cross itself, than in such publications of such disgraceful folly or lust[y]. They that take on them to be adversaries to lust, and yet are careful when they present themselves to sight, to appear in the most adorned manner, and do all that harlots can do to make themselves a snare to fools, do put the charitable hard to it, whether to believe that it is their tongues or their backs that are the liar. As Hierome saith, 'Thou deservest hell, though none be the worse for thee: for thou broughtest the poison, if there had been any to drink it.' Let thy apparel be suited not only to thy rank, but to thy disease. If thou be inclined to lust, go the more meanly clad thyself, and gaze not on the ornaments of others. It is folly indeed that will be enamoured of the tai-

[x] Vide Petrarch de spect. Dial. 30.

[y] Lysander forbad his daughters to wear the brave attire which Dionysius sent them, 'Ne luxuriâ conspicuæ turpiores videantur.' 'Lest being conspicuous in luxury, they should seem the more deformed.'

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lor's work: yet this is so common, that it is frequently more the apparel than the person, that enticeth first; and homely rags would have prevented the deceit; as the Poet saith,

Auferimur cultu: gemmis auroque: teguntur
Omnia: pars minima est ipsa puella sui[s].

Direct. XI. 'Think on thy tempting object as it is within, and as it shortly will appear without.' How ordinary is it for that which you call beauty to be the portion of a fool; and a fair skin to cover a silly, childish, peevish mind; and a soul that is enslaved to the devil. And as Solomon saith, "As a jewel of gold in a swine's snout, so is a fair woman without discretion[s]." And will you lust after such an adorned thing? Think also what a dunghill of filth is covered with those ornaments; that it would turn thy stomach if thou sawest what is within them. And think what a face that would be, if it were but covered with the pox? and what a face it will be when sickness or age hath consumed or wrinkled it; and think what thy admired carcase will be, when it hath lain a few days in the grave; then thou wouldst have little mind of it? and how quickly will that be? O man, there is nothing truly amiable in the creature, but the image of God; the wisdom, and holiness, and righteousness of the soul. Love this then, if thou wilt love with wisdom, with purity and safety: for the love of purity is pure and safe.

Direct. XII. 'Think on thy own death, and how fast thou hastest to another world.' Is a lustful heart a seemly temper for one that is ready to die, and ready to see God, and come into that world, where there is nothing but pure and holy doth abide?

Direct. XIII. 'Consider well the tendency and fruits of lust, that it may still appear to your minds as ugly and terrible as it is indeed.' 1. Think what a shame it is to the soul, that can no better rule the body, and that it is so much defiled by its lusts. 2. Think what an unfit companion it is to lodge in the same heart with Jesus Christ and the Holy Spirit; shall a member of Christ be thus polluted? Shall the temple of the Holy Ghost be thus turned into a swine-sty? Is lust fit to dwell with the love of God? Wilt thou entertain thy Lord with such odious company? What

[s] Ovid. de Remed. Am. lib. i. [s] Prov. xi. 22.

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an unkindness and injury is this to God, that when he that dwelleth in the highest heavens condescendeth to take up a dwelling in thy heart, thou shouldst bring these toads and snakes into the same room with him. Take heed lest he take it unkindly and be gone. He hath said he will dwell with the humble and contrite heart; but where said he, I will dwell in a lustful heart? 3. Think how unfit it makes thee for prayer, or any holy address to God. What a shame, and fear, and deadness it casts upon thy spirit. 4. And think how it tends to worse. Lust tendeth to actual filthiness, and that to hell: cherish not the eggs if thou wouldst have none of the brood. It is an easy step, from a lustful heart to a defiled body, and a shorter step thence to everlasting horror than you imagine. As St. James saith, "Every man is tempted when he is drawn aside of his own lust and enticed; then when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death [b]." "If ye sow to the flesh, of the flesh ye shall reap corruption [c]." Remember that lust is the spawn of sin, and sin is the way to hell.

Direct. XIV. 'Be sure to keep up a holy, constant government over thy thoughts.' Suffer them not to go after tempting, filthy, sensual things. As soon as ever a thought of lust comes into thy mind, abhor it and cast it out. Abundance of the cure and of thy safety lieth upon thy thoughts. They that let their thoughts run uncontrolled, and feed on filthiness, are already fornicators in the heart; and are hatching the cockatrice eggs; and no wonder if from thoughts they proceed to deeds. O what a deal of uncleanness is committed by the thoughts, which people are little ashamed of, because they are unseen of men! If the thoughts of many were open to beholders, what wantonness and lust would appear in many adorned sepulchres! Even in the time of holy worship; when once such give the unclean spirit possession of their thoughts, how hardly is he cast out? they can scarce look a comely person in the face without some vicious thought. If Hierome confess, that in his wilderness his thoughts were running among the ladies at Rome, what may we think of them that feed such filthy fantasies? Say not, you cannot rule your thoughts: you

[b] Jam. i. 13, 14. [c] Gal. vi. 8.

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can do much if you will, and more than you do. If money and honour can make an ungodly preacher command his thoughts to holy things, in the studies of divinity through much of his life, you may see that your thoughts are much in your power. But of this before.

Direct. XV. 'If other means serve not, open thy case to some friend, and shame thyself to him,' as I advised under the former title. Confession, and shame, and advice will help thee.

Direct. XVI. 'Above all go to Christ for help, and beg his Spirit, and give up thy heart to better things:' O, if it were taken up with God, and heaven, and the holy life that is necessary thereto, these things are so great, and holy, and sweet, and of such concernment to thee, that they would leave little room for lust within thee, and would make thee abhor it as contrary to those things which have thy heart. No such cure for any carnal love as the love of God; nor for fleshly lusts, as a spiritual, renewed, heavenly mind. Thou wouldst then tell satan that God had taken up all the room, and thy narrow heart is too little for him alone; and that there is no room for lust, or the thoughts that serve it. A true conversion which turneth the heart to God, doth turn it from this with other sins, though some sparks may still be unextinguished. It was once noted that many turn from other sects to the Epicureans, but none from the Epicureans to any other sect: the reason was because nature is inclined to sensuality in all, and when it is confirmed by use and doctrine, philosophy is too weak to master it. But Christ calleth and saveth epicures, and publicans, and harlots, and hath cleansed many such by his grace, which teacheth men to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the world." Philostratus tells us of a sudden change upon one Isæus, that turned him from luxury to exceeding temperance: so that when one asked him, 'Is not yonder a handsome woman?' he answered, 'The diseases of my eyes are cured;' when they asked him which dish was the pleasantest, he answered, 'Desii curare;' 'I have done regarding such things:' and told them the reason, that marvelled at his change, 'Because he found that he did but gather fruits out of Tantalus'

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garden:' they are "deceitful lusts[d]:" and satan himself will reproach thee for ever, if he can deceive thee by them. As Alexander when he had taken Darius, his gallantry, and sumptuous houses, and furniture, reproaches him with it saying, 'Hoccine erat imperare?' Was this to rule? So satan would shew thee thy lusts and say, Was this to be a Christian and seek salvation?

PART VI.

Directions against sinful Excess of Sleep.

Of this, something is said already, Chap. v. Part 1., and more afterwards in the Directions against Idleness. Therefore I shall say but little now. 1. I shall shew you when sleep is excessive. 2. Wherein the sinfulness of it consisteth. 3. What to do for the cure of it.

I. Sleep is given us for the necessary remission of the animal operations, and of the labour or motion of the exterior parts, by the quieting of the senses, or shutting them up; that the natural and vital operations may have the less disturbance. It is necessary, 1. To our rest. 2. To concoction. Therefore weariness and want of concoction are the chief indications, to tell us how much is needful for us. Sleep is sinfully excessive, 1. When it is voluntarily more than is needful to our health. 2. When it is unseasonable, at forbidden times.

It is not all weariness or sleepiness that maketh sleep lawful or needful: for some is contracted by laziness, and some by many diseases, and some by other constant causes which make men almost always weary. Nor is it all want of concoction that sleep is a remedy for: some may be caused by excess of eating, which must be cured a better way; and many diseases may cause it, which require other cure. Therefore none must indulge excess upon these pretences. Nor must a present sense of the pleasure of sleeping, or the displeasure of waking be the judge: for sluggards may think they feel it do them good, and that early rising doth them hurt; but this good is but their present ease, and this hurt is but a little trouble to their head, and

[d] Eph. iv. 22.

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eyes, and lazy flesh, just at the time. But reason and experience must judge what measure is best for your health, and that you must not exceed. To some five hours is enough: to the ordinary sort of healthful persons six hours is enough: to many weak, valetudinary persons seven hours is needful: to sick persons I am not to give Directions.

2. Sleep is excessive at that particular time when it is unseasonable. As 1. When we are asleep when we should be doing some necessary business which calls for present dispatch. 2. Or when we should be hearing the sermon, or praying, in public or private. In a word, when it puts by any greater duty which we should then perform. As, when the disciples slept when Christ was in his agony: "Could ye not watch with me one hour? watch and pray that ye enter not into temptation [e]."

It is a foppery and abuse of God and ourselves, to think that the breaking of our sleep is a thing that of itself pleaseth God: or that rising to pray at midnight is more acceptable to God than at another hour: usually such rising to pray is sinful, 1. Because it is done in an erroneous conceit that God accepts it better than in the day time. 2. Because they waste time in dressing and undressing. 3. Or else hurt their health by cold in the winter, and so lose more time than they redeem by shortening their lives. 4. And usually they are more drowsy and unfit. But to rise in the night to prayer is meet, on some extraordinary occasion that calls for it: as to pray with, or for a dying person, or such like; or when an extraordinary fervor and fitness prepareth us for it; and when we can stay up when we are up, and not lose time in going to bed again. But ordinarily that way is to be chosen that best redeemeth time; and that is, to consider just how much sleep our health requireth, and to take it if we can together without interruption, and to rise then and go about our duties. But those that cannot sleep in the night, must redeem that time as discretion shall direct them.

It is the voluntariness of the excess that the sinfulness principally consisteth in: and therefore the more voluntary the more sinful. In a lethargy or caros it is no sin: and when long watching, or some bodily weakness or distemper

[e] Matt. xxvi. 40, 41.

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make it almost unavoidable, the sin is the smaller: therefore in case of long watching and heaviness, Christ partly excused his disciples, saying, "The spirit is willing, but the flesh is weak[f]." But when it cometh from a flesh-pleasing sloth, or from a disregard of any holy exercise that you are about, it is a grievous sin. And though it be involuntary just at the time, and you say, 'I would fain forbear sleeping now if I could;' yet if it be voluntary remotely and in its causes, it is your sin. You would now forbear sleeping; but you would not forbear that pampering the body, and stuffing your guts which causeth it: you would not deny the flesh its ease to avoid it.

II. The sinfulness of excess of sleep lieth in these particulars: 1. That it is a sinful wasting of every minute of that time which is consumed in it[g]. And this is a very grievous thing, to a heart that is sensible of the preciousness of time: when we think how short our lives are, and how great our work is, it should tell us how great a sin it is to cast away any of this little time in needless sleep. And yet what abundance of it with many is thus spent. Almost half their whole lives is spent in bed, by many drones, that think they may sleep because they are rich, and have not a necessity of labouring to supply their wants. I was never tempted (that I remember,) so much to grudge at God's natural ordering of man, in any thing, as that we are fain to waste so much of our little time in sleep: nor was I ever tempted to grudge at my weakness so much on any account as this, that it deprived me of so much precious time, which else might have been used in some profitable work. The preciousness of time makes excessive sleeping to be a great sin, according to the measure of the excess.

2. It is a neglect of all our powers and parts which should all that time be exercised. Reason is idle and buried all that while: all your wisdom and knowledge are of no use to you[h]. All the learning of the greatest scholar in the world, is of no more service than if he were illiterate; nor all the prudence and policy of the wisest, than if they were mere idiots. All the strength and health of the strongest are of

[f] Matt. xxvi. 41.

[g] Nil temporis tam perit de vita nostra quam quod somno deputatur. Ber.

[h] Dormiens nemo ullius pretii est. Plato in Diog. Laert.

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no more service than if they were sick; nor the skill of the greatest artist, than if he had never learnt his art: nor any of your limbs or senses, than if you were lame, or blind, or deaf, or senseless. And I leave it to any man's consideration and judgment, whether if drunkenness be so odious a sin, because it depriveth a man voluntarily of the use of his reason and parts, it must not be a very great sin to do the same by sleeping, by frequent, voluntary, excessive sleeping. For no man I think is drunk so often as the sluggard is dead in sleep: sluggards quite kill their reason, when most drunkards do but maim it, or make it sick. Sluggards bury their wits and parts, usually ten times as long in the year, as the filthiest drunkards do. And hath God given you reason, and parts, and strength for no better use, than to bury it for so considerable a part of your lives?

3. Excess of sleep is guilty of all the omissions of those duties, which should all that time have been performed: of the omission of every holy thought, and word, and deed which should have been then exercised; and of the omission of all the duties of your calling: of the omission of every prayer you should have then prayed, and every chapter you should have read; and all the good which you should have got to yourselves, or done to others; to wife, husband, children, parents, servants, neighbours. And you know that omissions are one half and the greater half of the sins of the world; and that God will condemn the wicked at last for their omissions; for not feeding the poor, not clothing them, not visiting: and that he requireth the improvement of all his talents; and that it is his terrible sentence, "Thou wicked and slothful servant, &c. Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth[1]." What then shall we think of the wilful omission, not of one duty, but of all duty whatsoever; not now and then, but constantly for an hour, or two, or three once in four and twenty hours! No love of God, no desires towards him, no good is exercised all that time.

Quest. 'Can the love of sleep alone be the mortal, reigning sin in any one? The reason of the doubt is, because that the mortal sin is a sin of mistaken interest, that is, such as hath a man's chiefest love, and is preferred before God,

[1] Matt. xxv. 26. 30.

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which it seems so small a thing as sleep or ease cannot be, but it seems a mere neglect or remissness in the way of duty, and not to be chosen as any man's felicity.'

Answ. The sin that is set up against the love of God, as a man's ultimate end and happiness, is flesh-pleasing in the general, or carnal self-love: and he that is guilty of this can hardly be imagined to exercise his sensual desire only in the way of sloth and sleep. It is certain that he preferreth the greatest pleasure of his flesh which he can attain before the less: and therefore as to the habit or inclination, he is as much addicted to covetousness, gluttony, ambition, or other ways of sensuality: and if they are within his reach, that he can hope to attain them, he will actually desire such greater pleasures, more than this. For there is no man that is an unregenerate sensualist that hath mortified covetousness, luxury, and pride, and yet is captivated only by sleep or sloth: the same grace which truly mortifieth the greater would mortify the less. But it is possible that a beggar or some such person, that hath no other sensual pleasure but idleness in view or hope, may exercise his sensuality principally this way! Not but that radically he preferreth riches and honour before his beggarly sloth and ease; but those desires having no matter to work upon, do not stir in him; because he hath no hope of reaching such a thing. The sum is 1. Carnal self-love is the great opposite to the love of God. 2. This self-love worketh towards carnal pleasure, and to the greatest most. 3. Habitually therefore the love of riches, honour, and voluptuousness is stronger than the love of ease. 4. Actually the love of ease may be the strongest in some. 5. But if those persons were as capable of the higher fleshly pleasures, they would love them actually more. 6. It is not the omitting of some particular duties through the love of ease, which proveth such a sensual, unsanctified state of soul; but the preferring of men's ease before a holy life in the main: as when men so far love their ease, that they will not make it the chief of their desires and employments, to "seek the kingdom of God and his righteousness[k]."

The overcoming of excessive sleep is easy, if you be but thoroughly willing.

[k] Matt. vi. 33.

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Direct I. 'The first thing to be done, is to correct that sluggish, phlegmatic temper of body which inclineth you to it, which is chiefly to be done by such an abstinence or temperate diet, as I gave directions for before.' A full belly is fit for nothing else but sleep or lust. Reduce your diet to that measure which is needful to your health, and eat not any more to please your appetites. And let fasting cure you when you have exceeded.

Direct. II. 'Labour hard in your callings that your sleep may be sweet while you are in it; or else you will lie in bed on pretence of necessity, because you cannot sleep well when you are there.' Then you will say, you must take it out in the morning, because you sleep not in the night. But see that this be not caused by idleness. Weary your bodies in your daily labours: "for the sleep of the labouring man is sweet[1]."

Direct. III. 'See that thou have a calling which will find thee employment for all thy time, which God's immediate service spareth.' Yea, which somewhat urgeth thee to diligence. Otherwise thou wilt lie in bed, and say, thou hast time to spare, or nothing to do. You can rise when you have a journey to be gone, or a business of pressing necessity to be done: keep yourselves under some constant necessity, or urgency of business at the least.

Direct. IV. 'Take pleasure in your callings, and in the service of God.' Sluggards themselves can rise to that which they take much pleasure in: as to go to a merriment, or feast, or play, or game, or to a good bargain, or any thing which they delight in. If thou hadst a delight in thy calling, and in reading the Scripture, and praying, and doing good, thou couldst not lie contentedly in bed, but wouldst long to be up and doing, as children to their play. The wicked can rise early to do wickedness, because their hearts are set upon it: they can be drunk, or steal, or whore, or plot their ambitious or covetous designs, when they should sleep. And if thy heart were set as much on good, as theirs is on evil, wouldst not thou be as wakeful and as readily up?

Direct. V. 'Remember the grand importance of the business of your souls which always lieth on your hands, that the greatness of your work may rouse you up.' What! lie

[1] Eccles. v. 12.

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slugging in bed, when you are so far behindhand in knowledge, and grace, and assurance of salvation; and have so much of the Scripture and other books to read and understand? Hast thou not grace to beg for a needy soul? Is not prayer better work than excess of sleeping? Great business in the world can make you rise, and why not greater?

Direct. VI. 'Remember that thou must answer in judgment for thy time:' and what comfort wilt thou have, to say I slugged away so many hours in a morning? And what comfort at death when time is gone, to review so much cast away in sleep?

Direct. VII. 'Remember that God beholdeth thee, and is calling thee up to work.' If thou understoodest his word and providence, thou wouldst hear him as it were, saying as the mariners to Jonah, "What meanest thou, O sleeper? Arise, call upon thy God[m]." Wilt thou lie sleeping inordinately when God stands over thee, and calls thee up? If the king, or any great person, or friend, did but knock at thy door, thou wouldst rise presently to wait upon them. Why, God would speak with thee by his Word, or hear thee speak to him by prayer; and wilt thou lie still and despise his call?

Direct. VIII. 'Remember how many are attending thee while thou sleepest.' If it be summer, the sun is up before thee that hath gone so many thousand miles while thou wast asleep: it hath given a day's light to the other half of the world since thou laidst down, and is come again to light thee to thy work, and wilt thou let it shine in vain? All the creatures are ready in their places to assist thee, and art thou asleep?

Direct. IX. 'Consider whether thou wilt allow thy servants to do the like:' they must be up and at work, or you will be offended, and tell them that they are no servants for you, and that you hire them not to sleep. And do you not owe God more service than they owe you? Doth God hire you to sleep? Is it any lawfuller for you than them, to sleep one minute more than is needful to your health? No, not a minute: if you are more sickly than they, that is another matter; (but see that fulness and idleness cause it not.) But otherwise your riches are no excuse to you: will you

[m] Jonah i. 6.

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loiter more than they, because you receive more? and do less service, because you have more pay? Or is it your privilege to be so miserable, as to lose that time which poor men save?

Direct. x. 'Remember that your morning hours are the choicest part of all the day, for any holy exercise, or special employment of the mind.' The mind is fresh and clear, and there is less interruption by worldly business; whereas when others are up and about their business, you will have interpellations. Those that have tried it can say by experience, that the morning hours are the flower of their time, for prayer or studies: and that early rising is a great part of the art of redeeming time.

Direct. xi. 'Remember how many are condemning you by their diligence, while you are slugging away your time.' How many holy persons are then at prayer in secret, wrestling fervently with God for their salvation; or reading and meditating in his Word? What do they get while you are sleeping? The blessed man doth delight in the law of the Lord, and meditate in it day and night: and you love your ease, and are sleeping day and night: will not all these be witnesses against you? So will the diligent in their callings; and so will the worldlings and wicked that rise early to their sin! How many thousand are hard at work while you are sleeping? Have you not work to do, as well as they?

Direct. xii. 'Remember that sensuality or flesh-pleasing is the great condemning sin that turns the heart from God:' and if it be odious in a drunkard or fornicator, why is it not so in you? Mortify the flesh, and learn to deny it in its inordinate desires, and your sin is almost cured.

Direct. xiii. 'For then the executive part is easy when you are willing: it is but agreeing with some one to awaken you, and a little cold water will wash away your drowsiness if you consent.'

PART VII.

Directions against Sinful Dreams.

Dreams are neither good nor sinful simply in themselves, because they are not rational and voluntary, nor in our pow-

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er: but they are often made sinful by some other voluntary act: they may be sinful by participation and consequently. And the acts that make them sinful, are either such as go before, or such as follow after.

1. The antecedent causes are any sinful act which distempereth the body, or any sin which inclineth the fantasy and mind thereto; or the omission of what was necessary to prevent them. 2. The causes which afterwards make them objectively sinful, are the ill uses that men make of them: as when they take their dreams to be divine revelations, and trust to them, or are affrighted by them as ominous, or as prophetical; and make them the ground of their actions, and seduce themselves by the phantasms of their own brains.

Direct. I. 'Avoid those bodily distempers as much as you can, which cause sinful dreams, especially fulness of diet;' a full stomach causeth troublesome dreams, and lustful dreams: and hath its ill effects by night and by day.

Direct. II. 'Endeavour the cure of those sinful distempers of the mind which cause sinful dreams.' The cure of a worldly mind, is the best way to cure worldly, covetous dreams: and the cure of a lustful heart, is the best way to cure lustful dreams: and so of the rest: cleanse the fountain, and the waters will be the sweeter day and night.

Direct. III. 'Suffer not your thoughts, or tongue, or actions to run sinfully upon that in the day, which you would not dream sinfully of in the night[n].' Common experience telleth us, that our dreams will be apt to follow our foregoing thoughts, and words, and deeds. If you think most frequently and affectionately of that which is good, you will dream of that which is good. If you think of lustful, filthy objects, or speak of them, or meddle with them, you will dream of them: and so of covetous and ambitious dreams. And they that make no conscience to sin waking, are not like much to scruple sinning in their sleep.

Direct. IV. 'Commend yourselves to God by prayer before you take your rest, and beseech him to set a guard upon your fantasy when you cannot guard it.' Cast the cure upon him, and fly to him for help by faith and prayer in the sense of your insufficiency.

[n] Cogitationes sanctiores sequuntur somnia blandiora et delectabiliora. Greg. Moral.

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Direct. v. 'Let your last thoughts still before your sleep, be holy, and yet quieting and consolatory thoughts[o].' The dreams are apt to follow our last thoughts. If you betake yourselves to sleep with worldliness or vanity in your minds, you cannot expect to be wiser or better when you are asleep, than when you are awake. But if you shut up your day's thoughts with God, and sleep find them upon any holy subject, it is like to use them as it finds them. Yet if it be distrustful, unbelieving, fearful thoughts which you conclude with, your dreams may savour of the same distemper. Frightful and often sinful dreams do follow sinful doubts and fears. But if you sweeten your last thoughts with the love of Christ, and the remembrance of your former mercies, or the foresight of eternal joys, or can confidently cast them and yourselves upon some promise, it will tend to the quiet ness of your sleep, and to the savouriness of your dreams: and if you should die before morning, will it not be most desirable, that your last thoughts be holy?

Direct. vi. 'When you have found any corruption appearing in your dreams, make use of them for the renewing of your repentance, and exciting your endeavours to mortify that corruption.' A corruption may be perceived in dreams, 1. When such dreams as discover it are frequent: 2. When they are earnest and violent: 3. When they are pleasing and delightful to your fantasies: not that any certain knowledge can be fetched from them, but some conjecture as added to other signs. As if you should frequently, earnestly and delightfully dream of preferments and honours, or the favour of great men, suspect ambition, and do the more to discover and mortify it: if it be of riches, and gain, and money, suspect a covetous mind. If it be of revenge, or hurt to any man that you distaste, suspect some malice, and quickly mortify it: so if it be of lust, or feasting, or drinking, or vain recreations, sports and games, do the like.

Direct. vii. 'Lay no greater stress upon your dreams than there is just cause.' As 1. When you have searched, and find no such sin prevailing in you, as your dreams seem to intimate, do not conclude that you have more than your

[o] Iturus in somnum aliquid tecum defert in memoria et cogitatione in quo placide obdormias, quod etiam somniare juvet: sic tibi nox ut dies illuminatur, et in deliciis tuis placide obdormies: in pace quiesces, facilè evigilabis, et surgens promptus eris ad redeundum in id, unde non totus discessisti.

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waking evidence discovers. Prefer not your sleeping signs before your waking signs and search. 2. When you are conscious that you indulge no corruption to occasion such a dream, suppose it not to be faulty of itself, and lay not the blame of your bodily temperament, or unknown causes upon your soul, with too heavy and unjust a charge. 3. Abhor the presumptuous folly of those that use to prognosticate by their dreams, and measure their expectations by them, and cast themselves into hopes or fears by them. Saith Diogenes, "What folly is it to be careless of your waking thoughts and actions, and inquisitive about your dreams? A man's happiness or misery lieth upon what he doth when he is awake, and not upon what he suffereth in his sleep."

CHAPTER IX.

Directions for the Government of the Tongue [a].

Tit. 1. *The General Directions.*

Direct. 1. 'UNDERSTAND in general of what moment and concernment it is, that the tongue be well governed and used.' For they that think words are inconsiderable, will use them inconsiderately. The conceit that words are of small moment (as some say of thoughts, that they are free) doth cause men to use their tongues as if they were free, saying "Our lips are our own: who is Lord over us [b]?"

1. The tongue of man is his glory: by which expressively he excelleth the brutes: and a wonderful work of God it is, that a man's tongue should be able to articulate such an exceeding number of words: and God hath not given man so admirable a faculty for vanity and sin: the nobler and more excellent it is, the more to be regarded, and the greater is the fault of them that do abuse it. Hilary compareth them to an ill barber that cuts a man's face and so deformeth him, when his work was to have made him more neat and comely. So it is the office of the tongue to be ex-

[a] See the Directions for Holy Conference, Part ii. c. 10.

[b] Psal. xii. 4.

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cellently serviceable to the good of others, and to be the glory of mankind: the shame therefore of its faults is the more inexcusable.

2. The tongue is made to be the index or expresser of the mind; therefore if the mind be regardable, the tongue is regardable. And if the mind be not regardable, the man is not regardable. For our Lord telleth us, that the tree is known by its fruit: an evil tree bringeth forth evil fruits: and "out of the abundance of the heart the mouth speaketh." And Aristotle saith, that "such as a man is, such are his speeches, such his works, and such his life[c]." Therefore by vain or sinful words you tell men the vanity and corruption of your minds.

3. Men's works have a great dependance on their words: therefore if their deeds be regardable, their words are regardable. Deeds are stirred up, or caused by words. Daily experience telleth us the power of speech. A speech hath saved a kingdom, and a speech hath lost a kingdom. Great actions depend on them, and greater consequents.

4. If the men that we speak to be regardable, words are regardable. For words are powerful instruments of their good or hurt. God useth them by his ministers for men's conversion and salvation: and satan useth them by his ministers for men's subversion and damnation. How many thousand souls are hurt every day by the words of others! Some deceived, some puffed up, some hardened, and some provoked to sinful passions! And how many thousand are every day edified by words! either instructed, admonished, quickened or comforted. Paul saith, "The weapons of our warfare are mighty through God: And Pythagoras could say, that "tongues cut deeper than swords, because they reach even to the soul:" tongue-sins and duties therefore must needs be great.

5. Our tongues are the instruments of our Creator's praise; purposely given us to "speak good of his name," and to "declare his works with rejoicing[d]" It is no small part of that service which God expects from man, which is

[c] Lingua index mentis. Aristippus being asked, Quid differat sapiens ab insipiente? Mitte, inquit, ambos nudos ad ignotos, et disces. Laert. in Aristip. lib. ii. sect. 73. p. 123.

[d] Psal. lxvi. 2. xcvi. 2. cxxxv. 3. cxlviii. 13. xxix. 2. c.

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performed by the tongue; nor a small part of the end of our creation: the use of all our highest faculties, parts and graces, are expressively by the tongue: our wisdom and knowledge, our love and holiness, are much lost as to the honour of God, and the good of others if not expressed. The tongue is the lanthorn or casement of the soul, by which it looketh out, and shineth unto others. Therefore the sin or duty of so noble an instrument is not to be made light of, by any that regard the honour of our Maker.

6. Our words have a great reflection and operation upon our own hearts. As they come from them, so they recoil to them, as in prayer and conference we daily observe. Therefore for our own good or hurt, our words are not to be made light of.

7. God's law and judgment will best teach you what regard you should have to words. Christ telleth you, that by "your words you shall be justified, and by your words you shall be condemned[d]." And it is words of blasphemy against the Holy Ghost, which are the unpardonable sin[e]. "If any man offend not in word, the same is a perfect man, and able to bridle the whole body[f]." "The tongue is a fire; a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell[g]." "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain[h]." "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile[i]." "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment[k]." The third commandment telleth us, that "God will not hold him guiltless that taketh his name in vain." And "Speaking the truth in his heart, and not backbiting with the tongue," is the mark of him that shall abide in "God's tabernacle, and dwell in his holy hill." And the very work of heaven is said to be the

[d] Matt. xii. 37.

[e] Matt. xii. 31. They who use but few words need not many laws, said Charyllus when he was asked why Lycurgus made so few laws. Plut. Apotheg. p. 423.

[f] Jam. iii. 2. [g] Ver. vi. [h] Jam. i. 26.

[i] 1 Pet. iii. 10. [k] Matt. xii. 36.

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perpetual "praising of God[l]." Judge now how God judgeth of your words.

8. And some conjecture may be made by the judgment of the world. Do you not care yourselves what men speak of you and to you? Do you not care what language your children, or servants, or neighbours give you? Are not words against the king treasonable and capital, as well as deeds? The "wheel of affairs or course of nature is set on fire by words.[m]." I may conclude then with Prov. xviii. 21. "Death and life are in the power of the tongue:" and Prov. xxi. 23. "Whoso keepeth his mouth and his tongue, keepeth his soul from trouble."

Direct. II. 'Understand well and remember the particular duties of the tongue.' For the mere restraint of it from evil is not enough: and they are these: 1. To glorify God by the magnifying of his name; to speak of the praises of his attributes and works. 2. To sing psalms of praise to him, and delight our souls in the sweet commemoration of his excellencies. 3. To give him thanks for the mercies already received, and declare to others what he hath done for our souls and bodies, for his church and for the world. 4. To pray to him for what we want, and for our brethren, for the church, and for the conversion of his and our enemies. 5. To appeal to him and swear by his name when we are called to it lawfully. 6. To make our necessary covenants and vows to him, and to make open profession of our belief, subjection and obedience to him, before men. 7. To preach his Word, or declare it in discourse, and to teach those that are committed to our care, and edify the ignorant and erroneous as we have opportunity. 8. To defend the Word of God by conference or disputation; and confute the false doctrine of deceivers. 9. To exhort men to their particular duties, and to reprove their particular sins; and endeavour to do them good as we are able. 10. To confess our own sins to God and man as we have occasion. 11. To crave the advice and help of others for our souls; and inquire after the will of God, and the way to salvation. 12. To praise that which is good in others, and speak good of all men, superiors, equals and inferiors, so far as there is just ground and cause. 13. To bear witness to

[l] Rev. xiv. 11. [m] Jam. iii. 6.

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the truth, when we are called to it. 14. To defend the cause of the just and innocent, and vindicate them against false accusers; and excuse those causes and persons that deserve excuse. 15. To communicate and convey to others the same good impressions and affections of mind, which God hath wrought on us, and not only the bare truths themselves which we have received. 16. Lastly, to be instruments of common converse; of expressing our mutual affections and respects, and transacting all our worldly business: for learning, arts, manufactures, &c. These are the uses and duties of the tongue[n].

Direct. III. 'Understand and remember what are the sins of the tongue to be avoided.' And they are very many, and many of them very great: the most observable are these,—

1. (Not to say any more of the sins of omission; because it is easy to know them, when I have named the duties, which are done or omitted,) among the sins of commission, the first that I shall name is blasphemy, as being the greatest; which is the reproaching of God: to speak contemptuously of God, or to vilify him, or dishonour him by the denying of his perfections, and to debase him by false titles, doctrines, images, resemblances, as likening him to man in any of our imperfections; any thing that is a reproaching of God is blasphemy. Such as Rabshakeh used when he threatened Hezekiah; and such as infidels and heretics use, when they deny his omnipresence, omniscience, government, justice, particular providence or goodness: and affirm any evil of him, as that he is the author of sin, or false of his word, or that he governeth the world by mere deceit, or the like.

2. Another sin of the tongue is false doctrine, or teaching things false and dangerous as from God: if any falsely say, he had such or such a point by divine inspiration, vision, or revelation, that maketh him a false prophet. But if he only say falsely, that this or that doctrine is contained

[n] Plato Rectè dicere, in quatuor scindit: 1. Quid dicere oportet. 2. Quam multam dicere. 3. Ad quos. 4. Quando sit dicendum: ea oportet dicere quæ sint utilia et dicenti et auditori: nec nimis multa nec pauciora quam satis est. Si ad peccantes seniores dicendum sit, verba illi ætati congrua loquamur: sin vero ad juniores dicendum sit, majore autoritate utamur in dicendo. Diog. Laert. in Plat.

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in the Scripture, or delivered by tradition to the church, this is but to be a false teacher; which is a sin greater or less according to the aggravations hereafter mentioned.

3. Another of the sins of the tongue is an opposing of godliness indirectly, by false application of true doctrine, and an opposing of godly persons for the sake of godliness, and cavilling against particular truths and duties of religion: or indirectly opposing the truth or duty under pretence of opposing only some controverted mode or imperfection in him that speaketh or performeth it: a defending of those points and practices which would subvert or undermine religion: a secret endeavour to make all serious godliness seem a needless thing. There are many that seem orthodox, that are impious and malicious opposers of that truth in the application, which themselves do notionally hold, and positively profess.

4. Another great sin of the tongue is the profane deriding of serious godliness, and the mocking, and jesting, and scorning at godly persons as such; or scorning at some of their real or supposed imperfections, for their piety sake, to make them odious, that piety through them might be made odious. When men so speak, that the drift and tendency of their speech is to draw men to a dislike of truth or holiness; and their mocks or scorns at some particular opinion, or practice, or mode, doth tend to the contempt of religion in the serious practice of it. When they mock at a preacher of the Gospel, for some expressions or imperfections, or for truth itself, to bring him and his doctrine into contempt: or at the prayers and speeches of religious persons to the injury of religion.

5. Another great sin of the tongue is unjustly to forbid Christ's ministers to preach his Gospel, or speak in his name; or to stand up against them and contradict, resist, and hinder them in the preaching of the truth: and as Gamaliel calls it, "to fight against God[o]." Yet thus they did by the apostles, "When they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go[p]." So Acts iv. 18, 19. "And they called them and commanded them not to speak at all, nor teach in the name of Jesus: but Peter and

[o] Acts v. 39. [p] Ver. 46.

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John answered and said unto them, whether it be right in the sight of God, to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard." "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God and are contrary to all men. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost[q]." As Dr. Hammond paraphraseth it, 'And this generally is the ground of their quarrel to us, that in spite of their prohibition, we preach to the Gentiles.'———

6. Another sin of the tongue is profane swearing either by God or by creatures: and also all light and unreverent use of the name and attributes of God, of which more afterwards.

7. Much more is perjury or forswearing a most heinous sin, it being an appealing to God, the author and defender of truth, to bear witness to an untruth, and to judge the offender; and so a craving a vengeance from God.

8. Lying also is a great and common sin of the tongue: of which more anon.

9. Another sin of the tongue is hypocritical dissembling, which is worse than mere lying: when men's tongues agree not with their hearts, but speak good words in prayer to God, or conference with men, to cover evil intentions or affections, and to represent themselves to the hearers as better than they are.

10. Another is ostentation or proud boasting, either of men's wit and learning, or greatness, or riches, or honour, or strength, or beauty, or parts, or piety, or any thing that men are proud of[r]? As the faithful "do make their boast in God[s]," and in the "cross of Christ," by which "they are crucified to the world[t]." So the covetous "boast themselves in the multitude of their riches[u]," and the "workers of iniquity boast themselves against the righteous, and the proud do triumph and speak hard things[x]." "Even against

[q] 1 Thess. ii. 15.

[r] Quod facere instituis noli prædicare: nam si facere nequiveris, rideberis. Pittaci Sent. in Diog. Laert. lib. i. sect. 78. p. 48.

[s] Psal. xxxiv. 2. xliv. 8.

[t] Gal. vi. 14.

[u] Psal. xlix. 6.

[x] Psal. xciv. 2—4.

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the Lord," do they boast, in their boasting against his people[y]. So far as pride prevaileth with men, they are apt to "boast themselves to be somebody[z]." Either openly as the more foolish do, or cunningly by the help of fair pretences, as the more ingenious proud ones do.

11. Another sin of the tongue is unseasonable speaking of common things when holy things should be preferred; as on the Lord's day, or at the time of public worship, or when the company, occasion or opportunity call for holy speeches; worldlings are talking, as Saul, of their asses, when they should talk of a kingdom[a]. To speak about your callings and common affairs is lawful, so it be moderately and in season; but when you talk all of the world and vanity, and never have done, and will scarce have any other talk in your mouths, and even on God's day will "speak your own words[b]," this is profane and sinful speaking.

12. Another common sin of the tongue is a tempting and persuading others to sin, enticing them to gluttony, drunkenness, wantonness, fornication, or any other crime: as men that "not only do the same, but have pleasure in them that do them[c]." This is to be the instruments and servants of the devil, and most directly to do his work in the world. The same I may say of unjust excusing, extenuating or defending the sins of others, or commanding, alluring, affrighting, or encouraging them thereto.

13. Another is a carnal manner of handling the sacred things of God, as when it is done with lightness, or with unsuitable curiosity of words, or in a ludicrous, toyish manner, especially by the preachers of the Gospel themselves; and not with a style that is grave and serious, agreeable to the weight and majesty of the truth.

14. Another is an imprudent, rash, and slovenly handling of holy things: when they are spoken of so ignorantly, unskilfully, disorderly, or passionately, as tendeth to dishonour them, and frustrate the desired good success[d].

[y] Ezek. xxxv. 13. [z] Acts v. 36. [a] 1 Sam. ix. x.
[b] Isa. lviii. 13. [c] Rom. i. 32.
[d] Didymus Alex. on James iii. of bridling the tongue, saith, Non putandum est de peccato prolativi sermonis, quæ solœcismos et barbarismos quidam vocant, hæc fuisse dicta.

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15. Another sin of the tongue is the reviling or dishonouring of superiors: when children speak unreverently and dishonourably to or of their parents; or subjects of their governors; or servants of their masters, either to their faces, or behind their backs[e]. "They are not afraid to speak evil of dignities[f]."

16. Another is the imperious contempt of inferiors, insulting over them, provoking and discouraging them. "Fathers provoke not your children to wrath[g]."

17. Another sin of the tongue is idle talk and multitude of useless words; a babbling loquacity, or unprofitableness of speech; when it is speech that tendeth to no edification, any good use for mind, or body, or affairs.

18. Another sin is foolish talk, or jesting in levity and folly, which tendeth to possess the minds of the hearers with a disposition of levity and folly, like the speakers. "Foolish talking and jesting are things not convenient[h]." Honest mirth is lawful; and that is the best which is most sanctified, as being from a holy principle, and about a holy matter, or to a holy end: "as rejoicing in the Lord always[i]." "If any be merry let him sing psalms[k]." But such a light and frothy jesting, as is but the vent of habitual levity by idle words, is not allowable. But especially those persons do most odiously abuse their tongues and reason, who counterfeit idiots or fools, and use their wit to cover their jests with a seeming folly, to make them the more ridiculous, and make it their very profession to be the jesters of great men. They make a trade of heinous sin.

19. Another sin is "filthy speaking[l];" obscene and ribald talk; which the apostle calls "corrupt or rotten communication[m];" when wanton, filthy minds do make themselves merry with wanton, filthy speeches. This is the devil's preparative to whoredom and all abominable uncleanness: for when the tongue is first taught to make a sport of such filthy sins, and the ear to be delighted in it, or be indifferent to it, there remaineth but a small step to actual filthiness.

20. Another sin of the tongue is cursing; when men wish some mischief causelessly or unwarrantably to others.

[e] 2 Pet. ii. 10. [f] Jude 8. [g] Ephes. vi. 4. [h] Eph. v. 4.
[i] Phil. iv. 4. [k] James v. 13. [l] Eph. v. 4. [m] Eph. iv. 29.

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If you speak but in passion or jest, and desire not to them in your hearts the hurt which you name, it is nevertheless a sin of the tongue, as it is to speak blasphemy or treason in a passion or in jest: the tongue must be ruled as well as the heart. But if really you desire the hurt which you wish them, it is so much the worse. But it is worst of all, when passionate, factious men will turn their very prayers into cursings, calling for fire from heaven, and praying for other men's destruction or hurt; and pretending Scripture examples for it; as if they might do it unwarrantably, which others have done in other cases in a warrantable manner.

21. Slandering is another sin of the tongue: when out of malice and ill will, men speak evil falsely of others to make them odious or do them hurt: or else through uncharitable credulity, do easily believe a false report, and so report it again to others; or through rashness and unruliness of tongue, divulge it, before they try it, or receive either just proof, or any warrantable call to mention it.

22. Another sin is backbiting and venting ill reports behind men's backs, without any warrant. Be the matter true or false, as long as you either know it not to be true, or if you do, yet vent it to make the person less respected, or at least without a sufficient cause, it is a sin against God, and a wrong to men.

23. Another sin is rash censuring, when you speak that evil of another, which you have but an uncharitable surmise of; and take that to be probable which is but possible, or that to be certain which is but probable against another[a].

24. Another sin is railing, reviling, or passionate, provoking words, which tend to the diminution of charity, and the breach of peace, and the stirring up of discord, and of a return of railing words from others, contrary to the love, and patience, and meekness, and gentleness which become saints.

25. Another sin is cheating, deceiving, over-reaching words: when men use their tongues to defraud their neighbours, in bargaining for their own gain.

26. Another sin of the tongue is false witness-bearing,

[a] Existimant loquacitatem esse facundiam, et maledicere omnibus, bonæ conscientiæ signum arbitantur. Hieron. Cont. Helvid.

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and false accusing; a sin which cries to God for vengeance, who is the justifier of the innocent.

27. Another sin of the tongue is the passing an unrighteous sentence in judgment: when rulers absolve the guilty or condemn the just, and call evil good, and good evil, and say to the righteous, "Thou art wicked[o]."

28. Another sin of the tongue is flattery; which is the more heinous by how much more hurtful. And it is most hurtful, 1. When it tendeth to delude men in the greatest things, even the state of their souls. The flattery of a preacher that deceiveth men as in the name of Christ, is of all other flattery the most pernicious: to make the unregenerate believe that they are regenerate, and the ungodly to believe that they are godly, and the unjustified to believe that they are justified, and the children of satan to believe that without conversion they may be saved; to make a worldling, a swearer, a glutton, a drunkard, a fornicator, a formal hypocrite, or a hater of holiness, believe that such as he may come to heaven without the sanctifying, renewing work of the Holy Ghost; this is the most eminent service of the devil that the tongue of any man can do him, except it be the very open opposers of religion. As the devil useth more to flatter men to hell, than to frighten them thither, so do his ministers and instruments. And all doctrines of libertinism and looseness, which warrant men to do evil and to neglect a holy life, are of the two a more dangerous way of flattery, than that which consisteth but in misapplication. Thus also carnal friends do use to flatter a sinner into presumption and false hopes, when they see him convinced of his sin and misery, and say, 'Trouble not yourself; God is merciful, and you have lived well, and been a good neighbour, and done nobody harm, and if such as you be not saved, God help a great many.' Thus when a convinced sinner is striving to get out of the devil's snares, the servants of satan rock him asleep again, by false and flattering speeches and deceit. 2. Flattering is pernicious when it tendeth to the hurt of many: as when rulers are deceived and perverted by it to the destruction of the people and themselves[p]. "A

[o] Prov. xxiv. 24.

[p] Indignum hominem divitiarum gratiâ laudare noli. Bias in Diog. Laert. lib. i. sect. 88. p. 54.

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lying tongue hateth those that are afflicted by it, and a flattering mouth worketh ruin [q]."

29. Another sin is a jeering, mocking, deriding, or scorning at others, either for their infirmities of body or mind, or for their virtues, or through envy and malice, or pride, or a custom of deriding, scornful speech. "Scorners delight in scorning [r]," especially when sinners scorn at the reproofs and counsels of the godly, and cast them all back into their faces with contempt: for he that "reproveth a scorner getteth himself a blot [s]." "A scorner loveth not one that reproveth [t]."

30. Another tongue-sin is idolatry or false worship: the praise of idols, or praying to them, or making songs, or speeches, or disputes for them: as also the false worship of the true God. These among others are the sins of the tongue to be avoided. No wonder if there be yet more, for the "tongue is 'ὁ κόσμος τῆς ἀδικίας,' a world of iniquity [u]."

Direct. IV. 'When you have thus understood the duties and sins of the tongue, and the greatness of them, the next thing which you must be most careful and diligent about is, that you keep all that upon the heart which should be upon the tongue, and keep the heart clean from that which the tongue must be kept clean from [x].' The principal work must be about the heart. For "out of the abundance of the heart the mouth speaketh." 1. The tongue will be no other way effectually governed: if the heart be upon the world, the tongue will most commonly be upon the world; you may force it a little against your hearts, but it will be to a very inconstant obedience: when you ever so little loose the reins it is gone. If the heart be proud, the tongue will speak proudly: if the heart be lustful, or vain, or malicious, the words will ordinarily be so too. 2. Or if you can force

[q] Prov. xxvi. 28. See 1 Thes. ii. 5. Ezek. xii. 24. Psal. xii. 2, 3.
[r] Prov. i. 22. See Psal. xxii. 7. xliv. 13. lxxix. 4.
[s] Prov. ix. 7, 8. [t] Prov. xv. 12. [u] James iii. 6.
[x] Loqui quæ sentis, et sentire quæ loqueris, ut Seneca.

Nam fidum nihil lingua loqui valet,
Dum cordi duplex altè insedit sensus.

Sent. Pittaci in Diog. Laertio. lib. i. sect. 78. p. 49. Bias percontanti homini impio, Quid esset pietas, nihil respondet; eumque ille silentii causam sciscitaretur: Taceo inquit, de rebus nihil ad te pertinentibus quæris. Diog. Laert. lib. i. sect. 86. p. 54.

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the tongue to go against the heart, it is but an hypocritical reformation. A vain, a proud, a worldly, a wanton, a malicious or ungodly heart will condemn you, though the tongue was forced to speak humbly, chastely, patiently, or piously. Therefore if you would overcome the vanity or worldliness or wantonness, or any other corruption of your speech, first set yourselves to overcome the same corruption in your hearts, and to revive and actuate the contrary graces. And if you would use your tongues to the honour of God, and the edification of men, wind up the spring of those holy affections which must be as water to the mill. It is the use of the tongue to express the mind: and it is the use of holy speech to be the expression of a holy mind. And do you think to express that which you have not? Will you make a duty of a lie? If you would speak of Christ, or heaven with seriousness, see that your hearts are seriously set upon Christ and heaven. When you go into any company where you should speak for God, and for the hearers' good, endeavour beforehand to get a deep impression on your hearts, of those attributes or truths of God which you would express; and to revive the sense of that upon yourselves which you would make others sensible of. Stir up within you the love of God, and the love of holiness and truth, and a love of the souls of them you speak to; and then you will be as a conduit which runs as soon as the cock is turned, because it is always full of water.

Direct. v. 'Labour for understanding in the matters on which you should discourse.' Ignorance denieth provision for discourse, or furnisheth you only with chaff and vanity, and maketh you so speak as that it were better to say nothing. Knowledge and wisdom are continual storehouses of good and profitable talk: such as the "scribe instructed to the kingdom of heaven, that bringeth out of his treasure things new and old[y]." When a man understandeth the matter which he is to speak of, he is furnished to speak understandingly of it to others, and to defend it against gainsayers. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment: the law of his God is in his heart; none of his steps shall slide[z]." "The mouth of the just bringeth forth wisdom: but the froward tongue

[y] Matt. xiii. 52. [z] Psal. xxxvii. 30, 31.

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shall be cut out: the lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness[a]." Wise men are never unprovided for wise speech: but the mouth of fools betrayeth their folly. "The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness[b]." "In the mouth of the foolish is a rod of pride; but the lips of the wise shall preserve them[c]." "A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth is his destruction, and his lips are the snare of his soul[d]." But you will say, 'To tell us that we should get wisdom, is a word soon spoken, but not a thing that is easily or quickly done.' It is very true: and therefore it is as true, that the tongue is not easily well used and governed; for men cannot express the wisdom which they have not, unless it be by rote: therefore you must take Solomon's counsel, Prov. ii. 1—6. "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear to wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God: for the Lord giveth wisdom, &c.———"

Direct. VI. 'In the meantime learn to be silent till you have learned to speak. Let not your tongues run before your wits; speak not of that which you do not well understand, unless as learners, to receive instruction. Rather of the two speak too little than too much[e].' Those that will needs talk of things which they understand not, do use either to speak evil of them, (as Jude 10.) when they are good; or to speak evil of them, be they good or bad. He that cannot hold his tongue well, cannot speak well. "There is a time to keep silence, and a time to speak[f]." "There is a time so evil, that the prudent should keep silence[g]." At such a time 'Nihil æquè proderit quam quiescere, et minimum cum aliis loqui et plurimum secum,' saith Seneca: 'It is then the best way to be quiet, and to

[a] Prov. x. 31, 32. [b] Prov. xv. 2. [c] Prov. xiv. 3. [d] Prov. xviii. 6, 7.
[e] James i. 19. Slow to speak, slow to wrath.
[f] Eccles. iii. 9. [g] Amos v. 13.

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say little to others, and much to yourselves.' You have two ears and one tongue: hear twice and speak once: we oftener repent of speaking than of being silent. Few words are quickly answered for. To be wary and sparing of your speech doth not only avoid abundance of contention, danger, and repentance, but also procureth you a reputation of wisdom. Plutarch saith well, that 'Panca loquentibus paucis legibus opus est:' 'There needs but few laws for them that speak but few words.' When one said to the Cynic, when he was much silent, 'If thou art a wise man, thou dost foolishly; if thou be a fool thou dost wisely.' He answered, 'Nemo stultus tacere potest:' 'A fool cannot hold his tongue:' and he that cannot hold his tongue cannot hold his peace. Pythagoras's counsel in this agreeth with Christ's, 'Aut sile, aut affer silentio meliora:' 'Either be silent, or say something that is better than silence.' It was a wise answer of him that being asked 'whom covetous landlords, and whom covetous lawyers hated most;' did answer to the first, 'Those that eat little and sweat much:' (for they usually live long, and so their leases are not soon expired:) and to the second, 'Those that speak little and love much:' for such seldom make any work for lawyers. Two things are requisite in the matter of your speech; that it be somewhat needful to be spoken, and that it be a thing which you understand. Till then be silent.

Direct. VII. 'Take heed of hasty rashness in your speech; and use deliberation, especially in great or in doubtful things[h]. Think before you speak: it is better to try your words before you speak them than after; a preventing trial is better than a repenting trial; but if both be omitted, God will try them to your greater cost. I know, in matters that are throughly understood, a wise man can speak without any further premeditation, than the immediate actuating of the knowledge which he doth express; but when there is any fear of misunderstanding, or a disability to speak fitly and safely without forethoughts, there hasty speaking without deliberation (especially in weighty things) must be avoided: "Seest thou a man that is hasty in his words? there is more hope of a fool than of him[i]." Especially take

[h] Noli cito loqui, est enim insaniæ indicium. Bias in Diog. Laert. lib. ii. sect. 87. p. 54.

[i] Prov. xxix. 20.

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heed in speaking either to God in prayer, or in the name of God, or as from God in preaching or exhortation, or about the holy matters of God in any of thy discourse; "Keep thy foot when thou goest to the house of God, and be more ready to hear than to offer the sacrifice of fools: for they consider not that they do evil[k]:" that is, watch thyself in public worship, and be more forward to learn of God and to obey him, as sensible of thy ignorance and subject to his will, than to offer him thy sacrifice (as if he stood in need of thee) while thou neglectest or rejectest his commands. "Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few. For a dream cometh through multitude of business, and a fool's voice is known by multitude of words[l]:" that is, come to God as an obedient learner and a receiver, and not as a giver: and therefore be readier to hear what he hath to command thee, than to pour out many words before him, as if he would accept and hear thee for thy babbling. If loquacity and forwardness to talk many undigested words be a sign of folly among men, how much more when thou speakest to God that is in heaven?

Direct. VIII. 'Keep a holy government over all your passions (as aforesaid) and especially try all those words with suspicion which any passion urgeth you to vent.' For passion is so apt to blind the judgment, that even holy passions themselves must be warily managed, and feared, as you carry fire among straw or other combustible matter. As "grievous words stir up anger[m];" so anger causeth grievous words. "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools[n]." To govern the tongue when you are in any passion (either love, or fear, or grief, or anger) is like the governing of a ship in storms and tempests, or the managing of a horse that is fierce and heated. "The fool rageth and is confident: he that is soon angry dealeth foolishly[o]." "It is better to dwell in the wilderness than with a contentious, angry woman[p]." "An angry man stirreth up strife, and a furious man aboundeth

[k] Eccles. v. 1. [l] ver. 2, 3. [m] Prov. xv. 1.
[n] Eccles. vii. 9. [o] Prov. xiv. 16, 17. [p] Prov. xxi. 19.

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in transgression [q]." There is no ruling the tongue if you cannot rule the passions: therefore it is good counsel, "Make no friendship with an angry man, and with a furious man thou shalt not go; lest thou learn his way, and get a snare to thy soul [r]."

Direct. IX. 'Foresee your opportunities of profitable discourse, and your temptations to evil speeches.' For we are seldom throughly prepared for sudden, unexpected accidents. Consider when you go forth, what company you are like to fall into, and what good you are like to be called to, or what evil you are most likely to be tempted to: especially consider the ordinary stated duties and temptations of your daily company and converse.

Direct. X. 'Accordingly (besides your aforesaid general preparations) be prepared particularly for those duties and those temptations: carry still about with you some special preservatives against those particular sins of speech which you are most in danger of; and some special provisions and helps to those duties of speech which you may be called to.' As a surgeon will carry about with him his instruments and salves which he is like to have use for, among the persons that he hath to do with. And as a traveller will carry such necessaries still with him, as in his travels he cannot be without. If you are to converse with angry men, be still furnished with patience and firm resolutions to "give place to wrath [s]." If you are to converse with ignorant, ungodly men, go furnished with powerful, convincing reasons, to humble them and change their minds. If you are to go amongst the cavilling or scorning enemies of holiness, go furnished with well digested arguments for the defence of that which they are most likely to oppose, that you may shame and stop the mouths of such gainsayers. This must be done by "the sword of the Spirit, which is the word of God [t]." Therefore be well acquainted with the Scripture, and with particular plain texts for each particular use: by them the "man of God is complete, throughly furnished to every good work [u]."

Direct. XI. 'Continually walk as in the presence of God, and as under his government and law, and as those that are

[q] Prov. xxix. 22. [r] Prov. xxii. 24. [s] Rom. xii. 19.
[t] Ephes. vi. 17. [u] 2 Tim. iii. 17.

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passing on to judgment[x].' Ask yourselves, whatever you say: 1. Whether it be fit for God to hear? 2. Whether it be agreeable to his holy law? 3. Whether it be such speech as you would hear of at the day of judgment? If it be speech unmeet for the hearing of a grave and reverend man, will you speak it before God? Will you speak wantonly, or filthily, or foolishly, or maliciously, when God forbiddeth it, and when he is present and heareth every word, and when you must certainly give account to him of all?

Direct. XII. 'Pray every morning to God for preservation from the sins of speech that you are liable to that day.' Commit the custody of your tongues to him; not so as to think yourselves discharged of it, but so as to implore and trust his grace. Pray as David, "Set a watch, O Lord, before my mouth; keep the door of my lips; incline not my heart to any evil thing: and that the words of your mouth and the meditations of your heart, may be acceptable to him[y]."

Direct. XIII. 'Make it part of your continual work to watch your tongues.' Carelessness and negligence will not serve turn in so difficult a work of government. James telleth you that to tame and rule the tongue, is harder than to tame and rule wild beasts, and birds, and serpents: and as the ruling of a horse by the bridle, and of a ship that is driven by fierce winds: and that the "tongue is an unruly evil: and that he that offendeth not in word is a perfect man, and able also to bridle the whole body[z]." Make it therefore your study and work, and watch it continually.

Direct. XIV. 'Call your tongues daily to account, and ask yourselves, what evil you have spoken, and what good you have omitted every day; and be humbled before God in the penitent confession of the sin which you discover, and renew your resolution for a stricter watch for the time to come.' If your servant be every day faulty, and never hear of it, he will take it as no fault, and be little careful to amend: nay, you will remember your very ox of his fault when he goeth out of the furrow by a prick or stroke, and your horse when he is faulty by a spur or rod. And do you think if you let yourselves, even your tongues, be faulty every day and never tell them of it, or call them to account,

[x] Psal. cxxxix. 4. [y] Psal. cxli. 3, 4. xix. 11. [z] James iii.

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that they are ever like to be reformed, and not grow careless and accustomed to the sin? Your first care must be for preventing the sin, and doing the duty; saying, as David, "I said, I will take heed to my ways, that I offend not with my tongue: I will keep my mouth with a bridle while the wicked is before me: I was dumb with silence, I held my peace[a]." "My tongue shall speak of thy righteousness and of thy praise all the day long[b]." "My tongue shall speak of thy word[c]." "My tongue is as the pen of a ready writer[d]." But your next care must be to repent of the faults which you commit, and to judge yourselves for them and reform: remembering that "there is not a word in your tongues, but is altogether known to God[e]."

Direct. XV. 'Make use of a faithful monitor or reprover.' We are apt, through custom and partiality, to overlook the faults of our own speech. A friend is here exceeding useful. Desire your friend therefore to watch over you in this: and amend what he telleth you of: and be not so foolish as to take part with your fault against your friend.

Tit. 2. *Special Directions against profane Swearing, and using God's name unreverently and in vain.*

I. To swear is an affirming or denying of a thing, with an appeal to some other thing or person, as a witness of the truth or avenger of the untruth, who is not producible as witness or judge in human courts. An affirmation or negation is the matter of an oath: the peculiar appellation is the form. It is not every appeal or attestation that maketh an oath[f]. To appeal to such a witness as is credible and may be produced in the court, from a partial, incredible witness, is no oath. To appeal from an incompetent judge or an inferior court, to a competent judge or higher court, is no swearing. To say, 'I take the king for my witness,' or 'I appeal to the king,' is not to swear by the king: but to say, 'I take God to witness,' or 'I appeal to God as the judge of the truth of what I say,' is to swear by God. But to appeal to God as a righteous Judge, against the injustice or cruelty of men, without relation to his attesting or judging

[a] Psal. xxxix. 1—3. [b] Psal. xxxv. 28. [c] Psal. lxxi. 24 cxix. 172.
[d] Psal. xlv. 1. [e] Psal. cxxxix. 4. [f] Deut. vi. 13. x. 20.

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any affirmation or negation of our own, is no swearing by him, because there wanteth the matter of an oath. An oath is an appeal to some supernatural or higher and more terrible power, than that of the court or person we swear to, to make our testimony the more credible, when other evidences of certainty or credibility are wanting. So that a legal testimony or appeal are not swearing.

Swearing is either just and lawful, or sinful and abusive. To a just and lawful oath it is necessary, 1. That it be God alone ultimately that we swear by: because no witness and avenging judge above human courts can be appealed to but God: and therefore to swear by any creature properly and in the sense that God is sworn by, is to idolize it, and to ascribe to it the properties of God[5]. (Of which more anon.) 2. It is necessary to a just oath, that the matter be true as it is assertory or negative, and also if it be promissory, that the matter be, 1. Honest and lawful, 2. and possible. And where any one of these is wanting, it is unlawful. 3. It is needful that there be an honest end; for the end is a principal ingredient in all moral good and evil. 4. It is needful that it be done upon a sufficient call and honest motives, and not unnecessarily or without just reason. 5. And the manner and circumstances must be lawful.

And oath is an equivocal word, taken sometimes for that which is formally so, as before described; and sometimes for that which is but the matter and expressive form without any real intent of swearing. Or, an oath is taken either for the whole human act completely, containing the words signifying and the purpose signified; or else for the outward sign or words alone. (As the word prayer signifieth sometimes the bare form of words, and sometimes the words and desire signified by them. And as the word sacrament is sometimes taken for the external signs only, and sometimes for the signs with the mutual covenanting and actions signified.) Here it may be questioned,—

Quest. 'Whether it be swearing or not, which is frequently used by ignorant, careless people, who use the words or form of an oath, in mere custom, not knowing what an oath is, nor having any thought or purpose of appealing to God, or to the creature by which they swear. The reason

[5] Isa. xlviii. 1. Jer. iv. 2.

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of the doubt is, because it seemeth to be but the matter or external part of an oath; and it is the form that specifieth and denominateth. He that should ignorantly speak the words of an oath in Latin or Greek while he understandeth not the language and intendeth no such thing, doth not swear.'

Answ. 1. In the full and properest sense of the word, it is before God no oath if there be no intent of confirming your speech by an appeal to God, or to that which you swear by. As a ludicrous washing and using the words of baptism, is no true baptism, no more than a corpse is a man. (And thus it is true which the Papists say, that the intention of the baptizer is necessary to the being of baptism: that is, it is necessary to the being of sacramental administration to the baptizer himself, before God, that he really intend to baptize; and it is necessary to the being of baptism before God in the person baptized that he himself if at age, or those that have power to dedicate him to God if he be an infant, do really intend it: and it is necessary to the being of the external ordinance in 'foro ecclesiæ,' 'before the church,' that both the baptizer and baptized do profess or seem to intend it.) 2. But if you use such words as are the ordinary form of an oath in a language which you understand, so as the hearers may justly suppose you to understand it, it is an oath, 'coram hominibus,' 'before men,' and in the latter narrower sense of the word. And it shall be obligatory and pleadable against you in any court of justice by those you swear to: yea, and God himself, doth take you thereby to be obliged thus to men: and if it be a profane, causeless swearing, men must call it an oath; for they see not the heart; even as they must take him to be baptized that professeth to intend it: and 'in foro humano,' it is so indeed: and God himself will account you a sinner, even one that useth the external form of an oath, and that which before men, is an oath, to the wrong of his name and honour, and to the scandal of others. And it will not excuse you that you knew not that it was an oath, or that you knew not the nature of an oath, or that you rashly used it, not considering that it was an oath: for you were bound to have known and to have considered: you should have done it, and might have done it if you would. But if they

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were words which you could not know to have been the form or expressions of an oath, but the hearers might perceive that you meant no such thing, but something else, then you are excusable, if you had just cause to use them.

II. As to the case of swearing by creatures, how far is it sinful; it is just like the case of worshipping images, or by images. He that worshippeth an image or any creature as God, and ultimately terminateth his worship in it, doth commit direct and full idolatry[h]: which is so much the greater sin, by how much the baser the thing is which he idolizeth. But if he make the image or creature but his medium of that worship which should be immediately offered to God, in whom it is ultimately terminated, then it is not gross idolatry, but it is false and forbidden worship of the true God. But if the creature be made but the medium of that worship which God would have offered him by a medium, then it is lawful so to use or worship it (as to honour and admire God as appearing in his works; to give that worship or honour to our parents and rulers as his officers, which is ultimately terminated in God); just so it is in the case of swearing: for swearing is a part of the worship of God. He that sweareth by any creature as a God, or as the avenger of those that by falsehood elude the judgment of man, doth commit idolatry in it[i]; as Julian did when he swore by the sun (which he praised by his orations and worshipped as God). But he that only sweareth so by a creature, as to intend God ultimately as the witness and avenger, but yet so as that the creature only is named, or so named as hath an appearance of idolatry, or tendeth to entice the mind from God, or scandalously to obscure his honour, or in any other forbidden way, doth swear by the true God intentionally, but in a sinful manner. But he that directly sweareth by God (upon a just call), and by the creature (or nameth the creature rather), but in a just, and clear, and inoffensive subordination to God, is excusable. So we use to lay our hands on the Bible and thus to swear 'So help me God, and the contents of this book.' Thus on great occasions many good men in their writings to clear themselves from some ca-

[h] Deut. x. 23. Isa. xlv. 23. lxv. 16. Jer. iv. 2.
[i] Amos. viii. 14. Hos. iv. 15. Zeph. i. 5. Jer. xii. 16. Isa. xix. 18.

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lumny have said 'I call God, and angels, and men to witness.' Many in naming creatures intend rather a curse than a swearing by the creature: as 'If it be not so, let God destroy me by this fire, or this water, &c.'

Quest. 'Is it lawful to lay hands on the book and kiss it in swearing as is done in England?'

Resp. To take an oath as imposed in England with laying the hand on the Bible and kissing it, is not unlawful.

Proved 1. That which is not forbidden by God is lawful (before God). But so to take an oath is not forbidden by God—— Therefore, &c. The minor will be proved sufficiently by disproving all the pretences of a prohibition. The major needeth no proof.

2. If it be forbidden it is either, 1. As an act in worship not commanded, and so will-worship. 2. Or as a significant ceremony in worship not commanded. 3. Or as an uncommanded significant ceremony, which hath in itself some forbidden matter or manner. But it is not forbidden in any of these respects: therefore not at all.

I. Not as an act not commanded in worship: for 'a quatenus ad omne valet consequentia:' then all acts in worship not commanded would be unlawful, which is false: for, 1. The acts used in swearing, Gen. xxiv. 2. xiv. 22. Apoc. x. 5. were not commanded and yet lawful; of which more anon. 2. God hath not commanded what tune to sing a psalm in, what division to make the Bible into chapters and verses, whether to use a written or a printed Bible, what words, what method, what particular text to choose, what translation to use, with many such like.

II. Not as a significant ceremony not commanded: for then all such should be forbidden, which is not true. For, 1. Abraham's swearing by lifting up the hand (and so the angels Apoc. x.), and Abraham's servant by putting his hand under the thigh, were significant ceremonies. And he that will say they were commanded must prove it. The contrary by us may well be supposed, 1. Because no such law is notified in Scripture, and here 'non apparere' and 'non esse' are equal, because of the perfection of God's laws. 2. Because it is mentioned, as Paræus and other commentators note, as some accustomed rite, and so dependeth not

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on any particular precept to Abraham alone as a prophet. 3. Because it is not one but several sorts of swearing rites that are mentioned, lifting up the hand, and putting it under the thigh.

2. Almost all Christians take some uncommanded significant ceremony in swearing to be lawful. The ceremony mentioned by Parœus ibid. as used in the Palatinate is such, of lifting up three fingers, 'Hodie nos juramus, digitus tribus dextræ sublatis, invocantes vindicem S. Trinitatem.' The English annotations tell you that the customs of countries are very various in this point, yet most agree in adding some outward attestation of action or gesture to words in taking of an oath to make it better remembered and more regarded, than bare words of affirmation, promise or imprecation. And Josephus (cited by Grotius) tells us it was then the custom among the Jews to swear by this ceremony of putting the hand under the thigh: (whether in token of subjection, or because it was the place of the sword, the instrument of revenge, as Grotius and others, or in expectation of the promised seed as the Fathers thought.) And the case of Joseph's adjuration shews it. Vid. Perier. in Gen. xiv. and xxiv.

3. An action of another part of the body is no more forbidden to express the mind by, than of the tongue. God never said, you shall no way express your minds in things sacred or civil, but by the tongue. A change of the countenance may express it: a frown or a pleasant look. ('Index animi Vultus.)' Paul did lift up the hand to the Jews when he would speak for himself: Christ made as if he would have gone further[k]. Words are not natural signs, but invented and arbitrary in particulars, though the power of speaking words so invented and learned be natural. If it be lawful to use significant words, not commanded in worship, it is lawful to use significant actions (under due regulation). Therefore all the ancient churches without one contradictor that ever I read of, did use many such. Though Augustine Ep. and Januar. sadly complaineth that then they were grown to an oppressive number; yet he never speaketh against the thing itself. To stand up at the creed is a significant expression of consent, which not only

[k] Luke xxiv.

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all the churches else, but the old non-conformists never scrupled, nor do the present as far as I can learn: whether to sit, stand, or kneel, at singing psalms, is left at liberty. To put off the hat is a significant ceremony or act in worship, not commanded in itself, nor used of old for the same signification as now. And where the covering of the head doth signify reverence, it is better than to be bare. In one country custom maketh standing up, in another sitting and hanging down the head, in another kneeling, in another prostration, to be the sign of reverence, which accordingly may be used in God's service. When covenants between God and the people are renewed, consent may lawfully be expressed either by standing up or by holding up the hand (by which suffrages things sacred were used to be given), or by subscribing, or by voice. For God hath commanded us the expressing of consent, reverence, &c, but left the word, gesture, or expressing sign to liberty. He that affirmeth that God hath left no other signification of our minds in sacred things to our liberty, but tied us to words alone, must prove what he saith (which he must do against Scripture, against nature, and against all the judgment and custom of all Christ's churches and of the world).

III. If laying the hand on the book and kissing it be unlawful for any special matter or manner forbidden more than other significant acts, it is for some of the reasons named by you: which now I will answer.

Obj. It savoureth of the Romish superstition. *Answ.* 1. Not at all: prove that if you can. 2. Superstition is the feigning of things to be pleasing or displeasing to God which are not, and using or disusing them accordingly: whatever be the etymology of the word 'Superstitum cultus,' or 'supra Statutum, &c.' it is certain that the common use of it among heathens (as Plutarch at large,) and Christians was, for an erroneous, undue fear of God, thinking this or that was displeasing or pleasing to him, to be done or to be avoided which was not so, but was the conceit of a frightened, mistaking mind. Therefore to say that God is displeased with this signification of the mind, when it is not so, nor can be proved, is superstition. And this is not the solitary instance of satan's introducing superstition under pretence of avoiding superstition. 3. The sense of

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the law is to be judged of by the law, and by the notorious doctrine and profession of the law-makers and of the land: which here renounceth the superstitious use of it. But I confess I was more afraid that the Papists had too much derogated from the Scripture, than given too much to it. And they profess that they swear not by a creature. Vid. Perer. ubi sup. in Gen. xxiv. 2.

Object. But Paræus, &c. in Gen. xxiv. 2. saith, "Non absque superstitione fit cum super crucifixum aut codicem Evangelii digitis impositis juratur, ut fit in Papatu." *Answ.* 1. But that same act which 'in Papatu' is superstitious because of superstitious conceits and ends, is not so in all others that have none such. 2. It is no new thing to be quick in accusing our adversaries: but Paræus addeth not a syllable of proof; and if he had, it must have been such as touched not us, or else invalid.

Object. 'Some good men have scrupled it.' *Answ.* 1. Ten thousand to one such have not scrupled it. 2. They are not our gods nor law. 3. The Quakers and the old Anabaptists (and they say Origen) scrupled, yea, condemned all swearing, or all imposed oaths. And if we avoid all as sin which some good men have scrupled, we shall make superstition a great part of our religion: and when on the same grounds we have but practised all as duty, which some good men have taken for duty, we shall quite out-go the Papists. He that readeth Beda, Boniface, and abundance such pious writers, will soon see, that godly or fanatical religious persons, dreams, visions, strict opinions, confident assertions, and credulous believing one another, with the hope of improving such things against Pagans and Jews, for Christianity, brought in almost all the legends and superstitions of the Papists.

II. *Object.* 11. 'Our common-law commissions, that give authority to examine persons, direct it to be done 'supra sacramenta sua per sancta Dei evangelia fideliter præstanda:' and in the form of administrations in ecclesiastical courts the words are 'Ad sancta Dei evangelia rite et legitime jurati:' whether these forms do not infer that in their first use (at least), persons either swore by the evangelists or offended in that mode of swearing: and our common-law calls it a corporal oath, from touching the book.'

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Answ. 1. To know the sense of our present law it is not necessary that we know the sense of the first users of the form. For the law is not now the king's law that first made it (he hath no law that hath no government), but the king's law that now reigneth, and beareth his sense. 2. To justify our obedience to law, it is not necessary that we prove every phrase in that law to be fitly expressed. 3. But examine it well, and try whether it be not also fit and laudable.

1. There are three things conjoined in the oaths in question: 1. A testimony assertory or a promise. 2. An oath. 3. An imprecation. The assertory testimony here is the first thing intended; and the oath and imprecation are but as a means to make that testimony or promise valid. 2. The published doctrine of England, in the thirty-nine articles, the book of ordination, &c. is, that the holy Scriptures contain all things necessary to salvation, as being God's law or rule of our faith and life. All our duty to God is there commanded: all the promises on which we hope are there contained; all the punishments which the perjured or any sinner must feel and should fear, are there threatened. Therefore 3. The laying on the hand and kissing the book, is an action directly related to the imprecation, and not to the oath, but only by consequence, as the imprecation is subservient to the oath, as the oath is to the assertion. So that this is the plain paraphrase of the whole. 'I do believe that God the Ruler of all the world, is the Judge of secrets which are above man's judgment, the Searcher of hearts, and the hater and avenger of perjury, according to this his holy Word by which he governeth us: and to this God I appeal as to the truth of this my testimony, consenting myself, to lose all the benefit of his promises to be just, and to bear all the punishment here threatened to the perjured, if I lie.'

And what could be said more fitly, 1. To own the Protestant doctrine that the Scripture is God's perfect word: that the evil to be feared, and the good to be hoped for, is all there contained, and is all the fulfilling of that word? 2. And to put the Word in its due subordination to God? And our ordinary form of swearing sheweth this, 'So help you God, and the contents of this book.' Whether you will call this 'swearing upon or by the gospel,' or call it 'a cor-

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poral oath,' or a spiritual oath, is only 'de nomine,' and is nothing to the matter thus truly described. 'Sacramentum' signifieth the oath itself, and 'Ad sancta evangelia' is a fit phrase: or if 'super sacramenta' signify the two sacraments of the Gospel, it can mean no more than 'As one that by the reception of the sacrament, doth profess to believe this Gospel to be true, I do renounce the benefits of it, if I lie:' and in this sense it hath been some men's custom to receive the sacrament when they would solemnly swear.

III. *Object.* 'Some seem to object against kissing the book, as having the greater appearance of giving too much to it, or putting some adoration on it; and because this ceremony of kissing is held to be of later date than laying on the hand.'

Answ. The ceremony signifieth that I love and approve the Gospel, and place the hope of my salvation in it. And the public doctrine of the kingdom before cited, sheweth as a full exposition what we ascribe to it. But as some scrupulous brethren in Scotland gratify the Papists by rejecting the oath of supremacy, which is the most thorny hedge against them, and this while they cry out against Popery; so others would gratify the Papists, by suggesting that we give too much to the Bible, and adore it; when the very sum of England's Protestantism, is their just ascribing to the Holy Scriptures its sufficiency as to all things necessary to salvation. Thus satan undoeth still by overdoing.

IV. *Object.* 'Laying on the hand, and kissing the book, seem of the same nature with the cross in baptism, and other significant ceremonies: and an oath is part of the worship of God: therefore not to be taken, with these ceremonies, or else will seem to justify the other.'

Answ. 1. Significant words, gestures or actions are not therefore evil, because they are significant (unless brutishness be a virtue): nor because any call them by the name of ceremonies (else that name might be put on any thing by an enemy to deprive us of our liberty). Therefore I can judge of no ceremony by that general name alone, till it be named itself in specie. 2. Of the cross in baptism, see my 'Disputations of Church Government' of Ceremonies, written long ago. There are these notorious differences in the case: 1. The cross is an image used in God's worship: though

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not a permanent, yet a transient image, and used as an image of the cross of Christ, though but in water or oil. And God hath more specially forbidden images used in his worship, than he hath done a professing significant word, gesture or action, which is no image, nor used as such. 2. The cross seemeth to be a third sacrament of the covenant of grace, while it is used as a symbol of Christianity, and a dedicating sign (as the canon calleth it) by which before the church, there is made a solemn self-obligation, as sacramentally, to renounce the devil, the world and the flesh, and manfully to fight under Christ's banner, as his faithful servants and soldiers to our live's end: implying our trust and hope in Christ crucified for the benefits of his death. So that if it be not a complete third sacrament, it hath so much of that which is proper to a sacrament, (like the 'Sacramentum Militare,' whence the name came into the church) that for my part, I dare not use it, though I presume not to censure those that do, nor to condemn all other uses of the cross, which the ancients abounded in, as sudden, particular, professing signs, much below this solemn covenanting use. And as I think the king would not take it well, when he hath made the star the badge of the knights of the garter, if any subject will presume to make another 'Symbolum Ordinis,' though yet many a significant gesture or act may be used without offence. So I fear Christ would not take it well of me if I presume to make or use another symbol or 'tessera' of Christianity, especially with so much of a covenanting sacramental nature. But what is this to things or gestures significant of no such kind? You see then the difference of these cases.

But if you were able to prove the cross as harmless as the swearing ceremony, I would be for the cross, and not against the laying the hand on the book, and kissing it: for 1. I am not of their mind that form their judgment of other particulars to suit with their preconceived opinions of things of the same rank or quality: nor make the interest of my former conceptions, to be the measure of my after-judging 2. Nor do I think it so great an honour to be strict in my opinions, as dishonour to be superstitious, and to add to God's law, by saying that he forbiddeth what he doth not, or to be affectedly singular in denying lawful things, with a

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'touch not,' 'taste not,' 'handle not,' &c. Nor do I esteem him to be the wisest, best, or holiest person, who is narrowest or strictest in his opinions, but who is rightest; nor him that maketh most things to be sins, but him that committeth least sin, which is such indeed; nor him that maketh most laws to himself or others, but him that best obeyeth God's laws.

Quest. 1. May one that scrupleth thus swearing himself, yet commissioned, give an oath thus to another that scrupleth it not?'

Answ. 1. If the thing be, as is proved, lawful, his scruple will not make him innocent in neglecting the duty of his place. 2. If the substance of the oath were lawful, and only the mode or ceremony were sinful, as suspected, then (1.) If the commissioner must himself particularly command that mode, it were unlawful for him to do it. (2.) But if he only command, and give the oath as an oath, leaving the mode without his approbation or command, to the taker and the law, he may so give the oath: and thus Christians in all ages have taken it for lawful to make covenants even with Infidels and Idolaters, and to take a Turk's oath by Mahomet, when it is only the oath that we demand, and the mode is his own, which we had rather be without, and give no approbation of. And if a king may thus demand an Infidel's or Idolater's oath, (as God himself doth men's duty, when he knoweth that they will sin in doing it,) much more may one do so, in case of a doubtful ceremony, which he is neither the author nor approver of. But I think this in question, is lawful, fit and laudable.

III. As to the case of taking God's name in vain, which for brevity I join with swearing, it is done 1. Either in the grossest and most heinous sort; 2. Or in a lower sort. (1.) The grossest sort of taking God's name in vain, is by perjury; or calling him in for witness to a lie. For among the Jews, vanity and a lie, were words frequently taken in the same signification. (2.) But the lower sort of taking God's name in vain, is when it is used lightly, unreverently, contemptuously, jestingly, or without just cause: and in these also there is profaneness and a very great sin, which is aggravated according to the degree of the contempt or profa-

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nation[l]. It is a great sin unreverently in common talk to make a by-word, of saying, 'O Lord,' or 'O God,' or 'O Jesus,' or 'God help us,' or 'Lord have mercy on us,' or 'God send this or that,' or any way to take God's name in vain: but to use it in jeers and scorns at religion, or make play-books, or stage-plays with such profane contemptuous jeers, is one of the greatest villanies that man's tongue can be guilty of against his Maker. (Of which anon.)

IV. *Direct.* 1. 'For the avoiding of all this profaneness in swearing and taking the name of God in vain, the first Direction must be this general one, to use all the Directions given in Chap. 1. for a wicked man's attaining true conversion: and withal to observe how great an evidence this sin is of a graceless, ungodly, miserable soul.' For it is supposed to be an ordinary or frequent sin, and therefore to have no effectual principle in the heart which is against it; and therefore to have the principal room in the will; and therefore to be unrepented of (as to any saving, renewing repentance): if thou hadst any true grace, it would teach thee to fear and honour God more: to make light of God is inconsistent with godliness, if it be in a predominant degree: for they are directly contrary.

Direct. 11. 'Get thy heart sensible of the intrinsic evil of thy sin.' It would never be so easily and familiarly committed by thee, if thou didst not think it small. That thou mayst know it, consider of the following aggravations [m].

1. Consider who that God is whom thou abusest [n]. Is he not the great and terrible Majesty; that made the world, and upholdeth it, and ordereth it by his will? The governor and judge of all the earth; infinitely excelling the sun in glory? A God most holy, and in holiness to be mentioned? And wilt thou make a by-word of his dreadful name? Wilt thou profanely swear by his holy name? and use the name of thy God as thou wouldst scarce use the name of thy father or thy king? Wilt thou unreverently

[l] See Dr. Hammond's Pract. Catech. on the third Commandment.

[m] Saith Fitzherbert. lib. i. c. 23. p. 17. I cannot but lament, that so great an impiety as blasphemy is, being so common, doth pass unpunished: whereas in other countries the least blasphemies are severely chastened: insomuch that in Spain I have known a man set in the market-place the greatest part of a day gaping with a gag in his mouth for swearing only By the life of God.

[n] See Job v. 21, 22. xlii. 5, 6. xxxviii. 2, 3. &c.

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and contemptuously toss it like a foot-ball? Dost thou know no more difference between God and man? Know God, and thou wilt sooner tremble at his name, than thus unreverently abuse it.

2. Consider who thou art that thus venturest to profane the holy name of God. Art thou not his creature and his subject, bound to honour him? Art thou not a worm, unable to resist him? Can he not tread thee into hell, or ruin thee, and be avenged on thee with a word or less? He need to say no more, but 'Thus I will have it,' to execute his vengeance on the greatest of his enemies: if he will it, it will be done. And art thou then a person fit to despise this God, and abuse his name? Is it not a wonder of condescension in him, that he will give leave to such worms as we to pray to him, and to praise and worship him, and that he will accept it at our hands? And yet canst thou venture thus to slight him and despise him? I have oft heard the same impious tongue reproach the prayers of the godly, as if they were too bold and familiar with God, and pleading against long or often praying, because man must not be so bold with God, and persuading others that God accepts it not, which yet itself was bold familiarly to swear by his name, and use it lightly and in common talk. And indeed God's servants must take heed of rude and unreverent boldness even in prayer! How much more then is the boldness of thy profaning God's holy name to be condemned? Must they take heed how they use it in prayer and praise, and darest thou abuse it by oaths, and curses, and vain speech?

3. Dost thou not sometimes pray by that name which thou profanely swearest by? If not, thou seemest utterly to renounce God, and art a miserable wretch indeed; but if thou do, what an hypocrite dost thou show thyself to be in all thy prayers, that takest on thee to reverence that name of God, which thou canst toss unreverently, and swear and curse by when thou art off thy knees. It is part of Bishop Hall's character of the hypocrite, that he boweth to the name of Jesus, and sweareth by the name of God, and prayeth to God at church, whom he forgets or sweareth by the rest of the week. Doth not thy conscience gripe thee for this hypocrisy, when in thy prayers thou thinkest of this abuse of God?

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4. Think man, what use thou wilt have for that holy name in thy distress, which thou now abusest. When sickness and death come, then thou wilt cry, 'Lord, Lord!' Then the name of God will be called on more reverently. And darest thou now make a foot-ball of it? Dost thou not fear lest it should be then thy terror, to remember on thy death-bed, when thou art calling upon God, 'O this is the name that I was wont to swear by, or to take in vain?'

5. Remember that millions of glorious angels are magnifying that great and holy name, which thou art profaning and taking in vain. And dost thou not wonder that they do not some of them become the executioners of the vengeance of God against thee? and that the earth doth not open and swallow thee up? Shall a worm on earth be tossing that holy name, or swearing by it profanely, which a world of glorious angels are magnifying?

6. Consider that thou art more impious than they that profane things hallowed and consecrated to God. Was Belshazzar punished with the loss of kingdom and life, for carousing in the vessels of the sanctuary? Wouldst thou think him to be profane that should make a stable of the church, and should feed his swine with the communion cup? And dost thou not know that the name of God himself hath a higher degree of holiness, than any place or utensils of his worship have? and therefore that it is a greater profaneness to abuse his name, than to abuse any of these? Doth not thy tongue then condemn thee of hypocrisy, when thou wouldst exclaim against any that should thus profane the church, or font, or communion cup, or table, and yet thyself dost ordinarily profane the very holy name of God, and use it as a common name?

7. Consider how unworthily thou requitest God, for giving thee thy tongue and speech. He gave thee this noble faculty to honour him by: and is this thy thanks, to use it to dishonour him, by swearing and taking his name in vain?

8. Thy infectious breath corrupteth others. It tendeth to bring God into common contempt among his own creatures, when they hear his name contemptuously spoken of.

9. Thou forgettest how tender and jealous God hath shew-

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ed himself to be, of the honour of his holy name; and what terrible threatenings he hath denounced against the profaners of it, and what judgments he hath executed on them[o]. "Ye shall not swear by my name falsely: neither shalt thou profane the name of thy God: I am the Lord[p]." And of the priests it is said, "They shall be holy unto their God, and not profane the name of their God[p]." "Therefore shall ye keep my commandments, and do them: I am the Lord: neither shall ye profane my holy name, but I will be hallowed among the children of Israel: I am the Lord which hallow you[q]." "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayst fear this glorious and fearful name, THE LORD THY GOD, then the Lord will make thy plagues wonderful, and the plagues of thy seed; great plagues and of long continuance; and sore sicknesses and of long continuance[r]." Worshipping God and trusting in him is called, "A walking in his name; and calling upon his name[s]." The place of his public worship is called, "The place where he putteth or recordeth his name[t]." "They shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel[u]." "For how should my name be polluted? and I will not give my glory to another[x]." God telleth Moses, and Moses telleth Aaron when his two sons were slain, "I will be sanctified in them that come nigh unto me, and before all the people I will be glorified[y]." "A man that in striving with another blasphemed and cursed, was stoned to death[z]." And in the third commandment, it is terrible enough that God saith, "The Lord will not hold him guiltless that taketh his name in vain."

10. Dost thou not use to say the Lord's prayer, and therein, "Hallowed be thy name[a]?" And wilt thou profane that name which thou prayest may be hallowed? Is

[o] Psal. xxix. 2. lxvi. 2. lxviii. 4. xxxiv. 3. xcvi. 2. Isa. ix. 6. xii. 4. xli. 25. Jer. xxxiv. 16. Ezek. xxxvi. 22, 23. 1 Kings viii. 16. 18, 19. 29. ix. 3. 7. 2 Sam. vii. 13. Deut. xiv. 23. Psal. cxlv. 1, 2. Isa. xxvi. 8. 13. Psal. lxxxvi. 9. 12. cxxxv. 13. Cant. i. 3. John xii. 28.

[p] Lev. xix. 12. So xviii 21.

[q] Lev. xxi. 6. xxii. 2. 31, 32.

[r] Deut. xxviii. 58, 59.

[s] See Mic. iv. 5. Psal. xcix. 6.

[t] Exod. xx. 24. Deut. xii. 5. 11. 21.

[u] Isa. xxix. 23.

[x] Isa. xlviii. 11.

[y] Lev. x. 3.

[z] Lev. xxiv. 10. 14.

[a] Matt. vi. 9.

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it hallowing it, to swear by it, and use it unreverently and vainly in thy common talk? Or will God endure such hypocrisy as this? or regard such hypocritical prayers?

11. Thy customary swearing is an uncharitable accusation of the hearers, as if they were so incredulous, that they would not believe a man without an oath, and so profane, that they delight in the profanation of the name of God; which is the grief of every honest hearer.

12. Thou accusest thyself as a person suspected of lying, and not to be believed: for among honest men a word is credible without an oath. Therefore if thou were but taken for an honest man, thy bare word would be believed. And by swearing, thou tellest all that hear thee, that thou supposest thyself to be taken for a person whose word is not to be believed. And what need hast thou to tell this so openly to others if it be so?

13. And by swearing thou declarest the suspicion to be true, and that indeed thou art not to be believed: so far art thou from making thy sayings more credible by it. For he that hath so little conscience and fear of God, as to swear profanely, can hardly be thought a person that makes any conscience of a lie. For it is the same God that is offended by the one as by the other. A swearer warranteth you to suspect him for a liar.

14. Both swearing and taking God's name in vain, are the greater sins, because you have no stronger a temptation to them. Commonly they bring no honour, but shame: they bring no sensual pleasure to the senses, as gluttony, and drunkenness, and uncleanness do: and usually they are committed without any profit to entice men to them. You get not the worth of a penny by your sin; so that it is hard to find what draweth you to it, or why you do it, unless it be to shew God that you fear him not, and unless you intend to bid defiance to him, and do that which you think will offend him, in mere despite. So that one would think a very little grace might serve to cure such a fruitless sin: and therefore it is a sign of gracelessness.

15. How terribly dost thou draw God's vengeance upon thyself? Cursing thyself is a begging for vengeance: profane swearing is a profane, contemptuous appeal to the judgment of God. And darest thou, even in thy sins, ap-

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peal to the judgment of God? Dost thou fear it no more? To this judgment then thou shalt go! But thou wilt quickly have enough of it, and find what it was for stubble to appeal to the "consuming fire[b]."

Direct. III. 'Remember God's presence, and keep his fear upon thy heart, and remember his judgment to which thou art hastening, and keep a tender conscience, and a watch upon thy tongue,' and then thou wilt easily escape such a sin as this. Darest thou abuse God's name before his face?

Direct. IV. 'Write over thy doors or bed, where thou mayst often read it, the third commandment, or some of these terrible passages of Holy Scripture, "I say unto you swear not at all: neither by heaven,—nor by the earth,—nor by thy head,—but let thy communication be yea, yea, nay, nay: for whatsoever is more than these, cometh of evil[c]." "Above all things, my brethren, swear not, neither by the heavens, neither by the earth, nor any other oath; but let your yea, be yea, and your nay, nay; lest ye fall into condemnation[d];" (or hypocrisy, as Dr. Hammond thinks it should be read.) "Every one that sweareth shall be cut off[e]." "Because of swearing the land mourneth[f]." Think well on such texts as these.

Direct. V. 'Love God and honour him as God,' and thou canst not thus despise and abuse his name. Thou wilt reverence and honour the name of that person that thou lovest, and reverencest, and honourest. It is atheism and want of love to God, that makes thee so profane his name.

Direct. VI. 'Punish thyself after every such crime with such a voluntary mulct or penalty as may help to quicken thy observation and remembrance.' If none execute the law upon thee, (which is twelve pence an oath,) lay more on thyself, and give it to the poor. Though you are not bound to do justice on yourselves, you may medicinally help to cure yourselves, by that which hath a rational aptitude thereto.

[b] Heb. xii. 29. [c] Matt. v. 34—37. [d] James v. 12.
[e] Zech. v. 3. [f] Jer. xxiii. 10. Hos. iv. 2.

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Tit. 3. *Special Directions against Lying and Dissembling.*

That you may know what lying is, we must first know what truth is, and what is the use of speech. Truth is considerable, 1. As it is in the things known and spoken of. 2. As it is in the conception or knowledge of the mind. 3. As it is in the expressions of the tongue. 1. Truth in the things known is nothing but their reality; that indeed they are that which their names import, or the mind apprehendeth them to be: this is that which is called both physical and metaphysical truth[s]. 2. Truth in the conception or knowledge of the mind, is nothing else but the agreement or conformity of the knowledge to the thing known: to conceive of it truly, is to conceive of it as it is: mistake or error is contrary to this truth. 3. Truth as it is in the expressions is indeed a twofold relation. (1.) The primary relation is of our words or writings, to the matter expressed. And so truth of speech is nothing but the agreeableness of our words to the things expressed; when we speak of them as they are. (2.) The secondary relation of our words is to the mind of the speaker: for the natural use of the tongue is to express the mind as well as the matter: and thus truth of speech is nothing but the agreeableness of our words to our thoughts or judgments. Truth as it is the agreement of thoughts or words to the matter, may be called logical truth. And this is but the common matter of moral or ethical truth, which may be found partly in a clock, or watch, or weathercock, or a seaman's chart. The agreement of our words to our minds, is the more proper or special matter of moral truth: the form of it as a moral virtue is its agreement to the law of the God of truth. And as the 'terminus' entereth the definition of relations, so our words have respect to the mind of the hearer or reader, as their proper 'terminus;' their use being to acquaint him, 1. With the matter expressed; 2. With our minds concerning it. Therefore it is necessary to the logical truth of speech, that it have an aptitude rightly to inform the hearer; and to the ethical truth, that it be intended by the speaker really to inform him, and not to deceive him. (Supposing that it is another that we speak to.)

[s] Vide Aquin. de Veritat.

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You see then that to a moral truth all these things are necessary: 1. That it be an agreement of the words with the matter expressed, (as far as we are obliged to know the matter.) 2. That it be an agreement of the words, with the speaker's mind or judgment. 3. That the expressions have an aptitude to inform the hearer of both the former truths. 4. That we really intend them to inform him of the truth, so far as we speak it. 5. That it be agreeable to the law of God; which is the rule of duty, and discoverer of sin.

In some speeches the truth of our words as agreeing to the matter and to the mind is all one, viz. when our own conception or judgment of a thing is all that we assert. As when we say, 'I think, or I believe, or I judge that such a thing is so.' Here it is no whit necessary to the truth of my words, that the thing be so as I think it to be: (for I affirm it not to be so,) but that indeed I think as I say I think. But that our words and minds agree, is always and inseparably necessary to all moral truth.

We are not bound to make known all that is true, (for then no man must keep a secret,) much less to every man that asketh us. Therefore we are not bound to endeavour the cure of every man's error in every matter: for we are not bound to talk at all to every man. And if I be not bound to make known the truth at all, or my mind at all, I am not bound to make known all the truth, or all that is in my mind; no, not to all those to whom I am bound to make known part of both. If I find a man in an ignorance or error which I am not bound to cure, (nay, possibly it were my sin to cure it; as to open the secrets of the king's counsels or armies to his enemies, &c.) I may and must so fit my speech to that man, even about those matters, as not to make him know what he should not know either of the matter or of my mind: I may either be silent, or speak darkly, or speak words which he understandeth not, (through his own imperfection,) or which I know his weakness will misunderstand: but I must speak no falsehood to him. Also there is a great difference between speaking so as not to cure the ignorance or error of the hearer, which I found him in; and so speaking as to lead him into some new error: I may do the former in many cases, in which I may not do the latter. And there is great difference between speaking

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such words, as in the common use of men are apt to inform the hearers of the truth, though I may know, that through some weakness of their own they will misunderstand them, and be deceived by them; and the speaking of words which in the common use of men, have another signification than that which I use them to. By the former way, the hearer sometimes is the deceiver of himself, and not the speaker, when the speaker is not bound to reveal any more to him: but by the latter way the speaker is the deceiver. Also there is great difference to be made between my speaking to one to whom it is my duty to reveal the truth, and my speaking to a man to whom I am not bound to reveal it; yea, from whom my duty to God, and my king or country, bind me to conceal it. By these grounds and distinctions you may know what a lie is, and may resolve the ordinary doubts that are used to be raised about our speaking truth or falsehood. As,

Quest. I. 'Am I bound to speak the truth to every one that asketh me?' *Answ.* You are not bound to speak at all in every case to every one that asketh you: and he that is silent, speaketh not the truth.

Quest. II. 'Am I bound to speak the truth to every one that I answer to?' *Answ.* Your answer may sometimes be such as signifieth but a denying to answer, or to reveal what is demanded of you.

Quest. III. 'Am I bound to speak all the truth, whenever I speak part of it?' *Answ.* No: it is God's Word that must tell you when, and how much you must reveal to others: and if you go as far as God alloweth you, it followeth not, that therefore you must go no farther[h]. A soldier taken by the enemy may tell the truth when he is asked in things that will do no harm to his king and country; but he must conceal the rest, which would advantage the enemy against them.

Quest. IV. 'Is it always a sin to speak a logical falsehood; that is, to speak disagreeably to the thing which I speak of?' *Answ.* Not always: for you may sometimes believe an untruth without sin. For you are to believe things according to their evidence and appearance. Therefore if the deceit be unavoidably caused by a false appearance or evidence, without any fault of yours, it is not then your

[h] Matt. xxvi. 63. Mark xiv. 61. xv. 5. Luke xxiii. 9. John xix. 9. Jer. xxxviii. 26, 27.

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fault to be mistaken. But then your expressions must signify no more certainty than you have, nor any more confidence, than the evidence will warrant. When you say, such a thing is so; the meaning must be but, I am persuaded it is so: for if you say, I am certain it is so, when you are not certain, you offend.

Quest. v. 'Is it always a sin to speak falsely or disagreeably to the matter, when I know it to be false? that is, Is it always a sin to speak contrary to my judgment or mind?' *Answ.* Yes: for God hath forbidden it, and that upon great and weighty reasons, as you shall hear anon.

Quest. vi. 'Is it a sin when I speak not a known untruth, nor contrary to my opinion, nor with a purpose to deceive?' *Answ.* Yes; it is oft a sin when there is none of this. For if it be your duty to know what you say; and to deliberate before you speak, and your duty to be acquainted with the truth or falsehood which you are ignorant of, and your duty to take heed that you deceive not another negligently, and yet you neglect all these duties, and by a culpable ignorance and negligence deceive both yourselves and others, then this is a sin, as well as if you knowingly deceived them.

Quest. vii. 'But though it be a sin, it remaineth doubtful, whether it be a lie.' *Answ.* This is but 'lis de nomine,' a controversy about the name and not the thing. As long as we are agreed that it is a sin against God, and to be avoided, whether you call it a lie, or by another name, is no great matter. But I think it is to be called a lie: though I know that most definers follow Cicero, and say that a lie is 'A falsehood spoken with a purpose to deceive;' yet I think, that where the will is culpably neglective of not deceiving, an untruth so negligently uttered deserveth the name of a lie.

Quest. viii. 'Must my words, to free them from falsehood, be always true in the proper, literal sense?' *Answ.* No. Augustine's determination in this case is clear truth, 'Quod figuratè dicitur non est mendacium, (i. e. eo nomine.)' To speak ironically, metonymically, metaphorically, &c., is not therefore to lie. For the truth of words lying in that aptitude to express the thing and mind, which is suited to the intellect of the hearers, they are true words that thus express

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them, whether properly or figuratively: but if the words be used figuratively, contrary to the hearers, and the common sense of them, with a purpose to deceive, then they are a lie, notwithstanding you pretend a figure to verify them.

Quest. IX. 'Must my words be used by me in the common sense, or in the hearer's sense?' *Answ.* No doubt, but so far as you intend to inform the hearer, you are to speak to him in his own sense. If he have a peculiar sense of some word, differing from the common sense, and this be known to you, you must speak in his peculiar sense. But if it be in a case that you are bound to conceal from him, the question is much harder. Some think it an untruth and sinful to speak to him in words which you know he will use to his own deceit. Others think that you are not bound to fit yourselves to his infirmity, and speak in his dialect contrary to common sense: and that it is not your fault that he misunderstandeth you, though you foresee it, where it will not profit him to understand you, nor yourselves are obliged to make him understand you, but the contrary: the next will open this.

Quest. X. 'Is it lawful by speech to deceive another, yea, and to intend it? Supposing it be by truth?' *Answ.* It is not a sin in all cases, to contribute towards another man's error or mistake[1]. For, 1. There are many cases in which it is no sin in him to mistake, nor any hurt to him: therefore to contribute to that which is neither sin or hurt, is of itself no sin: yea, there are some cases in which an error (though not as such) may be a duty: as, to think charitably and well of an hypocrite, as long as he seemeth to be sincere. Here if by charitable reports I contribute to his mistake, it seemeth to be but my duty. For as he is bound to believe, so I am bound to report the best while it is probable. 2. There are many cases in which a man's ignorance or mistake may be his very great benefit: his life or estate may lie upon it: and I may know that if he understood such or such a thing, he would make use of it to his

[1] Licitum est aliquando salva veritate, illa verba proferre, ex quibus probabiliter novimus auditores aliquid conclusures falsi. Hoc enim non est mentiri vel falsum testari, sed tantum occasionem alteri præbere errandi non ad peccatum committendum sed potius vitandum. Ames. Cas. Consc. lib. v. c. 53. See Luke xxiv. 28. John vii. 8. 10.

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ruin. 3. There are many cases in which a man's innocent error is necessary to the safety of others, or of the commonwealth. 4. It is lawful in such cases to deceive such men by actions: as an enemy by military stratagems, or a traitor by signs which he will mistake. And words of truth which we foreknow he will mistake, not by our fault, but by his own, do seem to be less questionable than actions, which have a proper tendency to deceive. 5. God himself hath written and spoken those words which he foreknew that wicked men would mistake and deceive themselves by: and he hath done those works, and giveth those mercies, which he knoweth they will turn to a snare against themselves. And his dominion or prerogative cannot here be pleaded to excuse it, if it were unholy. And in this sense (as to permitting and occasioning) it is said, "And if the prophet be deceived, I the Lord have deceived that prophet[1]." Yet must we not think with Plato, that it is lawful to lie to an enemy to deceive him. For, 1. All deceit that is against charity or justice is sinful. 2. And all deceit that is performed by a lie. As Augustine saith, 'There are some lies which are spoken for another's safety or commodity, not in malice, but in benignity, as the midwives to Pharaoh.——— These lies are not commended in themselves, but in the deceit (or charity) of them. They that thus lie will deserve (that is, be in the way) to be at last delivered from all lying. There is also a lying in jest, which deceiveth not; because he that is spoken to, knoweth it to be spoken in jest. And these two sorts are not faultless; but the fault is not great. A perfect man must not lie to save his life.——— But it is lawful to silence the truth, though not speak falsely.' In Psal. And in Enchirid. he saith, 'Mihi non absurdum, &c.' 'It seemeth not absurd to me that every lie is a sin: but it is a great matter or difference, with what mind, and in what matters a man lieth.' Some think a physician may lie to entice his patient to take a medicine to save his life: he may lawfully deceive him by hiding a medicine, and by true speeches and dark, which he thinketh will be misunderstood; but not by falsehood.

Quest. XI. 'Wherein lieth the proper vice of lying? Is it in deceiving? or in speaking falsely? or in speaking con-

[1] Ezek. xiv. 9.

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trary to the thoughts?' *Answ.* It is the aggravation of a lie, that it be an injurious deceit. But the malignity of the sin doth not consist in the mere deceit of another man's intellect: for, as is said, it may be a great benefit to many men to be deceived: a patient's life may be saved by it, when his physician findeth it necessary to his taking a medicine, which without deceit he will not take. And so children and weak-headed people must be used. Now such a charitable deceit, as such, can be no sin. Therefore the common nature of a lie consisteth not, only, in the purpose of deceiving, but in the speaking falsely, contrary to the mind: else it would follow, either that all deceit is sin, or that all lying or false speaking is lawful, where the deceit of another is charitable or lawful: which are neither of them to be granted. Yet is it not every untruth that is a lie. Some schoolmen distinguish between 'mentiri' (as being 'contra mentem ire') and 'mendacium dicere;' as if to tell a lie were not always to lie, because not contrary to the mind. But then by 'mendacium' they mean no more than 'falsum.'

I conclude then, that 'a lie is the voluntary asserting of a falsehood.' And the more it tendeth to the injury of another, the more it is aggravated; but it is one thing to be injurious, and another thing to be a lie. When I name 'a falsehood,' I mean that which is apt to deceive the hearer. So that it is necessary to the being of a lie, that it be deceitful, though the purpose of deceiving be found only in the more explicit sort of lies: for 'falsum dicitur à fallendo:' it were not false, if it were not deceitful, or apt to deceive. For an unapt or figurative expression, which hath a right sense as used by the speaker and hearer, is no falsehood. In one language a double negative affirmeth; and in another a double negative is a more vehement kind of denial; and yet neither is to be called by the others an untruth. By 'asserting,' I mean any expression that maketh the falsehood our own, as distinct from a historical narration: for it is not lying to repeat a lie, as only telling what another said. By 'voluntary,' I mean not only that which is done knowingly, upon actual will and deliberate choice, or consent; but also that which is done 'ex culpa voluntatis,' 'by the fault of the will,' and is to be imputed to the will[m]. For it is of great

[m] Tolle voluntatem, nec erit discrimen in actu.

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necessity to observe this about every sin, that whereas we truly say, that all sin is voluntary, and no further sin than voluntary; yet by 'voluntary,' here, is not meant only that which is actually willed; but all that the will is guilty of. For it is true that Austin saith, 'Reum linguam non facit nisi rea mens:' 'The tongue is not made guilty, but by a guilty mind.' But then it must be known, that the mind or will is guilty of forbidden omissions as well as actions: and so it is a lie or voluntary untruth, when the mind and will do not restrain the tongue from it when they ought. As, 1. When a man erreth or is ignorant through wilful sloth or negligence, and so speaketh falsely when he thinks it true; this is a culpable falsehood, and so a lie; because he might have avoided it and did not: and this is the case of most false teachers and heretics. So, also, if a man will through passion, custom, or carelessness, let his tongue run before his wits, and speak falsely for want of considering or heeding what he saith, this is a culpable untruth, and a lie, and it is voluntary; because the will should have prevented it and did not; though yet there was no purpose to deceive.

You see then that there are two degrees of lying. 1. The grossest is the speaking of a known falsehood, with a purpose to deceive. 2. The other is the speaking falsely through culpable ignorance, error, or inconsiderateness.

Direct. 1. 'Be well informed of the evil of the sin of lying:' for the common cause of it is, that men think that there is no great harm in it, unless some one be greatly wronged by it: but it is not forbidden by God only because it wrongeth others, but it hath all this evil in it.

1. Lying is the perverting of man's noble faculties, and turning them clean contrary to their natural use. God gave man a tongue to express his mind, and reveal the truth; and lying doth monstrously turn it to the hindering of the mind and truth, yea, to the venting of the contrary to both. And as it is the evil of drunkenness to be a voluntary madness or corruption of so noble a faculty as reason, so it is the fault of lying, to be corrupting, perverting, and deforming both of the mind and tongue; and by confusion, a destroying of God's work and creature as to its proper use [n].

[n] Verba propterea instituta sunt, non ut per ea se invicem homines fallant, sed ut eis quisque in alterius notitiam cogitationes suas proferat. Verbis ergo uti ad fallaciam, non ad quod sunt instituta, peccatum est. Aug. Enchirid.

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2. 'Lying is the enemy and destroyer of truth:' and truth is a thing divine, of unspeakable excellency and use. It is God's instrument by which he maketh man wise, and good, and happy. Therefore if he should not make strict laws for the preservation of so excellent a thing as truth, he should not secure the happiness of the world. As to the securing of men's lives it is not enough to make a law that you shall not kill men without just cause (though that be all that the law intendeth to attain): for then every man being left to judge, would think there were just cause whenever his passion or interest told him so: but the law is, 'You shall not kill at all without the judgment of the magistrate.' So, if the law against lying did intend no more than the securing men from the injuries of error and deceit, yet would it not have been a sufficient means, to have said only, 'You shall not injure men by lying:' for then men would have judged of the injury by their own interests and passions: but much more is it needful to have a stricter law, when truth itself is the thing that God intendeth to secure, as well as the interest of men. In the eyes of Christians, and Heathens, and all mankind that have not unmanned themselves, there appeareth a singular beauty and excellency in truth. Aristotle could say, that the 'Nature of man is made for truth.' Cicero could say, that 'Quod verum, simplex, sincerumque est, id naturæ hominis accommodatissimum est.' Verity and virtue were ever taken as the inseparable perfections of man. Pythagoras could say, that to 'Love truth and do good, were the two things that made man likest to God, and therefore were his two most excellent gifts.' Plato could say, that 'Truth was the best rhetoric and sweetest oration.' Epictetus could say, that 'Truth is a thing immortal, eternal, of all things most precious; better than friendship as being less obnoxious to blind affections.' Jamblichus could say, that 'As light naturally and constantly accompanieth the sun, so truth accompanieth God and all that follow him.' Epaminondas is praised for that he would 'not lie, no not in jest.' Pomponius Atticus was so great a hater of a lie, that 'all his friends were desirous to trust him with their business, and use him as their counsellor.' He knoweth not what use man's understanding or his tongue were made for, that

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knoweth not the excellency of truth[o]. Let a Pilate only ask as a stranger "what is truth[p]?" as Pharaoh asked, "who is the Lord?" "For this end Christ himself came into the world to bear witness to the truth, and every one that is of the truth will hear him[q]." "He is the truth[r]," and "full of grace and truth[s]." "Grace and truth came by him[t]." His Spirit is given to "guide his servants into the truth[u]," and to "sanctify them by the truth[x]," that "knowing the truth, it might make them free[y]." "The fruit of the Spirit is in all truth[z]." His ministers can "do nothing against the truth, but for the truth[a]." "Truth" is the "girdle" that must "gird our loins[b]." The "church" is the "pillar" and "ground of truth[c]." The faithful are "they that believe and know the truth[d]." "Speaking the truth in love," is the way of the churches' growth and edification[e]. "Repentance" is given men, "to the acknowledging of the truth, that they may escape out of the power of the devil[f]." The dullards are they that are "never able to come to the knowledge of the truth[g]." "They are men of perverse minds that resist the truth[h]." "They that receive not the truth in the love of it cannot be saved[i]." All they "are damned that believe not the truth[k]." You see what truth is in the judgment of God and all the sober world. Therefore a lie that is contrary to truth as darkness to light, must be equally odious as truth is amiable: no wonder therefore if it be absolutely forbidden of God.

3. You may the more easily perceive this by considering, that other faults of the tongue, as idle talk, swearing and such like, are forbidden, not only because they are a hurt to others, but for the intrinsical evil in the thing itself; great reason therefore that it should be so in this.

4. Lying is a vice which maketh us most unlike to God.

[o] Every lie is evil and to be avoided, saith Aristot. Ethic. lib. 4. See Psal. v. 7. Prov. vi. 17. 19. xii. 22. xix. 5. 9. xxi. 18. Rev. xxi. 27. xxii. 15. John viii. 44. Col. iii. 9.

[p] John xviii. 38.
[q] John xviii. 37.
[r] John xiv. 6.
[s] John i. 14.
[t] John i. 17.
[u] John xvi. 13.
[x] John xvii. 19.
[y] John viii. 32.
[z] Ephes. v. 9.
[a] 2 Cor. xiii. 8.
[b] Ephes. vi. 14.
[c] 1 Tim. iii. 15.
[d] 1 Tim. iv. 3.
[e] Ephes. iv. 15.
[f] 2 Tim. ii. 25, 26.
[g] 2 Tim. iii. 7.
[h] 2 Tim. iii. 8.
[i] 2 Thess. ii. 10.
[k] 2 Thess. ii. 12, 13.

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For he is called the "God of truth[l]." All his "ways" are "mercy and truth[m]." His "judgment is according to truth[n]." "It is impossible for God to lie[o]." His word is the "word of truth[p]." And who shall "dwell in his tabernacle," but those that "speak the truth in their hearts[q]?" The disconformity of the soul to God then, being its greatest deformity, in things wherein it is made to be conformed to him, it may hence appear that lying is an odious sin. And this may the more easily appear, if you consider, what a case the world were in if God could lie, and were not of undoubted truth: we should then be sure of nothing; and therefore could have no sure information by his word; no sure direction and guidance by his precepts; and no sure consolation in any of his promises. Therefore that which maketh us so unlike to the true and holy God, must needs be odious.

5. Lying is the image or work of the devil, and liars are his children in a special sort: for Christ telleth us that he "abode not in the truth, for there is no truth in him: when he speaketh a lie he speaketh of his own: for he is a liar, and the father of it[r]." The proud, the malicious, and the liars, are in a special sort the children of the devil; for these three are in Scripture in a special manner made the devil's sins[s]. Therefore sure there is an intrinsical evil and odiousness in a lie. It was satan that filled the hearts of Ananias and Sapphira to lie to the Holy Ghost[t]. To change the "truth of God into a lie," and "to make God a liar, are therefore the most odious sins[u];" because it is a feigning him to be like the devil: and should we make ourselves like him then by the same vice? If you love not the devil's sin and image, love not a lie.

6. Lying destroyeth human converse, and bringeth most pernicious confusion into the affairs of mankind. If truth be excluded, men cannot buy and sell, and trade, and live together. It would be sufficient to destroy their rational

[l] Psal. xxxi. 5. Deut. xxxii. 4.
[m] Psal. xxv. 10.
[n] Rom. ii. 2.
[o] Heb. vi. 18. Tit. i. 2.
[p] Psal. cxix. 43. Col. i. 5. 2 Tim. ii. 15, Jam. i. 15. 2 Cor. vi. 7.
[q] Psal. xv. 2.
[r] John viii. 44.
[s] 1 Kings xxii. 22, 23. "I will be a lying spirit in the mouths of all his prophets." 2 Chron. xviii. 21, 22.
[t] Acts v. 3.
[u] Rom. i. 25. 1 John v. 10.

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converse if they had no tongues: but much more to have false tongues: silence openeth not the mind at all: lying openeth it not when it pretendeth to open it; and falsely representeth it to be what it is not. And therefore though you say, that your lies do no such hurt; yet seeing this is the nature and tendency of lying as such, it is just and merciful in the righteous God, to banish all lying by the strictest laws[x]: as the whole nature of serpents is so far at enmity with the nature of man, that we hate and kill them though they never did hurt us, because it is in their nature to hurt us: so God hath justly and mercifully condemned all lying, because its nature tendeth to the desolation and confusion of the world; and if any indulgence were given to it, all iniquity and injustice would presently like an inundation overwhelm us all.

7. Lying tendeth directly to perjury itself. It is the same God that forbiddeth them both: and when once the heart is hardened in the one, it is but a step further to the other. Cicero could observe, that 'He that is used to lie, will easily be perjured.' A seared conscience that tolerateth one, will easily be brought to bear the other.

8. There is a partiality in the liar that condemneth himself, and the sin in another, which in himself he justifieth: for there is no man that would have another lie to him. As Austin saith, 'I have known many that would deceive, but never any that would be deceived[y].' If it be good, why should not all others lie to thee? If it be bad, why wilt thou lie to others? Is not thy tongue under the same law as theirs? Dost thou like it in thy children and in thy servants? If not, it should seem much worse to thee in thyself, as thou art most concerned in thy own actions.

9. Judge what lying is by thy own desire and expectation to be believed. Wouldst thou not have men believe thee, whether thou speak truth or not? I know thou wouldst: for the liar loseth his end if he be known to lie,

[x] It was one of the Roman laws. tab. 12. Qui falsum testimonium dixisse convictus erit, e saxo Tarpeio dejiciatur.

[y] Hic autem homines fallunt et falluntur: miseriores sunt cum mentiendo fallunt, quam cum mentientibus credendo falluntur. Usque adeo tamen rationalis natura refugit falsitatem, et quantum potest devitat errorem, ut falli nollint, etiam quicunque amant fallere. August. Enchirid. c. 17.

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and be not believed. And is it a reasonable desire or expectation in thee to have men believe a lie? If thou wouldst be believed, speak that which is to be believed.

10. Lying maketh thee to be always incredible, and so to be useless and dangerous to others: for he that will lie doth leave men uncertain whether ever he speak truth, unless there be better evidence of it, than his credibility. As Aristotle saith, 'A liar gets this by lying, that nobody will believe him when he speaks the truth.' How shall I know that he speaketh truth to day who lied yesterday? unless open repentance recover his credibility. Truth will defend itself, and credit him that owneth it at last: but falsehood is indefensible, and will shame its patrons. Saith Petrarch excellently, 'As truth is immortal, so a fiction and lie endureth not long: dissembled matters are quickly opened: as the hair that is combed and set with great diligence is ruffled with a little blast of wind: and the paint that is laid on the face with a deal of labour, is washed off with a little sweat: the craftiest lie cannot stand before the truth; but is transparent to him that nearly looketh into it; every thing that is covered is soon uncovered: shadows pass away; and the native colour of things remaineth: it is a great labour to keep hidden long. No man can live long under water: he must needs come forth, and shew the face which he concealed[z].' At the farthest God at the day of judgment will lay open all.

Direct. 11. 'If you would avoid lying, take heed of guilt[a].' Unclean bodies need a cover; and are most ashamed to be seen. Faultiness causeth lying; and lying increaseth the fault. When men have done that which they are afraid or ashamed to make known, they think there is a necessity of using their art to keep it secret. But wit and craft are no good substitute for honesty: such patches make the rent much worse. But because the corrupted heart of man will be thus working and flying to deceitful shifts, prevent the cause and occasion of your lying. Commit not the fault that needs a lie. Avoiding it is much better than hiding it, if you were sure to keep it never so close. As indeed you are not: for commonly truth will come to light. It is the

[z] Petrarch. l. 1. de vit. solit.

[a] Sæpe delinquentibus promptissimum est mentiri. Cic.

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best way in the world to avoid lying, to be innocent; and do nothing which doth fear the light: truth and honesty do not blush, nor desire to be hid. Children and servants are much addicted to this crime: when their folly, or wantonness, or appetites, or slothfulness, or carelessness hath made them faulty, they presently study a lie to hide it with: which is to go to the devil to entreat him to defend or cover his own works. But wise, and obedient, and careful, and diligent, and conscionable children and servants, have need of no such miserable shifts.

Direct. III. 'Fear God more than man, if you would not be liars[b].' The excessive fear of man, is a common cause of lying: this maketh children so apt to lie, to escape the rod; and most persons that are obnoxious to much hurt from others, are in danger of lying to avoid their displeasure. But why fear you not God more, whose displeasure is unspeakably more terrible? Your parents or master will be angry, and threaten to correct you: but God threateneth to damn you; and his wrath is a consuming fire: no man's displeasure can reach your souls, and extend to eternity: will you run into hell to escape punishment on earth? Remember, whenever you are tempted to escape any danger by a lie, that you run into a thousand fold greater danger, and that no hurt that you escape by it, can possibly be half so great as the hurt it bringeth. It is as foolish a course as to cure the tooth-ach by cutting off the head.

Direct. IV. 'Get down your pride, and over-much regard of the thoughts of men, if you would not be liars.' Pride makes men so desirous of reputation, and so impatient of the hard opinion of others, that all the honest endeavours of the proud, are too little to procure the reputation they desire, and therefore lying must make up the rest. Shame is so intolerable a suffering to them, that they make lies the familiar cover of their nakedness. He that hath not riches, hath pride, and would be thought somebody, and therefore will set out his estate by a lie. He that hath not eminency of parentage and birth, if he have pride will make himself a gentleman by a lie. He that is a contemptible person at

[b] Ille veritatis defensor esse debet, qui cum recte sentit, loqui non metuit, nec erubescit. Ambr. Liars are valiant against God, and cowards against men. Montaign's Essay.

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home, if he be proud, will make himself honourable among strangers by a lie. He that wanteth learning, degrees, or any thing that he would be proud of, will endeavour by a lie to supply his wants: even as wanton women by the actual lie of painting, would make themselves beautiful, through a proud desire to be esteemed. Especially he that committeth a shameful crime, if he be proud will rather venture on a lie than on the shame. But if your pride be cured, your temptation to lie will be as nothing: you will be so indifferent in matters of honour or reputation, as not to venture your souls on God's displeasure for it: not that any should be impudent, or utterly regardless of their reputation: but none should over-value it, nor prefer it before their souls, nor seek it by unlawful means. Avoid shame by well-doing, and spare not: (only see that you have a higher end.) Seneca saith, 'There are more that abstain from sin through shame, than through virtue or a good will:' it is well when virtue is so much in credit, and vice in discredit, that those that have not the virtue would fain have the name, and those that will not leave the vice, would escape the shame; and it is well that there are human motives to restrain them that care not for divine ones. But as human motives cause no saving virtues; so devilish and wicked means are far from preventing any pernicious hurt, being the certain means to procure it[o].

Direct. v. 'Avoid ambition and human, unnecessary dependance if you would avoid lying.' For the ambitious give up themselves to men; and therefore flattering must be their trade; and how much of lying is necessary to the composition of flattery, I need not tell you. Truth is seldom taken for the fittest instrument of flattery. It is contrarily the common road to hatred: 'Libere et sine adulatione veritatem prædicantes, et gesta pravæ vitæ arguentes, gratiam non habent apud homines,' saith Ambrose. 'They that preach truth freely and without flattery, and reprove the deeds of a wicked life, find not favour with men.' 'Ve-

[o] Avoid both the extremes, which Petrarch mentioneth: Nam ut multi qui se bonos, sic aliqui qui se malos fingerent sunt reperti; quod vel humani favoris pestilentem aurum; vel invisam bonorum temporalium sarcinam declinarent. Quod de Ambrosio lectum est. Quam similis amicitiæ adulatio? non imitatur tantum illam sed vincit: eo ipso gratiosos facit quo lædit. Senec.

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ritatem semper inimicitiæ persequuntur[a].' Hatred is the shadow of truth, as envy is of happiness. When Aristippus was asked why Dionysius spake so much against him, he answered, 'for the same reason that all other men do;' intimating that it was no wonder if the tyrant was impatient of truth and plain-dealing, when it is so with almost all mankind: they are so culpable, that all but flatterers seem to handle them too hard, and hurt their sores. And herein lieth much of the misery of great men, that few or none deal truly with them, but they are flattered into perdition: saith Seneca, 'Divites cum omnia habent, unum illis deest; scilicet qui verum dicat: si enim in clientelam fœlicis hominis potentumque perveneris, aut veritas aut amicitia perdenda est:' 'One thing rich men want when they have all things, that is, a man to speak the truth: for if thou become the dependant or client of prosperous or great men, thou must cast away (or lose) either the truth or their friendsip[b].' Hierome thought that therefore Christ had not a house to put his head in, because he would flatter nobody, and therefore nobody would entertain him in the city. And the worst of all is, that where flattery reigneth, it is taken for a duty, and the neglect of it for a vice: as Hieron. (ad Cel.) saith 'Quodque gravissimum est, quia humilitatis ac benevolentiæ loco ducitur, ita fit ut qui adulari nescit, aut invidus aut superbus reputetur,' that is, 'and, which is most grievous, because it goes for humility and kindness, it comes to pass that he that cannot flatter is taken to be envious or proud.' But the time will come, that the flatterer will be hated even by him that his fallacious praises pleased. Deceit and lies do please the flattered person but a while; even till he find the bitterness of the effects, and the fruit have told him that it was but a sugared kind of enmity: and therefore he will not be long pleased with the flatterer himself. Flattery ever appeareth at last, to be but 'perniciosa dulcedo' as Austin calls it. Saith the same Austin (in Psal. lix.) 'There are two sorts of persecutors; the opposer (or dispraiser) and the flatterer: but the tongue of the flatterer hurteth more

[a] Hieron. in Gal. iv.

[b] Cujus autem aures clausæ veritati sunt, ut ab amico verum audire nequeat, hujus salus desperanda est. Cic. Amic. Vol. vii. p. 841. Nemo parasitum canum amat. Materia quoque fingendi tempore consenescit. Athenæus. Malum hominem blandiloquentem agnosce tuum laqueum esse. Habet suum venenum blanda Oratio. Senec.

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than the hand of the persecutor.' And think not that any man's greatness or favour will excuse thee or save thee harmless in thy lies; for God that avengeth them is greater than the greatest. Saith Austin (lib. de mendac.) 'Quisquis autem esse aliquod genus mendacii, quod peccatum non sit putaverit, decipiet semetipsum turpiter, cum honestum se deceptorem arbitretur aliorum,' i. e. 'whoever thinks that there is any kind of lie that is no sin, he deceiveth himself foully, whilst he thinks himself an honest deceiver of others.' "Be not the servants of men [f]," if you would be true.

Direct. VI. 'Love not covetousness, if you would not be liars [g].' A lie will seem to a covetous man an easy means to procure his gain, to get a good bargain, or put off a cracked commodity for more than it is worth. 'Rupêre fœdus, impius lucri furor, et ira præceps.' Sen. Hip. He that loveth money better than God and conscience, will for money displease God and conscience, by this or any other sin.

Direct. VII. 'Learn to trust God, if you would not be liars [h].' For lying is the practice of him that thinks he must provide and shift for himself. Even Abraham's and Isaac's equivocation (saying their wives were their sisters) and David's feigning himself mad, proceeded from some distrust in God: they would not have thought it necessary so to shift for their lives, if they had fully trusted God with their lives. Gehazi's covetousness and lying did both proceed from a want of confidence in God. If a man were confident of God's protection, and that he had better stand to God's choice in all things than his own, what use could he think he hath for lying, or for any sinful shift?

Direct. VIII. 'Be not too credulous of bad reports, if you would not be liars.' Malice is so mad, and so unconscionable a sin, and the tongues of men are commonly so careless of what they say, that if you easily believe evil, you do but easily believe the devil, and thereby make yourselves his servants in divulging malicious lies. You think because they are spoken by many, and spoken confidently, you may lawfully believe or report what you hear! But this is but to think that the commonness of liars, and their malice and impudence will warrant you to follow them, even because they

[f] 1 Cor. vii. 23. [g] Read Prov. xxi. 6. [h] Jer. vii. 4, 8.

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are so bad. Will you bark and bite because that dogs do so? If a man be stung with an adder, you should help to cure him, and not desire yourselves to sting him: selfish, and interested, and malicious, and partial, factious persons, are so commonly liars, and impudent in their lies, that it behoveth you, if you would not be liars yourselves, to take heed of reporting any thing they say. These spiders will weave a web of the air, or out of their own bowels [h].

Direct. IX. 'Be not rash in speaking things before you have tried them.' Consider what you say, and know before you speak. Is it not a shame when you have spoken falsely, to come off with saying, 'I thought it had been true?' But why will you speak upon thought, and not stay till you better understood the case? If the matter required such haste in speaking, you should have said no more than, 'I think it is so.' "Prove all things," and then "hold that which is good," and assert that which is true. Saith Cicero [i], 'Nihil est temeritate turpius, nec quicquam tam indignum sapientis gravitate aut constantiâ, quam aut falsum sentire, aut quod non satis explorate perceptum sit et cognitum sine ulla dubitatione defendere.' 'Nothing is more unseemly than temerity: nor any thing so unworthy the gravity or constancy of a wise man, than either to hold a falsehood, or confidently to defend that which is not received and known upon sufficient trial [k].'

Direct. X. 'Foresee that which is like to entrap you in a lie, that you may prevent it.' Let not the occasion and temptation surprise you unprepared. Foresight will make the temptation easy to be overcome, which unforeseen will be too strong for you.

Direct. XI. 'Get a tender conscience, and walk as in the sight and hearing of God, and as one that is passing to his judgment [l].' A seared conscience dare venture upon lies or any thing; but the fear of God is the soul's preserva-

[h] Non soleo temere affirmare de altero. Est enim periculosum, propter occultas hominum voluntates, multiplicesque naturas. Cic. ad Brut. Vol v. p. 946. Prov. xvii. 4. Hos. vii. 3. Nah. iii. 1.

[i] Cic. D. Nat. lib. i.

[k] Insignis est temeritas, cum aut falsa aut incognita res approbatur: nec quicquam est turpius quam cognitioni assertionem approbationemque præcurrere. Cic. Acad. lib. i.

[l] Acts v. 4. Isa. lix. 13. Ezek. xiii. 9. 19.

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tive. What makes men lie; but thinking they have to do with none but men? For they think by a lie to deceive a man, and hide the truth; but if they remembered that they have most to do with God, and that he is always present who cannot be deceived, and that his judgment will bring all secret things to light, and detect all their lies before all the world, they would not hire a torn and dirty cloak at so dear a rate, for so short a time. No wonder if men are liars that fear not God, and believe not the day of judgment.

Direct. XII. 'To save others from lying as well as yourselves, be sure to watch against it in your children, and wisely help them to see the evil of it. For children are very prone to it; and unwise correction frighteneth them into lies to save themselves, as indulgence and connivance do encourage them to it. Make them oft read such texts as these: "Ye shall not steal, nor deal falsely, nor lie one to another[m]."—"He that speaketh the truth from his heart, &c.[n]" "He said, surely they are my people; children that will not lie; so he was their Saviour[o]."—"The devil is a liar and the father of it[p]."—"There shall in no wise enter into it any thing that defileth—— or maketh a lie—— For without are dogs—— and whoever loveth and maketh a lie[q]."—"The mouth of him that speaketh lies shall be stopped[r]."—"He that speaketh lies shall not tarry in my sight[s]."—"A false witness shall not be unpunished, and he that speaketh lies shall not escape (shall perish[t])."—"If a ruler hearken to lies, all his servants are wicked[u]."—"I hate and abhor lying, but thy law do I love[x]."—"A righteous man hateth lying[y]."—"Wherefore putting away lying, speak every man truth with his neighbour, for we are members one of another[z]:" q. d. a man would not lie to deceive his own members: no more should we to deceive one another. In a word, where the love of God and man prevaileth, there truth prevaileth; but where self-love, partiality, and carnal self-interest prevail, there lying is a household servant, and thought a necessary means to these ends.

[m] Lev. xix. 11. [n] Psal. xv. 2. [o] Isa. lxiii. 8.
[p] John viii. 44. [q] Rev. xxi. 27. xxii. 15. [r] Psal. lxiii. 11.
[s] Psal. ci. 11. [t] Prov. xix. 5. 9.
[u] Prov. xxix. 12. So Psal. xxxi. 18. lii. 3. [x] Psal. cxix. 16.
[y] Prov. xiii. 5. [z] Ephes. iv. 25.

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But because lying is so common, and so great a sin, and many cases occur about it daily, though I think what is said offereth matter enough to answer them, I shall mention some more of them distinctly, to help their satisfaction who cannot accommodate general answers to all their particular cases.

Quest. 1. 'Is frequent, known lying a certain sign of a graceless state, that is, a mortal sin, proving the sinner to be in a state of damnation?'

Answ. The difficulty of this case doth no more concern lying, than any other sin of equal malignity. Therefore I must refer you to those places where I have opened the difference between mortal, reigning sins, and infirmities. At present take this brief solution. 1. It is a thing of too great difficulty, to determine just how many acts of a great sin may consist with a present state of grace, (that is, of right by covenant to heaven.) 2. All sin which consisteth with an habitual, predominant love of God and holiness, consisteth with a state of life, and no other. 3. He that seldom or never committeth such external crimes, and yet loveth not God, and heaven, and holiness above all the pleasures and interests of the flesh, is in a state of death. 4. It is certain that this love to God and holiness is not predominant, whose carnal interest and lust hath ordinarily in the drift and tenor of his life, more power to draw him to the wilful committing of known sin, than the said love of God, and heaven, and holiness have to keep him from it. For his servants men are, whom they obey, whether it be sin unto death, or obedience unto righteousness. 5. Therefore the way to know whether sin be mortified, or mortal, is, (1.) By feeling the true bent of the will, whether we love or hate it. (2.) By observing the true bent and tenor of our lives, whether God's interest in us, or the contrary be predominant when we are ourselves, and are tempted to such sins. 6. He that will sin thus as oft as will stand with saving grace, shall never have the assurance of his sincerity, or the peace or comfort of a sound believer, till he repent and lead a better life. 7. He that in his sin retaineth the spirit of adoption, or the image of God, or habitual divine love, hath also habitual and virtual repentance for that very sin, before he actually repenteth: because he hath that habitual

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hatred of it, which will cause actual repentance, when he is composed to act according to his predominant habits. 8. In the meantime the state of such a sinner is, neither to be unregenerate, carnal, unholy, as he was before conversion, and so to lose all his right to life; nor yet to have so full a right as if he had not sinned: but a bar is put in against his claim, which must be removed before his right be full, and such as is ripe for present possession. 9. There are some sins which all men continue in while they live. As defect in the degrees of faith, hope, love, &c.; vain thoughts, words, disorder, passions, &c. And these sins are not totally involuntary: otherwise they were no sins. Yea, the evil is prevalent in the will against the good, so far as to commit those sins, though not so far as to vitiate the bent of heart or life. 10. There are some sins which none on earth do actually repent of, viz. Those that they know not to be sins; and those that they utterly forget; and those faults which they are guilty of just at the time of dying. 11. In these cases, virtual, or implicit, or habitual repentance doth suffice to the preventing of damnation. As also a will to have lived perfectly sufficeth in the case (of continued imperfections). 12. Things work not on the will as they are in themselves; but as they are apprehended by the understanding: and that which is apprehended to be either of doubtful evil, or but a little sin and of little danger, will be much less resisted, and oftener committed than sins that are clearly apprehended to be great. Therefore, where any sort of lie is apprehended thus, as of small or doubtful evil, it will be the oftener committed. 13. If this apprehension be wrong, and come from the predominancy of a carnal or ungodly heart, which will not suffer the understanding to do its office, nor to take that to be evil which he would not leave, then both the judgment and the lie are mortal, and not mortified, pardoned sins. 14. But if this misapprehension of the understanding do come from natural impotency, or unavoidable want of better information, or only from the fault of a vicious inclination, which yet is not predominant, but is the remnant of a vice which is mortified in the main; then neither the error nor the often lying is a mortal, but a mortified sin. As, for instance, If false teachers (as the Jesuits) should persuade a justified person, that a lie that

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hurteth no man, but is officious, is but a venial or no sin, it is possible for such a person often to commit it, though he err not altogether innocently. 15. Though it is true that all good Christians should not indulge the smallest sin, and that true grace will make a man willing to forsake the least, yet certain experience telleth us, that some constant sinning (aforenamed) doth consist with grace in all that have it upon earth; and therefore that lesser sins, as thoughts, passions, are not resisted so much as greater be; and therefore that they are more indulged and favoured, or else they would not be committed. No good men rise up with so great and constant watchfulness against an idle thought or word, or a disorder in prayer, &c. as they do against a heinous sin.

He that would have this and all such cases resolved in a word, and not be put on trying the case by all these distinctions, must take another casuist, or rather a deceiver instead of a resolver: for I cannot otherwise resolve him.

Quest. II. 'Is it not contrary to the light of nature, to suffer e. g. a parent, a king, myself, my country, rather to be destroyed, than to save them by a harmless lie?'

Answ. No. Because, 1. Particular good must give place to common. And if once a lie may pass for lawful in cases where it seemeth to be good, it will overthrow human converse, and debauch man's nature and the world.

2. And if one evil may be made a means for good, it will infer that other may be so too, and so will confound good and evil, and leave vicious man to take all for good which he thinks will do good. That is not to be called a harmless lie, which is simply evil, being against the law of God, against the order of nature, the use of human faculties, and the interest and converse of the sociable world.

3. The error of the objectors chiefly consisteth in thinking that nothing is further hurtful and morally evil, than as it doth hurt to some men in corporal respects. Whereas that is evil, which is against the universal rule of rectitude, against the will of God, and against the nature and perfection of the agent; much more if it also tend to the hurt of other men's souls, by giving them an example of sinning.

4. And though there may sometimes be some human probability of such a thing, yet there is no certainty that

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ever it will so fall out, that a lie shall save the life of king, parent, or yourselves. For God can open the eyes of that enemy whom you think to blind by a lie, and cause him to know all the truth, and so take away that life, which you thought thus to have saved.

5. And there are lawful means enough to save your lives when it is best for you to save them. That is, Obey God, and trust him with your lives, and he can save them without a lie, if it be best: and if it be not, it should not be desired.

6. And if men did not erroneously overvalue life, they would not think that a lie were necessary for it. When it is not necessary to live, it is not necessary to lie for life. But thus one sin brings on another: when carnal men overvalue life itself, and set more by it than by the fruition of God in the glory of heaven, they must needs then overvalue any means which seemeth necessary to preserve it[a].

7. Yet as to the degree of evil in the sin, I easily grant (with Augustine Enchirid.) that 'Multum interest quo animo et de quibus quisque mentiatur: non enim ita peccat qui consulendi, quomodo ille qui nocendi voluntate mentitur: nec tantum nocet qui viatorem mentiendo in adversum iter mittit, quantum is qui viam vitæ mendacio fallente depravat.'

Object. 'Are not the midwives rewarded by God for saving the Israelitish children by a lie?'

Answ. I need not say with Austin, "The fact was rewarded, and the lie pardoned;" for there is no such thing as a lie found in them. Who can doubt but that God could strengthen the Israelitish women to be delivered without the midwives? And who can doubt but when the midwives had made known the king's murderous command, that the women would delay to send for the midwives, till, by the help of each other, the children were secured? Which yet is imputed to the midwives, because they confederated with them, and delayed to that end. So that here is a dissembling and concealing part of the truth, but here is no lie that can be proved.

Object. 'But Heb. xi. 31., and James ii. 25., Rahab is

[a] See Job xiii. 7—10. Prov. xiii. 17. Rom. vi. 15. iii. 7—9. Psal. v. 7. Hos. iv. 2. John viii. 44. Rev. xxi. 27. xxii. 15. Col. iii. 9. 1 John ii. 21.

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said to be justified by faith and works, when she saved the spies by a lie.'

Answ. It is uncertain whether it was a lie, or only an equivocation, and whether her words were not true of some other men that had been her guests. But suppose them a lie, (as is most like,) the Scripture no more justifieth her lie, than her having been a harlot. It is her believing in the God of Israel, whose works she mentioned, that she is commended for, together with the saving of the spies with the hazard of her own life. And it is no wonder if such a woman in Jericho had not yet learned the sinfulness of such a lie as that.

Object. 'But at least it could be no mortal sin, because Heb. xi. 31., and James ii. 25., say she was justified.'

Answ. It was no mortal sin in her, (that is, a sin which proveth one in a state of death,) because it had not those evils that make sin mortal: but a lie in one that doth it knowingly, for want of such a predominancy of the authority and love of God in the soul, as should prevail against the contrary motives habitually, is a mortal sin, of an ungodly person. It is pernicious falsehood and soul delusion in those teachers, that make poor sinners think that it is the smallness of the outward act or hurt of sin alone, that will prove it to be, as they call it, venial, or mortified, and not mortal.

Quest. III. 'Is deceit by action lawful, which seemeth a practical lie? And how shall we interpret Christ's making as if he would have gone farther[b], and David's feigning himself mad, and common stratagems in war, and doing things purposely to deceive another?'

Answ. 1. I have before proved that all deceiving another is not a sin, but some may be a duty: as a physician may deceive a patient to get down a medicine to save his life, so he do it not by a lie.

2. Christ's seeming to go farther was no other than a lawful concealment or dissimulation of his purpose, to occasion their importunity: for all dissimulation is not evil, though lying be. And the same may be said of lawful stratagems as such.

3. David's case was not sinful as it was mere dissimula-

[b] Luke xxiv. 28.

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tion to deceive others for his escape. But whether it was not a sinful distrust of God, and a dissimulation by too unmanly a way, I am not able to say, unless I had known more of the circumstances.

Quest. iv. 'Is it lawful to tempt a child or servant to lie, merely to try them?'

Answ. It is not lawful to do it without sufficient cause, nor at any time to do that which inviteth them to lie, or giveth any countenance to the sin, as satan and bad men use to tempt men to sin, by commending it, or extenuating it. But to lay an occasion before them barely to try them (as to lay money, or wine, or other things in their way, to know whether they are thieves or addicted to drink, that we may the better know how to cure them: and so to try their veracity) is not unlawful. For, 1. The sin is virtually committed when there is a will to commit it, though there should be no temptation or opportunity. 2. We do nothing which is either a commendation of the sin, or a persuading to it, nor any true cause either physical or moral; but only an occasion. 3. God himself, who is more contrary to sin than any creature, doth thus by trial, administer such occasions of sin to men that are viciously disposed, as he knoweth they will take; and his common mercies are such occasions. 4. God hath no where forbidden this to us: we may not do evil that good may come by it; but we may do good when we know evil will come of it by men's vice. 5. It may be a needful means to the cure of that sin, which we cannot know till it be thus directed.

Quest. v. 'Is all equivocation unlawful?'

Answ. There is an equivocating which is really lying: as when we forsake the usual or just sense of a word, and use it in an alien, unusual sense, which we know will not be understood, and this to deceive such as we are bound not to deceive.

But there is a use of equivocal words which is lawful and necessary: (for human language hath few words which are not of divers significations.) As, 1. When our equivocal sense is well understood by the hearers, and is used not to deceive them, but because use hath made those words to be fit; as all metaphors are equivocal, and yet may be used. 2. When the equivocal sense is the most usual or obvious,

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and if it be not understood, it is through the hearer's fault or extraordinary dulness. 3. When a robber, or usurping tyrant, or any cruel enemy, that hath no authority to do it, shall seek to ensnare my life by questions, I may lawfully answer him in such doubtful words, as purposely are intended to deceive him, or leave him ignorant of my sense, so be it they be not lies or false in the ordinary usage of those words. 4. And to such a person I may answer doubtfully, when it is apparent that it is a doubtful answer, and that I do it as professing that I will answer him no more particularly nor plainly, but will conceal the rest.

Quest. VI. 'Whether all mental reservation be unlawful?'

Answ. This needeth no other answer than the former. If the expressed words be a lie, the mental reservation will not make them justifiable as a truth. But if the expressed words of themselves be true, then the mental reservation may be lawful, when it is no more than a concealment of part of the truth, in a case where we are not bound to reveal it.

But of both these cases I must refer the reader to what I have said about vows, Part iii. Chap. v. Tit. 2. without which he will not know my meaning.

Quest. VII. 'May children, servants, or subjects, in danger, use words which tend to hide their faults?'

Answ. 1. When they are bound not to hide the fault, they may not: which is, 1. When due obedience; or, 2. The greater good which will follow, require them to open it.

2. When they are not bound to open it, they may hide it by just means, but not by lies or any evil. In what cases they may hide a fault by just means, I shall here say no more to.

Quest. VIII. 'May I speak that which I think is true, but am not sure.

Answ. If you have a just call, you may say you think it is true; but not flatly that it is so.

Quest. IX. 'May I believe and speak that of another, by way of news, discourse or character, which I hear reported by godly, credible persons, or by many?'

Answ. 1. The main doubt is when you have a call to speak it, which is answered after, Part iv. at large.

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2. You may not so easily believe and report evil of another as good.

3. You must not believe ill of another any further than evidence doth constrain you: yet you may believe it according to the degree of evidence or credibility; and make use of the report for just caution or for good; but not to defame another, upon uncertainty, or without a call.

4. The sin of receiving, and spreading false reports of others upon hearsay, is now so common among those that do profess sobriety and religion, that all men should take heed of it in all company, as they would do of the plague in an infectious time. And now it is so notorious that false news and slanders of others are so common, neither good men's words, nor common fame, will allow you, (or excuse you,) to believe or report any evil of another, till you are able to prove that it is your duty: but all Christians should join in lamenting and reproving this common, uncharitable sin.

Tit. 4. *Special Directions against Idle Talk, and Babbling.*

Direct. 1. 'Understand well what is idle talk:' for many take that to be vain which is not, and many take not that to be vain which is. I shall therefore open this before I go any further.

The judgment of infidels and impious men here are of little regard: 1. Some of them think prayer to be but vain words, because God knoweth our wants and hearts [c], and our service is not profitable to him: as if he had bid us "seek him in vain [d]." These I have elsewhere confuted. 2. Others think frequent preaching vain, and say as the infidels of Paul, "What will this babbler say [e]:" and as Pharaoh, "Let them not regard vain words [f]:" but God saith, "Set your hearts to all the words which I testify among you—— for it is not a vain thing for you, because it is your life [g]." 3. Some carnal wretches think all vain in God's service, which is spiritual, and which they understand not, or which is above the reach of a fleshly mind. 4. And some think all vain in preaching, conference, writing or

[c] Job xxii. 2, 3. [d] Isa. xlv. 19. [e] Acts xvii. 18.
[f] Exod. v. 9. [g] Deut. xxxii. 46, 47.

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prayer, which is long. But Christ spake no vain words when he "prayed all night[h]." Nor are we bid pray in vain, when we are bid "pray continually, instantly, and importunately[i]." Nor did Paul speak idly when he preached till midnight[k]. Godliness is not vain "which is profitable to all things[l]." Indeed as to their own salvation, the wicked may make our preaching vain: but the word of God returneth not empty. The oblations of the disobedient are vain[m], and the "prayer of the wicked, abominable to the Lord, but the prayer of the upright is his delight[n]." Some think all preaching vain, of that which they know already, whereas they have most need to hear of that, lest they condemn themselves by sinning against their knowledge[o]. 6. Some think it vain if the same things be often preached on, or repeated though yet they never received and obeyed them: or if the same words be oft repeated in prayer, though it be not from emptiness or affectation but fervency[p]. 7. Unbelievers think our boasting in God is vain[q]. 8. And some malicious adversaries charge it on ministers as preaching in vain, whenever the hearers are not converted[r].

On the other side many that are godly mistake in thinking, 1. That all talk is vain which is not of absolute necessity to some great use and end[s]. 2. And that all mirth and pleasant discourse is vain. Whereas the Holy Ghost saith, "A merry heart doth good like a medicine, but a broken spirit drieth the bones[t]." "A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken[u]." King Abimelech saw Isaac sporting with Rebekah his wife[x]: laughing (as the Hebrew is), or playing (as the Chaldee, and Samaritan, and Septuagint) or jesting (as the Syriac, Arabic and vulgar Latin).

Observe these qualifications, and your mirth and sporting talk will not be idle. 1. Let it be such and so much as is useful to maintain that cheerfulness of mind and alacrity of spirits, which is profitable to your health and duty: for if bodily recreations be lawful, then tongue-recreations are

[h] Luke vi. 12. [i] 1 Thes. v. 17. Acts vi. 4. Luke xviii. 1, 2.
[k] Acts xx. [l] 1 Tim. iv. 8. [m] Isa. i. 13.
[n] Prov. xv. 8. [o] 2 Pet. i. 12, 13. Rom. xiv. 22.
[p] Mark xiv. 39. Psalm cxxxvi. cxix. [q] 2 Kings xviii. 20. Isa. xlix. 4. 5.
[r] See Heb. iv. 2. Gal. v. 2. iii. 4. iv. 11. Isa. liii. 1.
[s] 1 Kings xviii. 27. Prov. xxix. 9, [t] Prov. xvii. 22.
[u] Prov. xv. 13. [x] Gen. xxvi. 28.

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lawful when they are accomodate to their end. 2. Let your speech be savoury, seasoned with salt, and not corrupt and rotten communication: jest not with filthiness or sin. 3. Let it be harmless to others: make not yourselves merry with the sins or miseries of other men. Jest not to their wrong. 4. Let it be seasonable, and not when another frame of mind is more convenient, nor when graver or weightier discourse should take place. 5. Let it be moderate and not excessive, either wasting time in vain, or tending to habituate the mind of the speakers or hearers to levity, or to estrange them from things that should be preferred. 6. See that all your mirth and speech be sanctified by a holy end; that your intent in all be to whet your spirits and cheer up and fit yourselves for the service of God, as you do in eating and drinking, and all other things. 7. And mix (with cautelous reverence) some serious things, that the end and use be not forgotten, and your mirth may not be altogether as empty and fruitless as that of the unsanctified is. Sporting, pleasant, and recreating talk is not vain, but lawful upon these conditions. 8. Still remembering that the most holy and profitable discourse must be most pleasant to us, and we must not through a weariness of it, divert to carnal mirth, as more desirable, but only to natural honest mirth as a necessary concomitant to exhilarate the spirits[y].

Idle or vain words then, are such as are unprofitable and tend not to do good[z]. I here forbear to speak of those idle words which are also worse than vain, as mentioned before among the sins of the tongue. Idle words are, 1. Either simply such which tend to no good at all. 2. Or comparatively such; which are about some small or inconsiderable good, when you should be speaking of greater things: the former sort are always idle and therefore always sinful: the latter sort are sometimes lawful in themselves, that is, when greater matters are not to be talked of: in its season it is lawful to speak about the saving of a penny, or a point, or a pin; but out of season, when greater matters are in hand, this is but idle, sinful talk.

Also there is a great deal of difference between now and

[y] Jam. v. 13. Is any merry? Let him sing psalms.

[z] Otiosum verbum est quod justæ necessitatis aut intentione piæ utilitatis caret. Gregor. Moral.

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then an idle word, and a babbling, prating custom, by which it becometh the daily practice of some loose-tongued persons, so that the greater part of the words of all their lives are merely vain.

The particular kinds of idle talk are scarce to be numbered. Some of them are these.

1. When the tongue is like a vagrant beggar or masterless dog that is never in the way, and never out of the way, being left to talk at random about any unprofitable matter that comes before it; and such will never want matter to talk of: every thing they see or hear is the subject of their chat: and one word begetteth occasion and matter for another, without end.

2. Another sort of idle talk is the vain discourses (by word or writing) of some learned men, in which they bestow an excessive multitude of words about some small impertinent thing; not to edify, but to shew their wit: which Seneca reprehends at large.

3. Another sort of idle talk is vain and immoderate disputings, about the smaller circumstances of religion, or frequent discourses about such unedifying things while greater matters should be talked of. "But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain[a]." "Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved, have turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm[b]." "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and opposition of sciences falsely so called; which some professing, have erred concerning the faith[c]." "But shun profane and vain babblings; for they will increase unto more ungodliness[d]." "There are many unruly and vain talkers," &c[e].

4. Another sort of idle talk is the using of a needless multitude of words, even about that which is good and necessary in itself, but might better be opened in a briefer

[a] Tit. iii. 9. [b] 1 Tim. i. 5—7. [c] 1 Tim. vi. 20, 21.
[d] 2 Tim. ii. 16. [e] Tit. i. 10. 11.

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manner[f]. Even in preaching or praying words may be vain; which is when they are not suited to the matter and the hearers: for you must note that the same words are necessary to one sort of hearers, which are vain as to another sort. And therefore as ministers must take heed that they suit their manner of speech to their auditors, so hearers must take heed lest they censoriously and rashly call that vain which is unnecessary to them, or such as they: there may be present many ignorant persons that the preacher is better acquainted with than you: and the ignorant lose that which is concisely uttered: they must have it at large, in many words, and oft repeated, or else they understand it not, or remember not that which they understand. But yet a real excess of words even about holy things must be avoided. "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few: for a dream cometh through the multitude of business, and a fool's voice is known by the multitude of words[g]." Two causes of idle words in prayer must be avoided: 1. Emptiness and rashness. 2. Affectation: that is, (1.) Affectation to words, as if you should be heard for saying so many words over and over, (as the Papists in their 'Jesus Psalter' say over the name 'Jesu' nine times together, and those nine times, fifteen times over, beside all their repetitions of it, in the petitions themselves between[h]. So in the titles of the blessed Virgin, in her Litany, p. 525.) Hypocrites in all ages and religions have the same trifling way of devotion; as Christ sheweth of the very heathen that used this way: "But when ye pray use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking: be ye not therefore like unto them[i]." (2.) There is an affectation of length that causeth idle words in prayer; when men think that it is for the honour of their parts to spend so much time, and speak so long together, or when their superstitious consciences in secret tie them to hold on

[f] Job xxxv. 16. Saith Hugo, there is a time when nothing, and a time when something should be spoken; but never a time when all should be spoken.

[g] Eccl. v. 23. The Spartans banished an orator for saying, He could speak all day of any subject. Erasm.

[h] See the Manual of Prayers printed at Antwerp. 1658. p. 507.

[i] Matt. vi. 7.

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so long, and have not matter or affection answerable to fill up the time, no marvel if it be filled up with words that are too much guilty of vanity.

5. Another kind of idle talk is that which is purposely contrived to humour idle fancies, and recreate vicious minds, and pass away men's precious time: such are abundance of love-books, romances, plays and playbooks; volumes of vanity, and hours full of studied vanity (and worse): and such is much of the talk of feigned fools and jesters: vices which I can hardly express so odious as I apprehend them.

6. Another sort is a custom of inordinate jesting: this vein or disposition is so strong in some, that when they have a list to vent a jest, they cannot hold, but out it must come whatever it cost, and be it never so frivolous and vain[k].

7. Another sort is foolish talk, that hath not wit enough to make it edifying[l]. And among idle talkers how much of it is foolish! How weary would it make a man to hear the talk of many babblers! How insipid is it! How sottish! Like the talk of a madman, or a drunken man, or a man in his sleep: it is far pleasanter not only to hear a bird chirp, but a swine grunt, than to hear much of their discourse[m].

Direct. II. 'Understand also the aggravations of idle words, which of them are the greatest sins, that they may be most carefully avoided.' Though all idle words are sins, yet all are not equally sinful: the worst are such as these that follow.

1. When idle words are frequent, multiplied, and made their common talk and custom: which is the case of some men, but of abundance of loquacious women: whose natural disposition inclineth them thereto. One that hath but little wit, and much self-conceitedness, and passion, will have a torrent of words for a drop of sense[n]. If they meet but with a person so patient and idle as to give them the hearing, they will sit a whole hour together with you, yea many hours, to tell you first how the affairs go between them and

[k] Eph. v. 4. [l] Eph. v. 4.

[m] See Prov. x. 14. xii. 11. xxviii. 19. 1 Pet. ii. 15. Prov. xv. 2. 14.

[n] Megabyzus, a great Persian lord, was told by Appelles, that while he was silent they reverenced him for his gold and rich attire, but when he talked of what he understood not, the boys in the shop laughed at him. Plutarch de Tranquil. Ani. p. 154.

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their husbands, or children, or servants; and then talk of their cattle, house, or land; and then tell you of news, and enter into a long discourse of other men's matters, which they neither understand nor have any thing to do with: and next they talk of the weather: and then of the market, what is cheap and what is dear; and then they tell you what this body said to them, and what the other body said, and then they tell you a story of the old times, and how the world is changed, and how much better the former times were than these: then they tell you what wrong such a one did them, and what he said of them, and how bad this or that man is, and what they said or did amiss; and what the report of the country is of such and such; then they tell you what clothes such a one wears, and how fine and gallant such a one is, and who keepeth a good house, and who is niggardly and sparing: then they tell you what meat was at such and such a table or feast; and if they be at meat, they have something to say about every dish, and every sort of meat or drink; especially news takes up much of their discourse*. And it is well if in all this, the sermon of the preacher, or his prayer, or his life, be not brought in to fill up the empty places of the discourse; and it may be the King and his council, and his laws, and his doings shall be defiled by these parrots' unreverend pratlings, as well as meaner things and persons: so that as Theophrastus saith, 'He that would not fall into a fever, let him run from them with all the haste he can.' I should rather think it would cast one into the scurvy, if weariness be so great a symptom of it as they say. He that hath nothing to do in this world, nor any thing to do for the world to come; and that hath no use for his time, or wit, or tongue, or hands, but waketh as he sleepeth, and liveth as he must lie when he is dead; he that hath neither master, work nor wages, but thinks he is made to see leaves wag, or hear flies buzz, let him choose such a companion, and let him sit and hear such people chat. For my part, I can more easily endure to have them call me morose, or proud, or uncivil, or any thing; nay I had rather be digging, or ploughing, or rid-

* See Ezek. xxxiii. 30. Sollius Apollinar. Sidon. in his description of K. Theodoricus saith that at his feasts, Maximum tunc pondus in verbis est: quippe quum illic aut nulla narrantur aut seria.

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ding canals, than endure the tediousness of their discourses[p]. Dionysius sent one to be put to death, for finding fault with his poetry; but called him again to try him once more: and the man rose up in the midst of his recitation, saying, 'Come, let me go to the gibbet,' as choosing to die rather than to be so wearied: I am not so impatient; but I should be glad if I could sleep well while I am tied to such company. And if I had one to send to school that were sick of the talking evil, the 'morbus loquendi,' I would give (as Isocrates required) a double pay to the schoolmaster willingly, one part, for teaching him to hold his tongue, and the other half for teaching him to speak. I should think many such men and women half cured, if they were half as weary of speaking, as I am of hearing them. He that lets such twatling swallows build in his chimney, may look to have his pottage savour of their dung. Nay, though they may have some learning and goodness to season their discourse, their too much loquacity will make one's stomach turn against it; and the surfeit may make some queazy stomachs distaste even the more wholesome food. Pompey was so weary of Tully's talkativeness, that he wished he had been on Cæsar's side, for then he would have feared me (saith he), whereas now his familiarity wearieth me.

Omne supervacuum pleno de pectore manat.

2. It is an aggravation of the sin of loquacity and idle talk, when it is done in a proud, self-conceitedness of your own wit, with an unmannerly contempt of others. This is the case of abundance that have not the manners or patience to stay till another man hath done his speech. They think others so long that their list will not hold till they come to the end. Yea many pretended learned men and disputants have this disease, that without any shame, or respect to order, or their own reputation, they are in such haste to answer, and talk themselves, that they cut off the speech of others in the midst, as if they should say, Hold your tongue, and let me speak that am wiser. And their excuse is, You are so long that I shall forget half before you come to the end. But if it be in disputation or about

[p] Difficile est cum iis durare qui neque otii neque negotii tempora distinguere norunt. Theophrastus.

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great matters, it is usually much more to the advantage of the truth and hearers, to speak all that necessarily must be considered together, in a continued speech: for the parts of truth have such a dependance one upon another, like the members of a body, or the wheels of a watch, that they are not understood disjunctly, half the sense of them being respective to the other parts. Therefore to deliver it (in such cases) by fragments, and chopping of words, and frequent interruptions one of another, is to chat or contend, and not to open the truth with the clearness and gravity which it requireth. These, therefore, that accuse others of speaking too long, to excuse their uncivil interruptions; may take their answer from Augustine, 'Absit ut multiloquium deputem quando necessaria dicuntur, quantalibet sermonum multitudine aut prolixitate dicantur.' The huge volumes of Augustine, Chrysostom, Suarez, Calvin, yea Tostatus himself, are seldom accused of idle words. If you depute to each their equal share of time, a composed discourse is fitter and spareth time better, than interrupting altercations and exchange of words: and if your memory cannot hold all that is said, either take notes, or crave the help of some repetition, or answer the part which you do remember.

3. Idle talk is worst when it is about holy things, and tendeth to profane them: when men unreverently babble about the Scriptures, or controversies of religion: or when by fluent tongues men design increase of some faction, or propagating of some error, or the setting forth their parts. Saith Hierom (ad Nepot.) 'Verba volvere et apud imperitum vulgus admirationem sui facere, indoctorum hominum est: nihil tam facile quam vilem plebem et indoctam, volubilitate linguæ decipere, quæ quicquid non intelligit, plus miratur.' Profane loquacity is the worst kind of loquacity.

4. Idle words are the greater sin when they are magnified and justified, and taken to be lawful, if not some excellent thing. As some unhappy scholars that spend whole days and months about some trivial, unnecessary studies, while Christ the wisdom of God, (or the subject of divine philosophy) is neglected: he that heareth some of their supposed critical curiosities, would say with Paul, "The

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Lord knoweth the thoughts of the wise that they are vain[q]." And if he compare their lives with their studies, perhaps he will remember, "They became vain in their imaginations: their foolish hearts were darkened, and professing themselves wise, they became fools[r]."

5. Idle words are an aggravated sin, when they are studied, and pompously set forth at great labour and cost, as a matter to be gloried in: as in plays and romances: worse than tobacco-houses where men sell smoke. The pleasure, the love, the labour, the cost, the time, the deceit, the temptation, the impenitency, are great aggravations of this sin.

Direct. III. 'Understand and consider the mischief of the sin of babbling, idle talk.' For the common cause of it is, that men take it to be so small a sin, that they think there is no danger in it; and therefore they fear it no more than a scratched finger.

1. (Besides the general evil mentioned Tit. 1. Direct. 1.) consider that much idle talk is a multitude of sins. Though one idle word were never so small a sin, yet when it cometh to hundreds and thousands, and is your daily, hourly custom, all set together cannot be small. Many thousand pence, is more than one shilling or pound. And your frequent custom of idle talk, may amount to a greater sinfulness, than Noah's once drunkenness, or David's once adultery, or Peter's once denying Christ. If a swearer should swear as oft, or a liar lie as oft, or a thief steal as oft, as many women (and men too) speak idly, what monsters should we take them for!

2. Idle talk excludeth all the good discourse, and edifying speech that should have been used all that time[s]. We have many greater uses for our tongues: you have your business to talk of, and your God, and your souls, and your duties, and your sins, and the life to come to talk of! O how many great and necessary things! And will you shut out all this edifying speech, by your idle chat? Will you hinder others as well as yourselves?

3. Idle talk is a sinful consumer of time: you have greater business to spend your hours in: if you saw what a

[q] 1 Cor. iii. 20. [r] Rom. i. 21.
[s] Col. iii. 16, 17. Ephes. iv. 29. Psal. cviii. 1.

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world you are ready to go to, and saw how near you are to it, you would think yourselves that you had greater business than idle chat, to spend your time in. Do you know what you lose in losing all those hours?

4. Idle talk corrupts the hearers' minds, and tendeth to make them light, and vain, and empty, even as good discourse doth tend to make them good. Why do you talk to others, but to communicate your sense and affections to them by your words? And for all that many take it for a little sin, I am sure that it is not a little hurt that it doth. If men were not used to be entertained with so much vain discourse, they could not tell how to keep better things from their minds or mouths: nor would their thoughts be so habituated to vanity; nor would they make such returns of idle words; whereas one vain discourse begets another, and it is a multiplying and very infectious sin.

5. As your tongues are misemployed, so your wits and minds are dishonoured by vain talk. Even good words will grow contemptible when they are too cheap and common. A fiddler at the door goes but for a rogue, though music and musicians be honoured: whoever took a talkative babbler for a wise man? He that is 'logophilus' is seldom 'philologus,' much less 'philosophus[1].' As Demosthenes said to a prater, 'If thou knewest more, thou wouldst say less.' They seldom go for men of action and virtue that talk much: they that say much, usually do little: women, and children, and old folks, are commonly the greatest talkers (I may add, mad folks). Livy noteth, that 'soldiers that prate and brag much, seldom fight well:' and Erasmus noteth, that 'Children that quickly learn to speak are long in learning to go.' It is not the barking cur that biteth. Let it be the honour of a parrot to speak much, but of a man to speak wisely. The mobility of their tongues (an honour common to an aspen leaf), is all their honour, that can 'multis verbis pauca dicere,' 'say a little in a great many of words;' but 'multa paucis,' 'much in few words,' is the character of the wise, unless when the quality of the auditors prohibiteth it: and 'qui sunt in dicendo brevissimi,' if the auditors can bear it, shall be accounted the best

[1] Eccles. v. 3. 7. x. 12, 13. x. 14. Psal. xxxvii. 30. Prov. xvii. 27, 28. x. 20. xii. 18. x. 19. xviii. 4—6. xxi. 23.

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speakers. I am not of his mind that said, 'He oft repented speaking, but never repented silence.' But, except they be ministers, few men have so much cause to repent of silence as of speech. 'Non quam multa, sed quam bene,' must be the Christian's care. As one said of philosophy, I may much more say of religion, that 'though an orator's excellency appeareth only in speaking, yet the philosopher's (and the Christian's) appeareth as much in silence.'

6. Where there is much idle talk, there will be much sinful talk. "In the multitude of words there wants not sin: but he that refraineth his lips is wise[u]." There are lies, or backbitings, or meddling with other folks' matters, or scurrilous jests, if not many such sins that go along with a course of idle talk: it is the vehicle in which the devil giveth his most poisonous draughts. Saith Lipsius, 'It is given to praters,' 'Non multa tantum sed male;' 'to speak ill, as well as to speak much.'

7. Vain words hinder your own edification. Who knoweth if you would hold your tongues, but some one would speak more wisely, that might do you good[x]?

8. And you weary the hearers (unless they are strangely patient) when you intend to please them (or else you might as well talk all that by yourself). It is scarce manners for them, unless you be much their inferiors, to tell you they are weary to hear you, and to entreat you to hold your tongues: but you little know how oft they think so: I judge of others by myself: I fly from a talkative person, as from a bed that hath fleas or lice: I would shut my doors against them, as I stop my windows against the wind and cold in winter. How glad am I when they have done, and gladder when they are gone! Make not yourselves a burden to your company or friends, by the troublesome noise of an unwearied tongue.

9. Many words are the common causers of contention. Some word or other will fall that offendeth those that hear it; or else will be carried to those that are absent, and made the occasion of heart-burnings, rehearsals, brawls, or lawsuits. There is no keeping quietness, peace and love, with talkative prattlers; at least not long.

10. Are you not sensible what pride and impudency is

[u] Prov. x. 19. [x] Prov. xxiii. 8, 9.

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in it, when you think yourselves worthiest to speak? As if you should say, 'you are all children to me: hold your tongues, and hear me speak!' If you had Christian humility and modesty, you would in honour prefer others before yourselves. You would think yourselves unworthiest to speak (unless the contrary be very evident), and desire rather to hear and learn. As Heraclitus being asked, 'Why he alone was silent in the company,' answered, 'That you may talk.' So when you talk above your parts, it is as if you told the company, 'I talk that all you may be silent.'

11. It is a voluntary sin and not repented of. For you may easily forbear it if you will; and you wilfully continue in it; and therefore impenitency is your danger.

12. Lastly, consider how unprofitable a sin it is: and how little you have to hire you to commit it. What get you by it? Will you daily sin against God for nothing?

Direct. IV. 'If you would not be idle talkers, see that your hearts be taken up with something that is good: and that your tongues be acquainted with, and accustomed to their proper work and duty[y]. An empty head and heart are the causes of empty, frothy, vain discourse. Conscience may tell you when your tongues run upon vanity, that at that time there is no sense of sin or duty, or the presence of God upon your hearts: no holy love; no zeal for God; but you are asleep to God and all that is good; and in this sleep you moither and talk idly of any thing that cometh into your mind. Also you make not conscience of speaking of that which is good, or else it would keep out vanity and evil. Remember what abundance of greater matters you have to talk of! You have the evil of sin, the multitude and subtilty of temptations, and the way of resisting them, to talk of: you have your faults to lament, your evidences to inquire after, your mercies thankfully to open, the greatness and goodness, and all the attributes of God to praise: you have all the works of God to admire: even all the creatures in the world to contemplate, and all God's admirable providences, and government to observe: you

[y] Isa. xxxii. 4—6. Matt. xii. 34. 36. 2 Cor. iv. 13. John iii. 11. 1 John iv. 5. Prov. xvi. 23. Psal. xl. 5. Cant. vii. 9.

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have the mystery of redemption, the person, and office, and life, and miracles, and sufferings, and glory, and intercession, and reign of Christ to talk of: and all the secret sanctifying operations of the Holy Ghost; and all the ordinances of God, and all the means of grace, and all our duties to God and man, and all the holy Scripture; besides death and judgment, and heaven and hell, and the concernments of the church of God, and the case of the persons you speak to, who may need your instruction, exhortation, admonition, reproof or comfort: and is not here work enough to employ your tongues, and keep them from idle talk? Make conscience of those duties commanded. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, and may minister grace to the hearers, and grieve not the holy Spirit of God[a]." "Be not drunk with wine wherein is excess, but be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ[a]." "If any man speak, let him speak as the oracles of God[b]." Sinful omission of good discourse, is the cause of sinful commission of vanity. Specially when the heart itself is vain: for as a man is, so is he apt to speak. "They are of the world, therefore speak they of the world[c]." "For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord[d]."

Direct. v. 'Walk always with God as in his presence, and in the awe of his laws and judgment, that conscience may be kept awake and tender[e].' You will be restrained from vain talk, if you perceive that God is hearing you, and if you remember that your tongue is under a law, and that "for every idle word men shall give account in the day of judgment[f];" and that by your "words you shall be justified or condemned." If the law of God were in your hearts[g], and hidden there[h], your heart would be fixed[i].

[a] Ephes. iv. 29. [a] Ephes. v. 18, 19. [b] 1 Pet. iv. 11.
[c] 1 John iv. 5. [d] Isa. xxxii. 6.
[e] Jer. viii. 6. Prov. vi. 22. Psal. lxxvii. 12. cv. cxiv. clxix. 11.
[f] Matt. xii. 36, 37. [g] Psal. xl. 8. [h] Psal. cxix. 11.
[i] Psal. lvii. 7.

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His word then would be the rejoicing of your heart[k], and your tongues would then be talking of judgment[l]. A tender conscience will smart more with an idle word, than a seared, senseless conscience with an oath, or lie, or slander. For the "fear of God is clean[m]," and by it "men depart from evil[n]," "Be thou therefore in the fear of the Lord all the day long[o]."

Direct. VI. 'Avoid idleness, if you would avoid idle talk[p].' The drones of the commonwealth, that have nothing else to do but visit, and compliment, and prate of other men's matters; and that can have while to sit whole hours together, upon no business, are they that are most guilty of idle chat. Idle gentlemen, and beggars, and idle, gossiping women, and old men that are void of the fear of God, and children that have no business to do, are they that can sit talking away their time, to as little purpose as if they had been all the time asleep. All idle persons swarm with the vermin of idle thoughts and words.

Direct. VII. 'If you would avoid idle talk, avoid idle talkative companions: or if you cannot avoid them, answer them not, but let them talk alone, unless it be to reprehend them, or turn them to more profitable talk[q].' For when you hear vanity, it will incline you to speak vanity: and these ungodly persons "speak every one vanity to his neighbour," as if their tongues were so their own, that no lord might control them[r]. The philosopher could say, 'That which you would not hear, do not speak; and that which you would not speak, do not hear.' Most are like parrots that will oftest speak the words which they oftest hear. How hard is it to avoid idle talk amongst idle talkers? One vain word draws on another, and there is no end.

Direct. VIII. 'Avoid vain works, if you would avoid vain words.' For a man that engageth himself in vain employment, doth lose all the words as vain which he useth about that employment. What a life then do they live, that have an unlawful calling? When their very business and trade is sin, the adjuncts, the words about it, must be sin, and so all their lives are a continued sin: I had rather therefore

[k] Psal. cxix. 111. [l] Psal. xxxvii. 30. [m] Psal. xix. 9.
[n] Prov. xvi. 6. [o] Prov. xxiii. 17. [p] 1 Tim. v. 13. 1 Pet. iv. 15.
[q] Garrulo non respondere convitium est. [r] Psal. xii. 1, 2. 5, 6.

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be the basest drudge, than one of these men. Especially stage-players should think of this: and those that spend whole hours, yea, half days, if not nights, in gaming and vain or sinful sports, what abundance of idle words do they use about them: every cast of the dice, and every card they play, hath an idle word; so that a sober man would be weary and ashamed to hear them.

Direct. IX. 'Plunge not yourselves into excess of worldly business, as some do, that undertake more without necessity, than they can discharge:' for such necessitate a variety of thoughts and words. And all that are spent in serving them in those their vain employments, are vain; though the work for the matter of it be not vain.

Direct. X. 'Let not a vicious mind make that seem necessary or convenient which is vain.' Carnal hearts that are acquainted with no better things, think nothing vain that pleaseth their sensual inclinations, or which their carnal interest doth require. A man-pleaser thinketh civility obligeth him to observe his unnecessary visits and compliments, and to answer idle talkers, and not sit silent by them, nor contradict them: and so it must be a point of good manners to break the law of God: and as they think it uncivil not to pledge every drinker in his healths, so not to answer every twattler in his talk.

Direct. XI. 'Take heed of a proud, self-conceited mind that thinks too well of your own discourse[s]. Get but humility, and you will rather choose to hear, than to speak. But when all your fancies and impertinences seem some excellent matters to you, then you are with child till you are delivered of them, and then all must reverence, and silently attend your pride and folly; or be taken as neglecters of you for disregarding it.

Direct. XII. 'Avoid passion and passionate companions:' for passion is talkative, and will not be checked, but resisteth the restraint of reason, and multiplieth words which are worse than vain[t].

Direct. XIII. 'Take heed of an inordinate, jesting vein[u]:' for it habituateth the mind to foolish levity, and knows no

[s] Prov. iii. 7. xxvi. 12. 1 Cor. iii. 18.
[t] Prov. xiv. 17. xv. 18. Eccles. vii. 8, 9.
[u] Eccles. ii. 2. Eccles. vii. 6. Ephes. v. 4.

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bounds, and breeds idle words, as thick as putrified flesh breeds vermin: and it is the greater sin because it is ordinary, and with a certain pleasure and pride, and glorying in vanity, and sinful levity and folly.

Direct. XIV. 'Understand particularly what service you have to do for God or men, in every company you come in, and so fit your words to the present duty and company[x].' For those words are vain and inconvenient in one company, that are necessary or convenient in another. If you be to converse with the ignorant and ungodly, turn your discourse into a compassionate way of instruction or exhortation. If with men wiser and better than yourselves, inquire and learn of them, and draw that from them which may edify you.

Direct. XV. 'Affect not an unnecessary curiosity of speech, but take those for the fittest words, which are suited to the matter, and to thy heart, and to the hearers[y].' Otherwise your speech will be studiedly and affectedly vain: and you will glory in that as elegant, which is your shame. Hypocritical words that come not from the heart, are dead and corrupt, and are but the image of true speech, as wanting that verity and significancy of the mind which is their life. Words are like laws, that are valued by the authority, and matter, and end, more than by the curiosity and elegancy: or like money, that is valued by the authority, metal, and weight, and not by the curiosity of its sculpture, imagery, or matter. All that is counterfeit, though curious, is vain.

Direct. XVI. 'Suppose you had written down the idle words of a day, (your own or any other prattlers,) and read them over all at night!' Would you not be ashamed of such a volume of vanity and confusion? O what a book it would be, that one should thus write from the mouth of idle talkers! What a shame would it be to human nature! It would tempt some to question, whether man be a reasonable creature, or whether all be so, at least? Remember then, that all is recorded by God and conscience; and all this hodge-podge of vanity must be reviewed and answered for.

The rest that is necessary for direction against idle words, you may find Chap. v. Part ii. in the Government of the

[x] Prov. xxii. 17. xii. 18. xiii. 20. xv. 2. 7. 31.

[y] You will else be but 'ingeniosi nugatores,' as one called him that wrote a great book on a little matter.

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Thoughts, and in my book of "Self-denial." In a word, (for I must not commit the fault which I am reproving,) account not a course of idle talk for a small sin. Never suffer so loose and slippery a member as your tongue to be unguarded; and never speak that of which you dare not say, as Psal. xix. 14. "Let the words of my mouth, and the meditations of my heart, be now and always acceptable in thy sight, O Lord, my strength and my Redeemer."

But especially above others, these persons should watch against vain words: 1. Preachers, who are doubly, sanctified persons, and whose tongues being consecrated to God, must not be sacrilegiously alienated to vanity: which is worse than sacrilegious alienation of the places, or utensils, or revenues of the church. Hate it therefore more than these.

2. Ancient people, whose words should be grave and wise, and full of instruction to suppress the levity of youth: childhood and youth are vanity; but age should not be so[z].

3. Parents and masters who should be examples of gravity and staidness to their families; and by their reproofs and chastisements should repress such faults in their inferiors.

4. Those that are better qualified than others, with knowledge and utterance, to use their tongues to edification. Vain speech is a double sin in them.

5. Those that are noted for persons of holiness and religion: for it is supposed that they pray and speak much against idle talk, and therefore must not themselves be guilty of it. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain[a]."

6. Those that are ignorant, and need much the edifying speech of others.

7. Those that live among wise and holy persons by whom they may be much edified.

8. Those that are among tattlers, where they know they have more need to watch their tongues, than their purses among cut-purses.

9. Those (women especially) that are naturally addicted

[z] 1 Tim. iv. 12. Job xii. 12. Eccles. xi. 10.

[a] James i. 26. See my sermon on that text.

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to overmuch talk, who therefore should be the more watchful, as knowing their disease and danger.

10. Both empty and angry persons, who carry a continual temptation about them. All these should be specially watchful against idle talk.

And for the time, 1. Specially when they are among those that may receive most hurt by it. 2. And when you are going to holy duty, or newly come from it, &c.

Tit. 5. *Special Directions against Filthy, Ribald, Scurrilous Talk.*

Direct. I. The chief Direction against this filthy sin, is general; 'to get out of a graceless state, and get a heart that feareth God,' and then you dare not be guilty of such impudency: God is not so despised by those that fear him.

Direct. II. 'Cease not your holy communion with God in his worship, especially in secret, and be not strange to him, and seldom with him. And then you dare not so pollute those lips, that use to speak seriously to God. What! talk of lust and filthiness with that tongue, that spake but even now to the most holy God! God's name and presence will awe you, and cleanse you, and shew you that his temple should not be so defiled, and that he hath not called you to uncleanness but to holiness; and that a filthy tongue is unsuitable to the holy praise of God: but while the rest of your life is nothing but a serving the devil and the flesh, no wonder if ribaldry seem a fit language for you.

Direct. III. 'Cleanse your hearts of vanity and filthiness; and then your tongues will be the more clean.' It is a vain or unchaste heart that makes an unchaste tongue.

Direct. IV. 'Remember what a shame it is to open and proclaim that filthiness of thy heart which thou mightest have concealed.' Christ telleth us how to expound thy words, "that out of the abundance of thy heart, thy mouth speaketh[b]." And what needest thou tell people that it is the rutting-moon with thee? and that lust and filthiness are the inhabitants of thy mind? If thou be not so far past all shame as to commit fornication in the open streets, why wilt thou there talk of it?

[b] Luke vi. 45.

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Direct. v. 'Remember that filthy talk is but the approach to filthy acts.' It is but thy breaking the shell of modesty, that thou mayst eat the kernel of the vomiting nut. This is the tendency of it, whether thou intend it or not. Canst thou be offended with him, that believeth thou dost that villany in secret, which thou talkest of openly? or that taketh thee to be preparing thyself for a whore? If the deed be bad, thy making a jest of it cannot be good.

Direct. vi. 'Remember that thou biddest defiance to godliness and honesty:' "Corrupt communication grieveth the Spirit of God[c]." Canst thou expect that the Holy Ghost should dwell and work in so filthy a room, and with such filthy company? Darest thou go pray or read the Scripture, or speak of any holy thing with those lips that talk of filthy ribaldry? Dost thou find thyself fit to go to prayer, after such discourse? Or rather dost thou not allow all that hear thee to think that thou renouncest God and godliness, and never usest any serious worship of God at all? And if thou do pretend to worship him with that filthy tongue, what canst thou expect in answer to thy prayers, but a vengeance worse than Nadab and Abihu's[d]? "Shall sweet water and bitter come from the same fountain[e]?" Dost thou bless God and talk filthily with the same tongue, and think he will not be avenged on thy hypocrisy?

Direct. vii. 'Consider how thou biddest defiance to common civility.' Thou dost that which civil heathens would be ashamed of: as if thou hadst a design to reduce England to the customs of cannibals and savages in America, that go naked, and are past shame.

Direct. viii. 'Observe what service thou dost the devil, for the corrupting of others:' as if he had hired thee to be a tutor in his academy, or one of his preachers, to draw the minds of the hearers from modesty, and prepare them for the stews. Especially people can scarce have more dangerous wildfire cast into their fantasies, than by hearing rotten, filthy talk. And wilt thou be one of Venus's priests?

Direct. ix. 'Remember how little need there is of thy endeavour.' Are not lust and filthiness so natural, and the minds of all unsanctified and uncleansed ones so prone to it, that they need no tutor, nor instigator, nor pander to

[c] Ephes. iv. 29, 30. v. 4. [d] Lev. x. 1—3. [e] James iii. 11.

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their lusts? This fire is easily kindled: the bellows of thy scurrility are needless to make such gunpowder burn.

Direct. x. 'Presently lament before God and man the filthiness that thy tongue hath been guilty of, and wash heart and tongue in the blood of Christ; and fly from the company and converse of the obscene, as thou wouldst do from a pest-house, or any infectious, pestilential air.' And if thou hear such rotten talk, reprove it, or be gone, and let them see that thou hatest it, and fearest God.

Object. 'But, saith the filthy mouth, I think no harm: may we not jest and be merry?'

Answ. What! hast thou nothing to jest with but dung, and filth, and sin, and the defilement of souls, and the offending of God? Wouldst thou be unclean before the king, or cast dung in men's faces, and say, 'I think no harm, but am in jest?'

Object. 'But, saith he, those that are so demure, are as bad in secret, and worse than we.'

Answ. 'What! is a chaste tongue a sign of an unchaste life? Then thou mayst as equally take a meek and quiet tongue to be a sign of an angry man: or a lying tongue to be a sign of a true man. Would the king take that excuse from thee, if thou talk treason openly, and say, 'Those that do not, are yet in secret as bad as I?' I trow he would not take that for an excuse.

Tit. 6. *Directions against Profane Deriding, Scorning, or Opposing Godliness.*

To prevent the replies or excuses of the scorner, I must here tell you, 1. That by godliness I mean nothing but an entire devotedness to God and living to him: the doctrine and practice which are agreeable to the holy Scripture. I mean no fancies of mistaken men, nor the private opinions of any sect; but the practice of Christianity itself.

2. And yet I must tell you, that it is the common practice of these scorners to fasten more upon the concrete, than the abstract, the person, than the bare doctrine, and to oppose godly persons as such, when yet they say that they oppose not godliness. The reasons of this are these: (1.) Because they dare be bolder with the person, than with the

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rule and doctrine of God himself. If they scorn at the Bible, or at godliness directly, as such, they should so openly scorn at God himself, that the world would cry shame on them, and conscience would worry them: but as godliness is in such a neighbour, or such a preacher, or such a man, so they think they may reverence it less, and that what they do is against the person and not the thing.

(2.) In men they have something else to pretend, to be the matter of their scorn. Godliness in men is latent, invisible, unproveable as to the sincerity of it, and obscure as to the exercise. If he that scorneth a godly man say, 'He is not godly, but an hypocrite;' in this world there is no perfect justification to be had against such a calumny; but the probable evidence of profession and a godly life is all that can be brought. But godliness, as it is in Scripture, lieth open to the view of all, and cannot be denied there, but by denying the Scriptures themselves.

(3.) Godliness as in the rule or holy Scripture is perfect, without any blemish that may give a scorner a pretence: but godliness in men is very imperfect, and mixed with sins, with faults which the world may oft discern, and the godly themselves are most forward to confess: and therefore in them a scorner may find some plausible pretence. And when he derideth these professors of godliness as being all hypocrites, he will not instance in their virtues, but in their faults; as in Noah's drunkenness, and Lot's incest, and David's adultery and murder, and Peter's denying Christ: yet so as the dart shall be cast at piety itself; and the conclusion shall not be, to drive men from drunkenness, adultery, or any sin, but from serious godliness itself.

(4.) Godliness as in the rule, is to them a more unobserved, dormant thing, and doth not so much annoy them: for they can shut their Bibles, or make nothing of it, but as a few good words: but godliness in the godly, existent in their teachers and neighbours, is more discernible to them, and more active, and more troublesome to them, and so more hated by them. In a dead letter, or dead saint, that troubleth them not, they can commend it; but in the living they are molested by it: and the nearer it is to them, the more they are exasperated against it. The Word is the seed of godliness; which least offendeth them, till it spring

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up and bring forth the fruit which condemneth their wicked lives.

3. And as opposers and scorners do usually strike at godliness through the person and his faults, so they use to strike at the particular parts of God's worship, through some modes or circumstances, or imperfections of men in the performance. It is not preaching or praying that they scorn, if you believe them, but this or that manner or imperfection in preaching and praying. But the drift of all is, not to help any man to do it better, but to make them odious that are most serious in doing it at all, and thereby to persuade men that it is a needless thing[f].

4. Note also, that it is not the image or dead part of religion that these men are most offended at and oppose; but it is the life, and zeal, and diligence of the godly. So that if they differ not from themselves in profession about any doctrine or ceremony, yet they hate and scorn them for doing seriously the same which themselves hypocritically profess.

5. Lastly, note also, that this is not a difference of one sect, or party, or church against another, upon differing opinions; but it is that which is among all parties within themselves, when there is any thing of serious religion to be found. Even among the papists there are some spiritual, serious, holy persons, who are derided and opposed by the profane that are of their own church. Yea, among the heathens, Seneca and others tell us, that strictness in moral virtue was made the scorn of the rude and sensual sort of men: but though the quarrel be but that which was taken up from the beginning between the woman's and the serpent's seed, yet in all countries where church differences cause contention, this serpentine enmity doth with serpentine subtilty creep in and make advantage of them, and take up the nick-names, or sharper weapons which differing Christians form against each other, to strike at the heart of Christianity itself[g].

[f] Socrates inter loquendum sæpe, agente idorationis vehementiâ, jactare digitos* solebat, ita ut à plerisque rideretur, et despectui haberetur: quæ tamen omnia æquo animo ferebat. Diog. Laert. in Socrat. lib. ii. sect. 21. p. 92.

* Laertius's words are 'talitrum ferire solebat, et crines vellere.' (T. C.)

[g] Si quis vero eorum mitior, et veritati aliquatenus propior, videretur, in hunc quasi Britanniæ subversorem omnium odia telaque sine respectu contorquebantur, et

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Direct. 1. For the cure of those that are already infected with so heinous a sin, the chief Direction is, 'to understand the greatness of it, and the miserable consequents:' as followeth.

1. Consider what it is that thou deridest. Dost thou know against what thou openest thy mouth? 1. Thou deridest or opposest men for loving God with all their heart, and soul, and might: and dost thou not confess that this is the duty of all men living? and that he is not worthy to be called a Christian that loveth not God above all? Thou canst not deny this. And yet wilt thou oppose it? Deny it not; for this is the very thing that thou opposest: either men's loving God, or shewing their love to him. If thou didst but love him as much as they, thou wouldst seek and serve him as diligently as they. Dost thou not know this thyself, that if thou didst love him with all thy heart, and soul, and strength, thou wouldst seek, and serve, and obey him with all thy heart, and soul, and strength? If the godly do more than this, deride them and spare not. If they love God, and serve him with more than all the heart, and soul, and might, then call them righteous overmuch. If thou know any one that loveth God or serveth him more than he deserveth, blame and oppose that man and spare not. Thou knowest that what thou lovest most, thou art diligent thyself in seeking and remembering. Thou labourest for money because thou lovest it: and they labour in seeking and serving God because they love him: and is it a work for any but a devil, to oppose or scorn men for? for loving or shewing their love to God?

2. Thou deridest men for delighting in that which is most delectable: for delighting in high and heavenly knowledge, and in a holy state of soul and life; and for delighting in the law of God, and meditating in it day and night; and for delighting in holy prayer, and the praises of their Maker; and for delighting in the forethoughts and mention of eternal joys, and making their calling and election sure.

omnia quæ displicuerint, deoque placuerint, æquali saltem lance pendebantur, si non gratiora fuissent displicentia. Gildas. p. 18. Josseline's Edit. Quod autem quædam de illo inhonesta et maligna jactantur, nolo mireris: cum scias hoc esse opus semper diaboli, ut servos Dei mendacio laceret, et opinionibus falsis gloriosum nomen infamet; ut qui conscientiæ suæ luce clarescunt, alienis rumoribus sordidentur. Cyprian. de Cornel. Epist. ad Antonian. Hæc et nos risimus aliquando. Tertul.

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What is it but the exercise of these holy desires and delights which thou deridest? And wouldst thou not be as serious in religion and holiness as they, if thou hadst as much of these delights as they? Canst thou sit at thy pots, or follow thy game or sports, or talk of vanity many hours together, because thou delightest in them? and yet dost thou deride those that pray or hear God's Word opened to them many hours, because it is their delight? O poor souls! how quickly and how terribly will God acquaint thee, whether their delights or thine were the more rational and just! and whether their work or thine was more fit to be derided!

3. Thou scornest men for paying but what they owe to the God that created and redeemed them: are they not his own? and did he not give them all their parts and powers? and are not all their abilities and possessions his? What have they which they received not of him? And is this thy justice and honesty, to deride men for offering to pay their debts, and to give God his own? If thou know any one that giveth him more than he oweth him, deride that superstitious, over-righteous man, and spare not. But if men should not be derided for paying their debts to thee, deride not men for paying their debt to God, and giving him that which is his own. As we must give to Cæsar that which is Cæsar's, so must we give that to God also which is God's.

4. Thou deridest servants for obeying diligently their highest master; and for doing diligently the greatest, best, and needfullest work in all the world. And is this a good example for thy own servants? Sure if a man should be mocked for serving God, he should be mocked more for serving such an one as thee. Dost thou know where we may find a better master, whom we may serve with better encouragement than God? He hath made us his stewards, and trusted us with his goods, and dost thou scorn us for being faithful in our stewardship? Thou deridest his subjects for obeying the king of all the world: and is this a good example to the king's subjects? should it be a matter of scorn to obey the king? or dost thou think that God's authority is less? or obedience to him less commendable?

5. Nay thou deridest men for doing but some part of their duty, and discharging but a little of their debt. For

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the holiest man whom thou deridest for doing too much, doth less than what he ought to do. Thou knowest that the best of men do love God and serve him less than he deserveth; and that the carefullest come short of the perfect keeping of his laws: and yet wilt thou scorn men for doing so much, when they know, and thou confessest that they do too little? Could they do all, they did but their duty[h].

6. Thou scornest men because they will not set up themselves, their own wit, and will, against their Maker. God hath commanded them to "give all diligence to make their calling and election sure[i]:" and to "strive to enter in at the straight gate[k]:" and "day and night to meditate in his law[l]:" and to love him with all their heart and might: and to "pray continually[m]." And thou deridest men for obeying these commands! Why, what wouldst thou have us do man? should we tell God that we are wiser than he? and that he shall not have his will, but we will have our own? and that we know a better way than he hath appointed us? and that he is mistaken, and would deceive us by his laws? Wouldst thou have men thus to be voluntarily mad, and profess themselves open rebels against God?

7. Thou scornest men because they trust him that is truth and goodness itself. We cannot imagine that he can deceive us by his word, or that he maketh any law for us that is not good, or requireth any duty of us that shall be to our hurt, or that we shall be losers by[n]. And therefore we resolve to obey him as carefully as we can, because we are confident that goodness itself will not abuse us, and truth itself will not deceive us: and is this a matter to be scorned for? should not children trust their father?

8. Thou deridest men for not sinning against their certain knowledge and experience. They know that a holy

[h] Luke xvii. 10. [i] 2 Pet. i. 10. [k] Matt. vii. 13.
[l] Psal. i. 2. [m] 1 Thes. v. 17.

[n] Malignity so blindeth the understanding that it maketh men ascribe all the evil that befalleth them, to that which is the only way to happiness: every bad success that the heathen Romans had, they imputed to the Christians: saith Paul. Diaconus lib. 3. when Radagusus the Goth invaded the Romans. Pavor infinitus Roman invadit; declamatur a cunctis, se hæc ideo perpeti, quod neglecta fuerunt magnorum sacra Deorum: magnis querelis ubique agere: et continuo de repetendis sacris celebrandisque tractatur: fere in tota urbe blasphemiæ ad nomen Christi, tanquam lues aliqua, probris ingravantur, conducuntur a Romanis adversus Radagusum duo Pagani duces, &c.

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life is best, though thou dost not: they know the reasonableness of it: they know the sweetness of it: they know the necessity of it[o]. And must they renounce their own understandings? must they be ignorant because thou art ignorant? and put out their eyes because thou art blind? Is it a crime for men to be wiser than thou? and that in the matters of God and their salvation? They have tried what a holy life is, and so hast not thou. They have tried what a life of faith and obedience is: and must they renounce their own experience? Must they that have tasted it say honey is bitter, because thou that never didst taste it sayest so? Alas, what unreasonable men have we to deal with!

9. Thou opposest and scornest men for loving themselves; yea, for loving their souls, and taking care of its health and welfare. For how can a man truly love himself, and not love his soul which is himself? And how can a man love his soul and not prefer it before the low concernments of his flesh? and not take the greatest care of its greatest everlasting happiness? Can a man truly love himself, and yet damn himself, or lose the little time in which he must, if ever, work out his salvation? You will not scorn him that is careful of your children, or your very cattle? You love them, and therefore are careful of them yourselves. And shall not he that loveth his soul be careful of it! To love ourselves is natural to us as men: and how shall he love his neighbour that loveth not himself?

10. Thou scornest men because they love heaven above earth, and because they are desirous to live for ever with God and all the holy hosts of heaven. For what is it that these men do so diligently, but seek to be saved? What do they but "seek first the kingdom of God, and his righteousness?" "and labour for the meat" that perisheth not[p]; and lay up their "treasure in heaven[q];" and set their "hearts there[r]," "and seek the things that are above, and have their conversation in heaven[s]." And if it be so

[o] Saith Chrysostom, As those that run or act in public games, besides the prize which they hope for, do much increase their strength and health by preparing their bodies for it: so besides the hopes of heaven, it is no small comfort and advantage here in the way, which Christians get by their holy lives.

[p] John vi. 27. [q] Matt. vi. 20.

[r] Matt. vi. 21. [s] Col. iii. 1—3. Phil. iii. 19, 20.

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scornful a matter to seek for heaven, sure thou never thinkest of coming to heaven thyself: unless thou think to come thither by scorning at the seekers of it.

11. Thou deridest men because they are unwilling to be damned, and unwilling to do that which they know would damn them; or to neglect that without which there is no hope of escaping hell: they believe the threatenings of God, and therefore they think no pains too great to escape his wrath. They think a holy life is both a necessary and an easy way to prevent everlasting torment: but if thou think otherwise keep thy opinion till grace or hell shall make thee wiser; and mock at a man that will not play with his own damnation, and leap into hell as desperately as thyself.

12. Thou deridest men because they will not be the voluntary destroyers of themselves: were it not enough for thee to betray them unto others? or to murder any of thy neighbours thyself? but thou must wish them to do it with their own hands? and deride them if they will not? O cruel monster! that wouldst wish a man to lie in the fire of hell for evermore! and to go thither wilfully of his own accord! which is ten thousand times worse than to wish him to cut his own throat. Dost thou say, 'God forbid! I desire no such thing.' Why man, dost thou do thou knowest not what? Doth not he tempt a man to be hanged, that tempteth him to kill and steal? When the righteous God hath unchangeably determined in his law, that "without holiness none shall see God, and that Christ shall come in flaming fire to render vengeance to them that obey not his Gospel, and that all they shall be damned that obey not the truth, but have pleasure in unrighteousness[1];" when God hath resolved that hell shall be the wages of ungodliness, dost thou not desire them to damn themselves, when thou desirest them to be ungodly? If thou believe that there is any hell at all, then tell me what it is possible for any man to do, to murder his soul and damn himself, but only to be ungodly? If this way do it not, there is no danger of any other. Tell me dost thou think the devil deserveth to be called a murderer of souls? If not, it seems thou wilt openly take the devil's part: but if he do deserve

[1] Heb. xii. 14. 2 Thess. i. 8—10 2 Thess. ii. 12.

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it, then the reason of all the world be judge, whether that man deserve it not much more, that will do much more against himself, than the devil ever did or can do? The devil can but tempt, but thou wouldst have men do the thing that he tempts them to, and actually to sin, and neglect a holy life. And which is the worse: he that doth the evil; or he that only persuadeth them to it? If the devil be called, "Our adversary that like a roaring lion goeth about night and day seeking whom he may devour[u]:" what should that man be called that doth far more against himself, than all the devils in hell do against him? Sure he is a devourer or destroyer of himself. Tell me, thou distracted scorner! Is the devil's work thinkest thou good or bad? If it be good, take thy part of it, and boast of it when thou seest the end. If it be bad (to deceive souls and entice them to sin and hell), why wouldst thou have men do worse by themselves? He that sinneth doth worse than he that tempteth. Tell me, what way doth the devil take to do men hurt, and damn their souls, but only by drawing them to sin? He hath no other way in the world to undo any man, but by tempting him to that which thou temptest men to: even to sin against God and to neglect a holy life. So that it is plain that thou scornest and opposest men because they will not be worse than devils to themselves.

13. Moreover thou opposest men for not forsaking God! What is it to forsake God, but to refuse to love, and honour, and obey him, as God? He hath told us himself that "He that cometh to God must believe that God is, and that he is the rewarder of them that diligently seek him." And is it not this diligent seeking him that thou deridest? It is plain then that thou wouldst scorn men away from God, and have them forsake him as thou hast done.

14. Thou scornest men for not being hypocrites: because they will be that in good earnest which thou hypocritically callest thyself, and wouldst be thought, thou callest thyself a Christian, and what is it but for being serious Christians that thou deridest them? Thou takest on thee to believe in God; and what is it but for obeying and serving God that thou deridest them? Thou takest

[u] 1 Pet. v. 8.

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on thee to believe the Scripture to be the Word of God. And what is it but for following the holy Scriptures that thou deridest them? Thou sayest thou believest the communion of saints; and deridest them that hold the communion of saints in practice. Thou sayest thou believest that Christ shall judge the world; and yet scornest them that are serious in preparing for his judgment. Thou prayest that God's name may be hallowed and his kingdom come, and his will be done, on earth as it is in heaven: and yet thou deridest them that hallow his name, and are subjects of his kingdom, and endeavour to do his will. O wretched hypocrite! And yet that tongue of thine pretendeth that it is their hypocrisy for which thou hatest and deridest them, when thou dost it because they be not such blind and senseless hypocrites as thyself! Can there be grosser hypocrisy in the world, than to hate and scorn the serious practice of thy own profession? and the diligent living according to that which thy own tongue professeth to believe! If thou say that it is for doing too much, and being too strict, I answer thee, if it be not the will of God that they do, though I would not deride them, I would seek to change them as well as thou! But if it be the will of God, then tell me, dost thou think they do more than those that are in heaven do? or do they live more strictly than those in heaven? If they do, then oppose them and spare not. If not, why prayest thou that God's will may be done on earth as it is in heaven?

15. Thou deridest men for doing that which they were made for: and that which they have their reason and will and all their faculties for: take them off this, and they are good for nothing: a beast is good to serve man, and the plants to feed him; but what is man good for, or what was he made for but to serve his Maker? And dost thou scorn him for that which he came into the world for? Thou mayst as well hate a knife because it can cut, or a scythe for mowing, or a clock for telling the hour of the day, when it was made for nothing else.

16. Thou deridest men for being saved by Christ, and for imitating his example. What came Christ for into the world but to destroy the works of the devil? and to save "his people from their sins; and to redeem us from all

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iniquity, and purify to himself a peculiar people zealous of good works[x]." And hath Christ, to the astonishment of men and angels, come down into flesh, and lived among men, and given them his holy doctrine and example, and suffered death for them, and all this but to bring men to zealous purity, and darest thou make a scorn of it after this? What is this but to scorn thy Saviour, and scorn all the work of redemption, and tread under foot the Son of God, and despise his blood, his life and precepts?

17. Thou scornest men for being renewed and sanctified by the Holy Ghost. What is the work of the Holy Ghost on us, but to sanctify us? And what is it to sanctify us; but to cleanse us from sin, and cause us entirely to devote our souls and lives to God? Dost thou believe in the Holy Ghost or not? If thou do, what is that but to believe in him as the sanctifier of God's elect? And what didst thou take sanctification to be, but this purity and holiness of heart and life: and yet darest thou deride it?

18. Thou deridest men for imitating those ancient saints, whose names thou seemest thyself to honour, and in honour of whom thou keepest holidays. Thou takest on thee to honour the names of Peter, and Paul, and Stephen, and John; of Augustine, Hierom, Chrysostom and other such saints of God: and yet wilt thou make a scorn of those that strive to imitate them? Search and see; if any of these men did, after their conversion, live in luxury, carding, dicing, profaneness, and if any of them were against a holy life, against much praying, hearing, reading the Scriptures, meditating, exact obedience to God; then let not the shame be thine, but mine. He that is most unlike them, let him have the scorn.

19. Thou deridest men for repenting of their former sin, and for accepting that mercy which Christ hath purchased, and God hath offered them, and sent his messengers to entreat them to accept. Can they repent of their former ungodliness, and not turn from it and amend? If thou knewest what they know, thou wouldst repent thyself, and not deride men for repenting: if thou knewest the gift of God, thou wouldst beg it, and gladly accept of it thyself, and not deride them that accept it.

[x] Matt. i. 21. Tit. ii. 12.

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20. Thou scornest men for keeping that covenant, which thou also madest with God in thy baptism thyself. At the same time thou speakest against the Anabaptists, that will not have their children baptized, and deridest those that keep their covenant, which in baptism they made. What a monster of contradictions is an ungodly hypocrite! Didst thou not in baptism renounce the flesh, the world and the devil, and give up thyself in covenant to God the Father, Son and Holy Ghost? And dost thou not yet know what thou didst? but scorn them that perform it? What is it to be given up to God in baptism, but to take him for thy God, thy Saviour and Sanctifier, whom thou must love, and seek, and obey in holiness, with all thy heart, and soul, and might? He is a covenant-breaker indeed, that hates the keeping of it.

I have hitherto been showing thee what it is that thou opposest and deridest: I shall now tell thee further what thou dost, in shewing thee the aggravations of thy sin, and its importance.

2. Consider in all this, what an open enemy thou art to God, and an open soldier for the devil: what canst thou do more against God and do thy worst, than make a scorn of all his work and servants? He feareth not thy power or rage, thou canst not hurt him. How many millions of such worms as thou can he tread to hell, or destroy in a moment? It is in his servants and service that he is honoured or opposed here, and that mortals shew their love or hatred to him. And how canst thou devise, if thou wouldst do thy worst, to serve the devil more notoriously, than by opposing and deriding the service of God? If such be not satan's servants, he hath none.

3. Consider what a terrible badge of misery, thou carriest about thee? thou bearest the mark of satan, death and hell in thy forehead as it were. If there were any doubt whether a swearer, or drunkard, or fornicator may be in a state of grace, yet it is past all doubt that a scorner of godliness is not: it were strange indeed for that man to be holy that derideth holiness: there is scarce any sort of men in the world, that are more undoubtedly in a state of damnation than thou art. It is dark to us what God will do with infidels, and heathens that never had the means of salvation:

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but what he will do with all the unbelieving and ungodly that have had the means, we know past doubt: much more what he will do with those, that are not only void of holiness, but deride it. I deny not but yet if thou be converted thou mayst be saved: and O that God would "give thee repentance to the acknowledging of the truth" that thou mightest escape out of the devil's snares, who leads thee captive at his will. It is written of Basil, that by his prayers he caused the devil to give back a writing, by which a wretched man had sold his soul to him, that he might enjoy his master's daughter; and that the man repented and was delivered: if thou mayst be so recovered it will be a happy day for thee. But till then it is as sure as the Scripture is sure, that thou art a miserable creature, and an undone man if thou die in that condition that thou art in. O with what fear shouldst thou rise and lie down, if thou hadst thy wits about thee, lest thou shouldst die before thou art converted[y].

4. To scorn at holiness is a defiance of grace, as if thou didst renounce God's mercy: thou dost thy worst to drive away all hope, and make thy case uncurable and desperate. For if ever thou be saved, it must be by this grace, and holy life which thou deridest: and is scorning grace the way to get it? And is it likely that the Holy Ghost, will come and dwell in that man that scorneth his sanctifying works?

5. To scorn at godliness, is a daring of God to give over his patience, and presently to execute his vengeance on thee! Canst thou wonder if he should make thee a monument of his justice, and set thee up for all others to take warning by! Who is fitter for this, than the scornful opposers of his grace and service? Hasten not vengeance, man; it will come time enough. Will a worm defy the God of heaven?

6. How little dost thou understand of all that thou opposest? Didst thou ever try a holy life? If thou hadst, thou wouldst not speak against it; if thou hast not, art thou not ashamed, to speak evil of that which thou dost not understand? It is a thing that none can throughly know, without experience: try it awhile, and then speak thy mind.

[y] Cyrillus Arrianorum Episcopus, Hunnericum Regem persuasit, non posse peccatum atque longævum obtinere regnum, nisi nomen perderet innocentiæ. Qui tamen Dei judicio post non multos dies turpissima morte prævantus, scatens vermibus expiravit. Victor Utic. p. 369.

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7. Didst thou ever consider how many judgments are against thee, and whom thou dost contradict and scorn? (1.) If thou scorn at serious godliness, at preaching, hearing, reading, praying, meditating, and strict avoiding sin; thou contradictest God himself; for none in all the world is so holy, or so much for holiness as he: and therefore ultimately, it is him that all thy malice is against: even God the Father, and the Redeemer, and the Sanctifier. (2.) Thou settest thyself against all the evidence of Scripture; (3.) And against all the works of God; for all conspire to call the world to holiness and strict obedience to God. (4.) And thou contradictest all the prophets and apostles, and all the ancient fathers of the church; and all the martyrs and saints of God that ever were in the world, and all the learned faithful ministers and pastors of the church that are or have been; and all the godly throughout the world; and all that ever had experience of a holy life: and what art thou, that thou shouldst scorn all these? Art thou wiser than all the ministers and godly persons in the world? than all the apostles and holy martyrs of Christ, that ever were? yea, than God himself?

8. Didst thou ever mark how unlike the speech of Christ and his apostles was to thine? Did they deride men for being too diligent, for the pleasing of God and saving of their souls? Read but these places following and judge. Matt. v. 8. 11. 20. vi. 33. 21, vii. 13, 14. 1 Pet. iv. 18. 2 Pet. iii. 11. i. 10. Heb. xi. 6. Matt. v. Rom. viii. 1. 5—9. 13. Phil. iii. 18, 19. Heb. xii. 28, 29.

9. Dost thou not thyself do as much for the world, as those that thou opposest do for heaven? Art thou offended that they preach and pray so long? Art not thou longer about thy worldly business? And are not gallants longer at a feast, or visit, or games and recreations? Art thou offended that they talk so much of heaven? And dost not thou talk more of earth? And which of these dost thou think in thy conscience, doth better deserve to be sought and talked of? Which will prove better at the last? And whose labour will be more worthy of derision?

10. What gain would it be to thee if thou hadst thy will, and praying, and preaching, and holiness were as much ban-

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ished from the world, as thou wouldst have it? And if men to please thee should displease God, and cast away their souls for ever? Would it do thee good for earth to be so like to hell? It is the grief of godly men already, to think how little holiness is in the world: there is scarce a sadder thought that ever came into my heart, than to survey all the nations of the earth; and to think how ignorance and ungodliness abound, and how few there be that are truly holy; and what an inhuman creature is that who yet would have them fewer; and scorn out of the world, the little wisdom and piety that is left?——

And would it be any pleasure to thee in hell, if men should accompany thee thither to humour thee? Nay it would be thy everlasting torment, to see there so many for ever undone, by hearkening to thy wicked counsel. Say not, that thou art not so cruel, and it is not their damnation that thou desirest: no more is it thy own that thou desirest; but all is one as to the effect, if thou desire the way to it. Thou mayst as well give one man poison, and deride at another for eating and drinking, and yet say, it is not your death that I desire. But die they must, if they are ruled by thee.

11. Were he not a cruel man that would not do as much for the saving of his neighbour's soul, as that which thou deridest them for in the saving of their own? If thou wert sick, should I refuse to pray for thy life? Or if I knew that it might save another's soul, should I think any means or pains too much? If not, methinks I may be allowed to do as much for myself, as charity bids me do for another.

12. Is it a season to mock at holiness, when at the same time, there are so many millions of souls in heaven that all came thither by the way of holiness? And so many millions of souls in hell that all came thither for want of holiness? And while thou art prating against it, they are crying out in despair of the folly of their neglecting it! Would one of the souls in heaven regard thy mocks if he were to live on earth again? Or would one of the souls in hell be mocked thither, if they were but tried with another life? If thou sawest at this hour, what unholy souls in hell are suffering, and what holy souls in heaven enjoy, wouldst thou ever mock again at holiness? For shame consider what thou

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dost; and see by faith the things that mortal eyes behold not.

13. What if men should yield unto thy derisions, and forsake a holy life to please thee? Wouldst thou undertake to justify them or be answerable for them before that God, that required holiness, and will condemn all the unholy? Wouldst thou bring them off, and save them from damnation? Alas! poor soul, how unable wilt thou be to save thyself? And wilt thou take them for wise men, if they displease the Lord, and go to hell to humour such a one as thou?

14. Thou wilt not thyself be mocked out of thy house, or land, or right, nor from thy meat, or drink, or rest: wouldst thou cast these away, if another should mock but thee for using them? I think thou wouldst not. And wouldst thou have wise men be mocked out of their salvation?

15. Thou wouldst not think it reasonable that thy children or servants be derided for loving or obeying thee? Or thy very horse dispraised for serving thee? And do they owe thee more, than we all owe God?

16. God highly honoureth them and dearly loveth them, for that very thing that thou hatest and deridest them for. "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father: and I will love him, and will manifest myself to him[a]." "The righteous Lord loveth righteousness: his countenance doth behold the upright[b]." "The Lord loveth the righteous[c]." "For ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty[d]." And darest thou scorn the sons and daughters of the Almighty? Even for that very thing for which he hath promised to receive them, and to be a Father to them? How contrary then art thou to God? "A book of remembrance was writ-

[a] John xvi. 27. xiv. 21. [b] Psalm xi. 7. [c] Psalm cxlvi. 8.
[d] 2 Cor. vi. 16—19.

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ten for them that feared the Lord, and thought upon his name: and they shall be mine saith the Lord of Hosts, in that day when I make up my jewels: and I will spare them as a man spareth his own son that serveth him[e]:" and darest thou scorn God's jewels, and those that are thus precious to him? "For them that honour me I will honour, and they that despise me shall be lightly esteemed[f]." And wilt thou be one of his despisers, opposing that in others, for which God himself hath promised to honour them?

17. To hate and scorn at holiness, is to hate and scorn at God's own image; and the clearest image of God that is under heaven; even that which Christ came down from heaven to give us the first draught of; even that copy of the holy life of Christ, which by the Spirit of God is drawn upon the heart. And he that scorneth at this image of God, doth scorn at the Holy Ghost that made it, and scorn at Christ who gave us the first pattern, and scorn at God himself whose image it is. Saith Chrysostom, 'God is loved and hated in his servants, as a king is honoured or despised in his image.' And he that dare scorn God, and scorn Jesus Christ, and scorn the Holy Ghost, in the image of God upon his children, methinks should never have the face once to expect to be saved by the God that he doth scorn.

18. Thou art the shame of human nature; and makest man so like a devil, that it is hard to prove that the devils can do much worse than thou[g]. Can there be a greater sin, than for a creature to scorn and deride the image and laws of his Creator? And hate and oppose, or persecute men for obeying him, and seeking to please him, and to save their souls? What couldst thou do worse if thou wouldst study to be as bad as thou canst? What a shame is it to thy understanding to be so blind? And to thy heart to be so wicked? It were not half so great a shame to scorn the sun for shining, or the earth for bearing fruit; for though these are God's creatures, yet they bear not the image of his holiness as his children do. When he will condemn men at last it will be upon this account. "Verily I say unto you, inasmuch as you did it not (or did it) to one of the least of these (my brethren) ye did it not (or did it) unto

[e] Mal. iii. 16—18. [f] 1 Sam. ii. 30.

[g] Quid homini inimicissi num? Homo inquit, Martin. Dumiens. de Morib.

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me [h]." O wonderful, that the nature of man can ever come to this, to hate, and oppose, and scorn the image and obedience of his Maker, and make a mock of the holiness of God! It is a great question whether the very tempting men to such sins as these be not the devil's greatest sin: and to commit it is worse than to tempt thee to commit it (cæteris paribus). And for a man that hath a Saviour offered him, thus to scorn his Saviour's grace, and mock his servants, must needs be far worse than for the devil to do it who hath no Saviour, no pardon offered, and no hope, but is shut up under endless desperation. As it is worse for a child to curse his father, or scorn him, than for an enemy to do it. Think and tremble, how near this deriding or opposing the work of the Holy Ghost, doth come to the unpardonable blasphemy against him.

19. What villany may not be expected from thee, that canst commit such a sin as this? May not thy neighbour look for any mischief that thy carnal interest shall lead thee to do against him? Is it any wrong to thee to think that thou art a thief, a murderer, a whoremonger, a deceiver, unless it be for want of a temptation to commit them? Or that thou wouldst be a traitor against thy king and country? Or perfidious to thy truest friend, if thou wert tempted to it? When thou scornest men for obeying God himself! Can that man stick at any wickedness that he is equally tempted to, who dare scorn his Maker, the Redeemer and the Sanctifier? and spit contempt upon holiness itself, the image of his Judge? For my part if ever I trust thee or any such man as thou, with life or liberty, or with the worth of a groat, it shall be my interest and not thy honesty and conscience that I will trust; I will trust thee little further than I would trust the devil himself that governs thee.

20. Lastly, consider what thou wilt think of thyself for this at death and judgment [i]. Will it comfort thee when thou art going to be judged of God, to think that thou art now going into the presence of that God whom thou wast wont to scorn? When thou seest Christ come with thousands of his holy angels to judge the world, will it comfort thee to think, 'This is he whose holy life, and precepts, and servants I mocked or persecuted on earth: now I must be

[h] Matt. xxv. 40. 45.

[i] Read well Jude 14, 15. Psal. i.

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judged by him that I derided.' O dreadful case! for a scorner or persecutor of godliness, to go to be judged by that holy God whose ways he scorned and persecuted! If you say, 'It was not Christ but a man that you derided,' see Matt. xxv. 40. 45. Luke xix. 27. Acts ix. 4. "Saul, Saul, why persecutest thou me?" If thou scorn a child for that in which he resembleth, imitateth, or obeyeth his father, thou wilt find in the day of judgment to thy woe, that it was the Father himself that was the utmost and principal object of thy scorn. Then I had rather be the vilest toad than such a man. Then wilt thou stand to what thou saidst? Wilt thou then maintain thy slanders and reproach? Wilt thou then condemn or scorn the godly, when thou seest them justified at Christ's right hand, or glorified with him in heaven? No! as Mal. iii. 18. When God makes up his jewels, "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Then how gladly would you eat all the words of reproach and scorn, that ever you uttered against a saint; and wish that you had never spoken them! I tell you it is an unseemly thing for the same man now to scorn at godliness, who will so speedily tremble before the righteous God in the remembrance of it!

I have thought these discoveries of the horridness of this sin, to be the best Directions against it: for as it is a sin that thou gettest nothing by, so it is a sin that thou mayst easily leave if thou be willing. But for those that are yet but in the way to it, or in danger of it, I shall add these further Directions to keep them from so desperate a wickedness.

Direct. I. 'Avoid the company of those distracted men, that dare revile the servants and ways of God.' There is that in your corrupted natures, which will incline you to imitate the most horrid blasphemies if you often hear them. We have seen it in our days, that in imitation of others, men have been drawn to sins not to be named: to drink healths to the devil, to make 'God damn me' an ordinary by-word. Be not therefore companions of them.

Direct. II. 'Take heed of sinning yourselves into blindness of mind and hardness of heart.' Forsake not God lest you be forsaken by him. It is men forsaken of God that ordinarily come to this desperate degree of sin: insomuch

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that the book of Homilies thus describing them, saith 'The third sort he calleth scorners, that is, a sort of men whose hearts are so stuffed with malice, that they are not contented to dwell in sin, and to lead their lives in all kinds of wickedness; but also they do contemn and scorn in others, all godliness, true religion, all honesty and virtue. Of the two first sorts of men, I will not say but they may take repentance, and be converted unto God: of the third sort, I think I may without danger of God's judgment pronounce, that never any yet were converted unto God by repentance, but continued still in their abominable wickedness, heaping up to themselves damnation against the day of God's inevitable judgment[k].' Though I take this to be too severe, yet it is the judgment of the church of England, and terrible to scorners that profess their assent to it.

Direct. III. 'Take heed of scorning at the very circumstances or modes of worship which you dislike:' for such scorns come so near to the worship itself, that the minds of the hearers may easily be hence drawn to dishonour the substance for the sake of the derided mode or circumstance; and it plainly savoureth of a bold profaneness, which grave and sober Christians do abhor. In the case of idolatry, or where the very substance of the worship is impious and forbidden, I deny not but Elias may (sometimes, and with wariness) be imitated, who derided Baal's priests: but to do thus upon smaller differences in the manner or circumstances of worship, is the way to teach men to turn all religion into matter of derision and contempt. If you see about the king some circumstance of clothing, ornament, or attendance of his followers, which you dislike or judge ridiculous, if you look toward him with a scornful laughter, it will not excuse you to say, 'I laughed not at the king, but at such or such a thing about him:' for his presence should have restrained you from that which seemeth to be a deriding of him. So here, I know you will say, 'It is not at God's worship, but at such words or gestures of the minister that I scorn:' but take heed of dallying with holy things: play not so near the consuming fire: give not others occasion to deride the thing itself by your deriding the circum-

[k] Hom. x. Part 2. cited before in my "Now or Never," p. 125.

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stances, though they were unapt[l]. Have we not seen, while factious Christians raise jests, and nicknames, and scorns against each other, how the profane and common enemies of religion do take them up, and turn them against all serious godliness, to the trouble of others and their own damnation? And we have had experience in these contentious times, that it is the sectaries and the profane that are apt to use these scoffs and scorns against the things and persons that they dislike; and that sober, peaceable, judicious men of all sides do abhor it. How unsavory and profane have all sober men thought it, when they heard some young and hot-brained persons mocking at the Common-prayer by the name of 'Pottage,' and at the surplice by the name of 'The whore of Babylon's smock.' And from hence the same spirit led them as proudly and bitterly to deride at ministers, universities, learning, temples, tithes, and all the appurtenances of worship: yea, at the Lord's day, and singing psalms, and preaching, and almost all the duties of religion: for when once men will pretend to strive for God, with the spirit and weapons of satan, and the world, and flesh, there is no stop till they come to the bottom of impiety, and do satan's work in satan's way: and so on the other side, while some have too reproachfully scorned such, as Precisians or Puritans, who differed from them about the form of church government and ceremonies, the rabble of the profane soon got advantage by it, and turned these words to so common and bitter reproaches of the godly, sober, peaceable people of the land, that Mr. Robert Bolton saith, 'I am persuaded there was never poor persecuted word, since malice against God first seized on the damned angels, and the graces of heaven dwelt in the heart of man, that passed through the mouths of all sorts of unregenerate men, with more distastefulness and gnashing of teeth, than the name of Puritan doth at this day: which, notwithstanding as it is now commonly meant, and ordinarily proceeds from the spleen and spirit of profaneness and good fellowship, is an honourable nickname, that I may so speak, of Christianity and grace[m].'

[l] Nicknames themselves are the great engines of the devil, and to be avoided. It was well with the church when there was no other name but Christians put by Christ's disciples on each other; though by the enemies they were scornfully called Nazarenes, and a sect, and heresy.

[m] Discourse of Happiness, p. 193.

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See more cited out of him, and Bishop Downam, Bishop Abbot, &c., in my "Formal Hypocrite," pp. 210. 212. &c.

Direct. iv. 'Be very fearful of making the persons of the godly contemptible, though for their real faults, lest the ungodly easily step thence to the contempt of godliness itself.' For it is easy to observe how commonly the vulgar judge of the doctrine and religion by the person that professeth it. If a Papist or a Sectary live a holy life, take heed of making a scorn of their persons, notwithstanding thou takest the rise of thy derision from their mistakes: for even a mistaking saint is dearly beloved and honoured of God: and wherever holiness is, it is the greatest, most resplendent, and predominant thing in him that hath it[a]: and therefore puts a greater honour on him, than any mistake or infirmity can dishonour him: as the person of a king must not be dishonoured by a reproachful mention of his infirmities, lest it reflect upon his office; so neither must the person of a holy man, lest it reflect on his religion. Not that any man's person should credit or secure his faults, nor that we should judge of the faults or manners by the men, instead of judging of the men by their manners: but you must judge of them by that which is predominant; and so blame their faults, as to preserve the honour of their virtues and religion, and of their persons for their virtues' sake. So blame the falls of Noah, and Lot, and David, and Peter, as may make the sin more odious, but not so as may make their persons contemptible, lest it make their religion next to be contemned. Mark here the difference between the mentioning of good men's falls, by the godly and by the ungodly. The godly mention them to make sin appear a thing more to be feared and watched against, and holiness to appear more excellent and necessary; but the ungodly mention them (and read them in Scripture) to make themselves believe that sin is not so bad and dangerous a thing as preachers tell them; and that holiness doth but little differ from a fleshly life.

Direct. v. 'Judge not of God's servants barely by report,

[a] Pliny saith, that as pearls though they lie in the bottom of the sea, are yet much nearer kin to heaven, as their splendor and excellency sheweth; so a godly and generous soul hath more dependance on heaven whence it comes, than on earth where it abideth. A good saying for a heathen.

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without some considerable acquaintance with them.' I cannot remember one of a multitude of the enemies, scorners, and persecutors of godliness, great or small, high or low, but such as never had the happiness to be well acquainted with them, by any familiarity, or observation of the secret passages of their lives: but usually they are such as know them but by report, or by sight, or small acquaintance. And if they did but live with them in the same houses, or were of their familiarity, it were the likeliest way to change their minds and speeches: unless their acquaintance were only with some of the more ignorant, passionate, or distempered sort of Christians.

Direct. VI. 'Take heed of uncharitableness and malice against any; but especially the servants of Christ.' For this blinds the judgment, and mads men with a venomous kind of passion, and will make them scorn and rage against the most holy servants of the Lord. The least true love to a Christian, as a Christian, would do much to the cure of all this sin.

Direct. VII. 'Take heed of being engaged in a sect or faction, and take heed of the carnal zeal of schism, and of the spirit of faction, which ordinarily makes men think it lawful, if not necessary, to scorn the persons that seem against them, that so they may disable them from hindering the interest of their cause or party.' Thus Papists, and thus—— the factious ones of every party, think that their revilings are but the necessary disarming of the enemies of God (for such all must seem that differ from them:) and a stripping them of that honour by which they might do hurt. Thus good is pretended for the most odious evil, and God is set up against that love which is the fulfilling of his law; and made the patron of the scorners of his children: but surely he scorneth the scorners [o].

Direct. VIII. 'Take heed of error and infidelity:' for if the understanding be once deluded, and take religion itself to be but a deceit or fancy, and godliness to be but conceit and hypocrisy, no wonder if it be made a scorn by such. And such scorners will justify themselves in it, and think they do no harm: so great a plague is a blinded mind.

I have said less against this devilish sin than the nature

[o] Prov. iii. 34.

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of it requireth, because I have already said so much, especially in three treatises, viz. "The vain Religion of the Formal Hypocrite:" that called "Now or Never:" and "A Saint or a Brute."

I conclude with these earnest requests to the godly: 1. Give men no occasion of scorn by your imprudence, scandal, selfishness, or passion, as you tender the honour of God and men's salvation. As Chrysostom saith, "As he that beareth the king's standard in fight had need to be well guarded, so he that carrieth the name and profession of God and godliness [p]." 2. Be not discouraged by scorners: these are but easy in comparison of what Christ suffered for you, and what the scorners themselves must suffer.

CHAPTER X.

Directions for the Government of the Body.

PART I.

Directions about our Labour and Callings.

Tit. 1. *Directions for the Right Choice of our Calling and ordinary Labour.*

I HAVE already spoken of Christian works, and the duty of our callings, Chap. iii. Grand Direct. 10.; and am now only to subjoin these few Directions, for the right choosing of your callings: for of the using of them I must speak more anon.

Direct. 1. 'Understand how necessary a life of labour is, and the reasons of the necessity.'

Quest. 1. 'Is labour necessary to all? Or to whom if not to all?' *Answ.* It is necessary (as a duty) to all that are able to perform it: but to the unable it is not necessary: as to infants, and sick persons, or distracted persons that cannot do it, or to prisoners, or any that are restrained or

[p] Socrates cum fuisset à quodam calce percussus, admirantibus illius tolerantiam dixit; quid enim si me asinus calce impetisset, num illi diem dixissem? Diog. Laert. lib. ii. sect. 22. p. 92.

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hindered unavoidably by others, or to people that are disabled by age, or by any thing that maketh it naturally impossible.

Quest. II. 'What labour is it that is necessary?' *Answ.* Some labour that shall employ the faculties of the soul and body, and be profitable, as far as may be, to others and ourselves. But the same kind of labour is not necessary for all.

In some labours, the mind is more employed than the body: as in the labours of a magistrate, a minister, a physician, a lawyer, &c.: though some in these may have much bodily labour also.

The labour of some is almost only of the mind: as, 1. Of students in divinity, philosophy, law, physic, &c., who are but preparing themselves for a calling. 2. Of some ministers, or other godly persons, who by the iniquity of the place or times where they live, may for a season be disabled from appearing among men, and labouring for any except by the mind: being imprisoned, or driven into solitude, or otherwise made incapable. 3. Of men that have some extraordinary necessity for a season, to converse with God and themselves alone: as, men that are near death, and have need to lay by all other labours to prepare themselves. Though, usually, even they that are near death should labour the good of others to the last; and in so doing they profit and prepare themselves.

The labour of some others is more of the body than the mind: as, most tradesmen and day-labourers.

And the labour of some is equally of the body and mind: as, some painful ministers, and physicians, scribes, and artificers of more ingenious professions, as watchmakers, printers, builders, &c.: some of these are fittest for one man, and some for another[a].

Quest. III. 'May not religion excuse men from all other labour, save prayer and contemplation[b]?' *Answ.* Religion is our obligation to obey God. God bindeth us to do all the good we can to others. Some men that have ability, opportunity, and a call, may be excused by religion from worldly labours, as ministers; but not from such spiritual

[a] See 1 Cor. ix. 6. 2 Cor. vi. 1. 1 Cor. xvi. 10. 2 Tim. ii. 15.

[b] See before Chap. vi. Tit. 4. of this: and in my "Treatise of Divine Life," Part iii.

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labours for others which they can perform. He that under pretence of religion, withdraweth from converse, and forbeareth to do good to others, and only liveth to himself and his own soul, doth make religion a pretence against charity and the works of charity, which are a great part of religion: for "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world[c]." Even when sickness, imprisonment, or persecution disableth to do any more for others, we must pray for them. But while we can do more, we must.

Quest. iv. 'Will not riches excuse one from labouring in a calling?' *Answ.* No: but rather bind them to it the more: for he that hath most wages from God, should do him most work. Though they have no outward want to urge them, they have as great a necessity of obeying God, and doing good to others, as any other men have that are poor.

Quest. v. 'Why is labour thus necessary to all that are able?' *Answ.* 1. God hath strictly commanded it to all: and his command is reason enough to us. "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread[d]." "We beseech you brethren—— that ye study to be quiet, and to do your own business, and work with your hands as we commanded you, that ye may walk honestly (or decently) towards them that are without, and that ye may have lack of nothing[e]." "In the sweat of thy face shalt thou eat bread, till thou return unto the ground[f]." And in the fourth Commandment; "Six days shalt thou labour." So Ephes. iv. 28. Prov. xxxi. 31. 33.

2. Naturally, action is the end of all our powers; and the power were vain, but in respect to the act. To be able to understand, to read, to write, to go, &c. were little worth, if it were not that we may do the things that we are enabled to.

[c] James i. 27.
[d] 2 Thess. iii. 10—12.
[e] Ver. 6. 14. 1 Thess. iv. 11.
[f] Gen. iii. 19.

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3. It is for action that God maintaineth us and our abilities: work is the moral as well as the natural end of power. It is the act by the power that is commanded us.

4. It is action that God is most served and honoured by: not so much by our being able to do good, but by our doing it. Who will keep a servant that is able to work, and will not? Will his mere ability answer your expectation?

5. The public welfare, or the good of many, is to be valued above our own. Every man therefore is bound to do all the good he can to others, especially for the church and commonwealth. And this is not done by idleness, but by labour! As the bees labour to replenish their hive, so man being a sociable creature, must labour for the good of the society which he belongs to, in which his own is contained as a part.

6. Labour is necessary for the preservation of the faculties of the mind. (1.) The labour of the mind is necessary hereto, because unexcercised abilities will decay; as iron not used will consume with rust. Idleness makes men fools and dullards, and spoileth that little ability which they have. (2.) And the exercise of the body is ordinarily necessary, because of the mind's dependance on the body, and acting according to its temperature and disposition: it is exceedingly helped or hindered by the body.

7. Labour is needful to our health and life: the body itself will quickly fall into mortal diseases without it: (except in some very few persons of extraordinary soundness[s].) Next to abstinence, labour is the chief preserver of health. It stirreth up the natural heat and spirits, which perform the chief offices for the life of man: it is the proper bellows for this vital fire: it helpeth all the concoctions of nature: it attenuateth that which is too gross: it purifieth that which beginneth to corrupt: it openeth obstructions: it keepeth the mass of blood and other nutritious humours in their proper temperament, fit for motion, circulation, and nutrition; it helpeth them all in the discharge of their natural offices: it helpeth the parts to attract each one its pro-

[s] Socrates was mightily addicted to the exercise of his body, as necessary to the health of body and mind. Laert. Plutarch out of Plato saith, that soul and body should be equally exercised together, and driven on as two horses in a coach, and not either of them overgo the other. Prec. of Health.

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per nutriment, and promoteth every fermentation and assimilation by which nature maintaineth the transitory, still-consuming oil and mass: it excelleth art in the preparation, alteration, and expulsion of all the excrementitious matter, which being retained would be the matter of manifold diseases; and powerfully fighteth against all the enemies of health. In a word, it doth incomparably excel the help of the most skilful physicians and excellent medicines in the world, for the preventing of most diseases incident to man: (and consequently to the benefit of the soul itself, which cheerfully useth a cheerful and well-tempered body; and useth a languishing, sickly body, as the rider useth a tired horse, or as we use a sick or lazy servant, or a blunted knife, or a clock or watch that is out of order.) I speak all this of bodily labour, which is necessary to the body, and consequently to the mind: for want of which abundance grow melancholy, and abundance grow sluggish and good for nothing, and abundance cherish filthy lusts, and millions yearly turn to earth before their time. For want of bodily labour a multitude of the idle gentry, and rich people, and young people that are slothful, do heap up in the secret receptacles of the body a dunghill of unconcocted, excrementitious filth, and vitiate all the mass of humours which should be the fuel and oil of life, and die by thousands of untimely deaths, (of fevers, palsies, convulsions, apoplexies, dropsies, consumptions, gout, &c.) more miserably than if thieves had murdered them by the highway, because it is their own doing, and by their sloth they kill themselves. For want of bodily exercise and labour interposed, abundance of students and sedentary persons fill themselves with diseases, and hasten their death, and causelessly blame their hard studies for that which was caused by their bodily sloth. The hardest studies will do little harm to most men, if they do but by convenient, interposed bodily labour, keep all the humours in their just temperament: when by a sluggish walk now and then, instead of labour and sweat, they defraud themselves. If the world knew but the benefit of Temperance and Labour to the maintaining of man's health and life, and the mischiefs of Excess of meat and drink, and Idleness, the love of health and life would do that with them, which God's authority will not do.

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8. Labour and diligence do keep the mind upon a lawful employment, and therefore keep out many dangerous temptations, and keep the thoughts from vanity and sin: and also keepeth out vain words, and preserveth the soul from many sins, which a life of idleness and sloth doth cherish. It helpeth even unlearned persons more effectually to restrain their thoughts and words from sin, than the greatest knowledge and diligent watchfulness can do, in an idle kind of life.

9. Diligent labour mortifieth the flesh, and keepeth under its luxurious inclinations, and subdueth that pride, and lust, and brutish sensuality which is cherished by an idle life.

10. Lastly, It is God's appointed means for the getting of our daily bread: and as it is a more real honour to get our bread ourselves, than to receive it by the gift of our friends or parents, so is it more comfortable to a well-informed mind. We may best believe that we have our food and provisions in mercy, and that they shall be blest to us, when we have them in God's appointed way: who hath said, "If any man will not work, neither should he eat."

Direct. 11. 'As labour is thus necessary, so understand how needful a stated calling is, for the right performance of your labours.' A calling is a stated, ordinary course of labour. This is very needful for these reasons. 1. Out of a calling a man's labours are but occasional, or inconstent, and so more time is spent in idleness than in labour. 2. A man is best skilled in that which he is used to. 3. And he will be best provided for it, with instruments and necessaries. 4. Therefore he doth it better than he could do another work, and so wrongeth not others, but attaineth more the ends of his labour. 5. And he doth it more easily; when a man unused, and unskilled, and unfurnished, toileth himself much in doing little. 6. And he will do his work more orderly, when another is in continual confusion, and his business knoweth not its time and place, but one part contradicts another. Therefore some certain calling or trade of life is best for every man.

Quest. 1. 'May not a man have a calling consisting of occasional, uncertain works?' *Answ.* He that can have no better, may do thus; so be it they are consistent works which he is able for: as a footman may go of various er-

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sands, and a day-labourer may do many sorts of works. But great variety will be a great inconvenience to him.

Quest. II. 'May a man have divers trades or callings at once?' *Answ.* Yes, no doubt, if it be for the common good or for his own, and no injury to any other; nor so inconsistent, as that one shall make him unfaithful in the other: then God forbids it not.

The Question, 'Whether a man may change his calling?' I answered before, Chap. iii. Direct. 10.

Direct. III. 'Think not that a calling can be lawful, when the work of it is sin; nor that you, or your labour, or your gain in an unlawful calling, shall be blest.' An unlawful act is bad enough: but an unlawful calling is a life of sin. To make sin a man's trade, and work, and living, is a most horrid, desperate course of life. As mercenary soldiers, that for their pay will fight against authority, right or innocency, and murder men for half a crown a day: and those that live by cheating, stealing, oppressing, whoring, or by resetting such; or upon the sin of such: or of drunkards, gamesters, or other sensual vices, which they knowingly and willingly maintain.

Direct. IV. 'Think not that because a work is lawful, that therefore it is lawful to make a calling of it.' It is lawful to jest in time and measure, but not lawful to be a jester as a trade of life. If in some cases it should prove lawful to act a comedy or tragedy, it will not follow, that therefore it is lawful to be by trade a stage-player: if a game at cards or dice may be in some cases lawful, it follows not, that it is lawful to be a gamester by trade. The like I may say of many others.

Direct. V. 'It is not enough that the work of your calling be lawful, nor that it be necessary, but you must take special care also that it be safe, and not very dangerous to your souls.' The calling of a vintner and ale-seller is lawful and needful: and yet it is so very dangerous that (unless it be in an extraordinary place or case,) a man that loveth his soul should be loath to meddle with it, if he can have a safer to get his bread by. They get so little by sober people, and their gain dependeth so much upon men's sin, that it is a constant temptation to them to be the maintainers of it. And frail man, that can so hardly stand on firm ground,

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should be loath for a little money to walk still upon the ice, and to venture his soul in a life of such temptations; for it is twenty to one but they will prevail.

Direct. VI. 'The first and principal thing to be intended in the choice of a trade or calling for yourselves or children, is the service of God, and the public good: and therefore ('cæteris paribus') that calling which most conduceth to the public good is to be preferred.' The callings most useful to the public good are the magistrates, the pastors, and teachers of the church, schoolmasters, physicians, lawyers, &c., husbandmen (ploughmen, graziers, and shepherds): and next to them are mariners, clothiers, booksellers, tailors, and such other that are employed about things most necessary to mankind: and some callings are employed about matters of so little use, (as tobacco-sellers, lace-sellers, feather-makers, periwig-makers, and many more such,) that he that may choose better, should be loath to take up with one of these, though possibly in itself it may be lawful. It is a great satisfaction to an honest mind, to spend his life in doing the greatest good he can; and a prison and constant calamity to be tied to spend one's life in doing little good at all to others, though he should grow rich by it himself.

Direct. VII. 'When two callings equally conduce to the public good, and one of them hath the advantage of riches, and the other is more advantageous to your souls, the latter must be preferred: and next to the public good, the soul's advantage must guide your choice:' as suppose that a lawyer were as profitable to the public good as a divine, and it is the way to far more wealth and honour; yet the sacred calling is much more desirable for the benefit of your souls: because it is an exceeding great help, to be engaged by our callings to have the word and doctrine of Christ still before us, and in our minds and mouths; when others must be glad to be now and then exercised in it, when their hearts are cooled by the frequent and long diversions of their worldly business: so that our calling and work is to an honest heart a continual recreation, and preserving, and edifying help to grace. So a schoolmaster's calling is usually but poor and very painful, requiring much close attendance, but yet it is of so great use to the common good, and alloweth the mind so much leisure and advantage to improve itself in honest

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studies, that it is fitter to be chosen and delighted in by a well-tempered mind, than richer and more honoured employments. It is sweet to be all day doing so much good.

Direct. VIII. 'If it be possible choose a calling which so exerciseth the body, as not to overwhelm you with cares and labour, and deprive you of all leisure for the holy and noble employments of the mind: and which so exerciseth your mind, as to allow you some exercise for the body also.' 1. That calling which so taketh up body and mind, as neither to allow you commixed thoughts of greater things, nor convenient intermissions for them, is a constant snare and prison to the soul: which is the case of many who plunge themselves into more and greater business than they can otherwise dispatch: and yet are contented to be thus continually alienated in their minds from God and heaven, to get more of the world. Many poor labourers (as clothiers, tailors, and other such) can work with their hands, and meditate or discourse of heavenly things without any hindrance of their work: when many men of richer callings have scarce room for a thought or word of God, or heaven all day. 2. On the contrary, if the body have not also its labour as well as the mind, it will ruin your health; and body and mind will both grow useless.

Direct. IX. 'It is lawful and meet to look at the commodity of your calling in the third place, (that is, after the public good, and after your personal good of soul and bodily health.)' Though it is said, "Labour not to be rich[h]:" the meaning is, that you make not riches your chief end: riches for our fleshly ends must not ultimately be intended or sought. But in subordination to higher things they may: that is, you may labour in that manner as tendeth most to your success and lawful gain: you are bound to improve all your master's talents: but then your end must be, that you may be the better provided to do God service, and may do the more good with what you have. If God shew you a way in which you may lawfully get more than in another way (without wrong to your soul, or to any other), if you refuse this, and choose the less gainful way, you cross one of the ends of your calling, and you refuse to be God's steward, and to accept his gifts, and use them for him when

[h] Prov. xxiii. 24.

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he requireth it: you may labour to be rich for God, though not for the flesh and sin.

Direct. x. 'It is not enough that you consider what calling and labour is most desirable, but you must also consider what you or your children are fittest for, both in mind and body.' For that calling may be one man's blessing, which would be another's misery and undoing. A weak body cannot undergo those labours that require strength: and a dull and heavy mind and wit, cannot do the works which require great judgment and ingenuity[1]. It hath been the calamity of the church, and undoing of many ministers themselves, that well-meaning parents out of love to the sacred work of God, have set their children to be ministers that were unfit for it: and many self-conceited persons themselves are ready to thrust themselves into that holy office, when they have some inconsiderable smattering knowledge, and some poor measure of gifts, overvalued by themselves, that know not what is required to so great a work. Be sure that you first look to the natural ingenuity of your children (or yourselves) and then to their grace and piety: and see that none be devoted to the ministry that have not naturally a quickness of understanding, and a freedom of expression, unless you would have him live upon the ruin of souls, and wrong of the church and work of God; and turn an enemy to the best of his flock, when he seeth that they value him but as he deserves: and let none be so unwise as to become a preacher of that faith, and love and holiness which he never had himself. And even to the calling of a physician none should be designed that have not a special ingenuity, and sagacity, and natural quickness of apprehension; unless he should make a trade of killing men; for it is a calling that requireth a quick and strong conjecturing ability, which no study will bring a man that hath not a natural acuteness and aptitude thereto. Thus also as to all other callings, you must consider, not only the will of the child or parents, but their natural fitness of body and mind.

Direct. xi. 'Choose no calling (especially if it be of

[1] Omnes qui sunt, quique erunt, aut fuerunt, virtutibus aut doctrinis clari, non possunt unum ingenium accendere, nisi aliquæ intus in animo scintillæ sint, quæ præceptoris spiritu excitatæ et adjutæ, generosum disciplinæ fomitem arripiant. Petrarch. Dial. xli. lib. ii.

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public consequence) without the advice of some judicious, faithful persons of that calling.' For they are best able to judge in their own profession. Never resolve on the sacred ministry without the advice of able ministers: resolve not to be a physician, but by the counsel of physicians; and so of the rest: for abundance of persons ignorantly conceit themselves sufficient, that are utterly insufficient; and so live all their days, as wrongs and burdens unto others, and in sin and misery to themselves.

Direct. XII. 'If thou be called to the poorest laborious calling do not carnally murmur at it, because it is wearisome to the flesh, nor imagine that God accepteth the less of thy work and thee: but cheerfully follow it, and make it the matter of thy pleasure and joy that thou art still in thy heavenly Master's service, though it be about the lowest things: and that he who knoweth what is best for thee, hath chosen this for thy good, and trieth and valueth thy obedience to him the more, by how much the meaner work thou stoopest to at his command.' But see that thou do it all in obedience to God, and not merely for thy own necessity: thus every servant must serve the Lord in serving their masters, and from God expect their chief reward[k].

Tit. 2. Directions against Idleness and Sloth.

Here I must shew you what idleness and sloth is, and what are the signs of it: and then give you directions how to conquer it. Sloth signifieth chiefly the indisposition of the mind and body; and idleness signifieth the actual neglect or omission of our duties. Sloth is an averseness to labour, through a carnal love of ease, or indulgence to the flesh. This averseness to labour is sinful, when it is a voluntary backwardness to that labour which is our duty. Sloth sheweth itself, 1. In keeping us from our duty, and causing us to delay it, or omit it: and 2. In making us to do it slowly and by the halves: and both these effects are called idleness, which is the omission or negligent performance of our duties through a flesh-pleasing backwardness to labour.

By this you may see, 1. That it is not sloth or sinful

[k] Col. iii. 22—24. Eph. vi. 6, 7.

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idleness to omit a labour which we are unable to perform: as for the sick, and aged, and weak to be averse to labour through the power of an unresistible disease or weakness: or when nature is already wearied by as much labour as it can bear. 2. Or when reason alloweth and requireth us to forbear our usual labour for our health, or for some other sufficient cause. 3. Or when we are unwillingly restrained and hindered by others: as by imprisonment, or denial of opportunity: as if the magistrate forcibly hinder a preacher, or physician, or lawyer from that which otherwise he should do. 4. Or if a mistake or sinful error only keep a man from his labour, it is a sin, but not this sin of sloth: so also if any sensual vice or pleasure besides this love of ease take him off. 5. If it be a backwardness only to such labour as is no duty to us, it is but a natural and not a vicious sloth. But voluntary averseness to the labour of our duty through indulgence of fleshly ease, is the sinful sloth or laziness which we speak of.

Sloth and idleness thus described is a sin in all: but a far greater sin in some than in others[1]. And you may thus know what sloth it is that is the most sinful. 1. The more sloth is subjected in the mind itself, and the less it is subjected in the body, the greater is the sin. For the mind is the nobler part, and immediate seat of sin. 2. The smaller the bodily distempers or temptations are which seduce the mind, the greater is the sin: for it shews the mind to be the more corrupted and tainted with the disease of sloth. He that is under an unresistible indisposition of body, sinneth not at all (unless as he voluntarily contracted that disease). But if the body's indisposition to labour be great, but yet not unresistible, it is a sin to yield to it; but so much the smaller sin, 'cæteris paribus' as the bodily disease is greater. He that hath some scorbutic lassitude, or phlegmatic heaviness or dulness, doth sin if he strive not against it as much as he can, and as in reason he should: it is not every bodily indisposition that will excuse a man from all labour; as long as he is able to labour notwith-

[1] It was one of Solon's laws: 'Is qui sectatur otium, omnibus accusare volentibus obnoxius esto. Diog. Laert. lib. i. sect. 55. p. 34. Num solum aquas haurio inquit Cleanthes? cur non et fodio et rigo et omnia facio philosophiæ causa?' when they asked him why he would draw water. Ibid. lib. vii. sect. 169. p. 473.

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standing that disease: but if the disease be great, so that he resisteth his lassitude with a great deal of labour, the sin is the less: but he that hath a body sound and able, that hath no disease to indispose him, sinneth most of all if he be slothful, as shewing the most corrupted mind. 3. He is most sinfully slothful who is most voluntarily slothful. As he that endeavoureth least against it, and he that most loveth it, and would not leave it: and he that is least troubled at it, and least repenteth and lamenteth it, and contriveth to accommodate his sloth. 4. The sloth is 'cæteris paribus' the worst, which most prevaileth to the omission or negligent performance of our duty: but that sloth which doth but indispose us, but is so far conquered by our resistance, as not to keep us from our duty, or not much and often, is the smaller sin. 5. That is the most sinful sloth 'cæteris paribus' which is against the greatest duties: to be backward to the most holy duties (as praying, and hearing, or reading the Word of God, &c.), or to duties of public consequence, is a greater sin than to be lazily backward to a common, toilsome work. 6. That is the most sinful sloth and idleness which is committed against the greatest motives to labour and diligence: therefore, in that respect, a poor man's sloth is more sinful than a rich man's, because he is under the pressure of necessity: and in another respect the rich man's sloth is worst, because he burieth the greatest talents, and is idle when he hath the greatest wages. A man that hath many children sinneth more than another by his idleness, because he wrongeth them all whom he must provide for: a magistrate or pastor of a church, doth sin more incomparably than common people, if they be slothful; because they betray the souls of men, or sin against the good of many: as it is a greater sin to be lazy in quenching a fire in the city, than in a common, needless business; so it is a greater sin to be slothful in the working out our salvation, and making our calling and election sure, when God, and Christ, and heaven, and hell are the motives to rouse us up to duty, and when the time is so short, in which all our work for eternity must be done, I say, it is a far greater sin, than to be slothful when only corporal wants or benefits are the motives which we resist.

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Yet indeed the will of God is resisted in all, who forbiddeth us to be "slothful in business [m]."

Sloth is a thing that is easily discerned: the signs of it are, 1. When the very thought of labour is troublesome and unpleasing, and ease seems sweet. 2. When duty is omitted hereby and left undone. 3. When the easy part of duty is culled out, and the harder part is cast aside. 4. When the judgment will not believe, that a laborious duty is a duty at all. 5. When that which you do, is done with an ill will, and with a constant weariness of mind, and there is no alacrity or pleasure in your work. 6. When you do no more in much time, than you might do in less, if you had a willing, ready mind. 7. When the backward mind is shifting it off with excuses, or finding something else to do, or at least delaying it. 8. When you choose a condition of greater ease and smaller labour, before a laborious condition of life which in other respects is better for you. As when a servant had rather live in an ungodly family where there is more ease (and fulness) to be had, than in a place of greatest advantage for the soul, where there is more labour (and want). 9. When little impediments discourage or stop you. "The slothful saith, there is a lion in the way [n]." "His way is an hedge of thorns [o]." "He will not plough by reason of cold [p]." 10. When you make a great matter of a little business. It cannot be done with such preparation, and so much ado, that shews a slothful mind in the doer. Even the "putting his hand to his mouth," and "pulling it out of his bosom," is a business with the sluggard: that is, he maketh a great matter of a little one [q]. 11. Lastly, The fruits of slothfulness use to detect it, in soul, and body, and estate: for it corrupteth, impoverisheth, and ruineth all. The weeds of his field or garden, the vices of his soul, the sins of his life, the duties omitted, or sleepily performed, the disorders of his family or charge, and usually, or oft, his poverty, do detect him [r].

[m] Rom. xii. 11. [n] Prov. xxii. 13. [o] Prov. xv. 19.
[p] Prov. xx. 4. [q] Prov. xxvi. 15. xix. 24.
[r] Prov. xxiv. 30. xii. 24. 27. How little have some men (yea, ministers themselves), to shew of all the good they might have done through all their lives? The work they have done calls them idle.

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By this much it is easy to discern the imprudent folly of the Quakers and some ignorant rustics that rail against magistrates and ministers for living idly, because they do not plough or thrash, or use some mechanic trade or labour; as if the labour of their highest calling were no labour, but mere idleness. Thus proud men speak evil of that which they understand not! Had they tried it, they would have found that the work of a faithful minister is further distant from idleness, than a thrasher is. Doth not Christ and the Holy Ghost oft call them "labourers, fellow-labourers with Christ, and workmen, and their work a labour"?"

Hence also you may see, 1. That though all that can must labour, yet there is great diversity of labours; and all men are not to do the same work. Magistrates, and pastors, and lawyers, and physicians, must labour diligently; but they are not all bound to plough, and thrash, and use the most servile labours of their inferiors. 2. That every man must labour in the works of his own calling, "and do his own business[t]," and take that for the best employment for him, which God doth call him to, and not presume to step out of his place, and take the work of other men's callings out of their hands. 3. That a man that is paid for his labour by another (as lawyers, physicians, schoolmasters, servants), do rob them by their idleness, when they withhold from them any part of that which they are paid for.

Direct. 1. 'The first help against sloth, is to be well acquainted with the greatness of the sin.' For no wonder if it be committed by them that think it small: First, therefore I shall tell you what it is.

1. God himself reckoneth it with heinous sins. "Pride, fulness of bread, and abundance of idleness[u]," (the very character of the debauched part of the gentry) is said to have been Sodom's sin, that was consumed with fire from heaven. And the Thessalonians were forbidden to keep company with such as lived disorderly and did not work[x].

[s] Luke x. 27. 1 Cor. iii. 9. 1 Tim. v. 17, 18. 2 Tim. ii. 15. Matt. x. 10. 1 Cor. iii. 13—15. ix. 1. Ephes. iv. 12. Phil. ii. 30.

[t] 1 Thess. iv. 11. 2 Thess. iii. 11. [u] Ezek. xvi. 49.

[x] 1 Thess. v. 12, 13. Prov. xviii. 9. xxi. 25. 2 Thess. iii. Prov. xii. 24. xix. 15. Eccles. x. 18.

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2. Idleness is a temporary destruction (as to their use) of all the faculties of mind and body which should be exercised. It is contrary to nature: for nature made our faculties for use: You bury yourselves alive. If it be a sin to hide God's lesser talents, what is it to bury ourselves and all our powers? If it be pity to see a dead man, because he is unuseful to the world; is it not pity and shame to see one voluntarily dead, that maketh himself useless by his sloth? Should not the church-yard be the dwelling of the slothful, that he may be nearest them in place, that he is nearest to in quality?

3. Idleness and sloth are consumers of all the mercies of God. You are the barren ground where he soweth his seed, and none comes up. You return him but a crop of thorns and briars, and such ground is "nigh to cursing" (the final curse;) "whose end is to be burnt[y]." Doth God daily feed, and clothe, and keep you, and protect and support you, and teach and warn you, and all for nothing? Is idleness that for which he hired you? Will you accuse your Maker of so great imprudence, and your Redeemer of more, as if he created and redeemed you to do nothing, or that which is as bad or worse than nothing? He calleth to you, "Why stand you idle[z]?" And it is a terrible sentence that such shall receive. "Thou wicked and slothful servant; cast the unprofitable servant into outer darkness, &c.[a]"

4. Idleness is a robbing God, who is the Lord of us and all our faculties, and all our service is his due. You rob him of the honour and service that you might have done him by your diligence.

5. And it is a robbing yourselves of all the good to soul or body, which by your labour and industry you might have got. The slothful man lieth wishing till he perish[b].

6. And it is a robbing of the commonwealth, and of all those to whom your labours, or the fruit of them was due. You are burdens to the commonwealth; like drones in the hive[c].

7. Slothfulness is a great consumer of Time (as is shewed Chap. v.) You lose not only all the time when duty is

[y] Heb. vi. 8. [z] Matt. xx. 3. 6. [a] Matt. xxv. 26.
[b] Prov. x. 26. xviii. 9. xi. 25. [c] Col. iii. 22.

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omitted, but much of the time in which you perform it; while you rid no work and do it as if you did it not. He that goeth but a mile an hour, loseth his time, though he be still going, even as much as he that goeth two miles one hour and sits still the next. O what abundance of their lives do idle persons lose! When time is gone, they will better understand the greatness of their sin and loss, that now make light of it.

8. Idleness is not a single sin, but a continued course of sinning: an idle person is sinning all the while he is idle: and that is with some a great part of their lives: and therefore it is the greater, because the continuance sheweth that it is not effectually repented of.

9. Idleness is a destroyer of grace, and gifts, and natural parts: they will rust for want of use. "The slothful is brother to the great waster[d]." Weeds will grow up and choak the fruit.

10. Idleness and sloth is a fruit of flesh-pleasing; and so cometh from the most pernicious vice. It is but to please the flesh that one is drunk, and another gluttonous, and another a fornicator, and another covetous: and your idleness and sloth is but pleasing the same flesh in another way, which is forbidden as well as those. "And if ye live after the flesh ye shall die[e]."

11. It is a strengthening the flesh against the Spirit, by indulging it in its ease and sloth: and maketh it not only unruly and unserviceable, but masterly and earnest for its own desires.

12. Idleness is the mother and nurse of many heinous sins. 1. It cherisheth lust, and draweth people to fornication, which hard labour would have much prevented. 2. It is the time for foolish sports, and vanity, and wantonness, and excess of riot, and all the mischiefs which use to follow it. 3. It is the time for idle talk, and meddling with other folk's matters: and therefore Paul reprehendeth the idle as busy-bodies, or meddlers with matters that concern them not, and twattlers, and tale-carriers[f]. They that do not what they should, will be doing what they should not. 4. It is the time for gluttony, and drunkenness, and gaming, and all

[d] Prov. xviii. 9. [e] Rom. viii. 13.
[f] 2 Thess. iii. 11. 1 Tim. v. 13. 1 Thess. iv. 11.

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other sensuality. 5. Yea, it is the time for seditions and rebellions; as in armies it is the time for mutinies.

13. Idleness is the season of temptation: it is satan's seed-time. It is then that he hath opportunity to tempt men to malice, revenge, and all other villany that is committed.

14. Idleness is "a disorderly walking [g]," out of the way that God hath appointed us to eat our bread in, and receive his blessings in. The large description of a virtuous woman, Prov. xxxi. 10. to the end, is worthy to be studied by the slothful. "She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchant's ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandize is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor, yea, she reacheth forth her hand to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet.—— She looketh well to the ways of her household, and eateth not the bread of idleness [h]." I desire our ladies and gentlewomen, that take this pattern to be below them, to remember that it was not a ploughman, but a king; and that the greatest that ever Israel had, that gave this counsel as received from his mother: who concludeth, ver. 30, 31. "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates." But if our gallants should have no meat or clothing but what were the fruit of their hands, it would make a foul change in their garb and diet! And if their own works must be the matter of their praise, instead of the names of their ancestors, arms, lands, and titles, it would also make a foul change in their honours [i]!

[g] 2 Thess. iii. 10, 11.

[h] See Psal. cxxviii. 2. "Thou shalt eat the labour of thy hands." Prov. xiv. 23. xiii. 11.

[i] Cleanthes collectum aliquando stipem in medium familiarium intulit, dicens, Cleanthes quidem Cleanthem alium possit nutrire si vellet. And when he was ques-

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15. Idleness usually bringeth poverty: and it is a just and merciful chastisement of God to cure the sin: but such can have little comfort in their wants; nor expect that others should pity them, as they would do the diligent. Yea, many, when by idleness they are brought to poverty, by poverty are brought to murmuring and stealing, to the ruin both of soul and body, and family and reputation.

16. Idleness is a murderer of the body. Gluttony and idleness kill most of the world before their time: no two sins more constantly bring this curse along with them.

17. Idleness maketh thee the shame of the creation. Seest thou not how all the world is in action? how the sun runneth his course for thee, the waters flow, the ground bringeth forth, thy cattle labour for thee; and all things that are most excellent, are most active; and all things that are most inactive, are most vile, and dead, and drossy. The Scripture sendeth the slothful, even to the ant to learn to labour [k]. And shall the ant, the bee, and every creature be witnesses against thee to condemn thy sloth?

18. Lastly, idleness disableth you from doing good to others: you should "work with your own hands, that you may have to give to him that needeth [l]." Or if you give out of your superfluity that which cost you no labour, it is not so much to your honour or comfort, as if you were purposely thrifty and laborious to do good: he that pleaseth his flesh with ease and fulness, and giveth his leavings (how much soever) to the poor, will never have that comfort and evidence of God's acceptance and grace in it, as he that pampereth not his flesh by his abundance, but giveth that to the poor which he getteth with his diligence, and which he denieth to his inordinate desires.

Direct. II. 'Those persons must be extraordinary watchful against this sin of idleness, whose constitutions, unhappy educations, condition of life or company, do most strongly tempt them to it.' It is a sin that some have but little temptation to in comparison of others: and some have

tioned in judgment, how he lived, Adeo robustus, et tam boni habitûs, the gardener that he worked for, and the woman that baked his meat, were the witnesses that acquit him. Hard labour and hard fare enabled him for hard study. Diog. Laert. lib. vii. sect. 170. p. 473.

[k] Prov. vi. 6. [l] Ephes. iv. 28.

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need of a great deal of care and resolution to escape it. 1. Those are most subject to this sin who have a phlegmatic constitution, or dulness of spirits, or other bodily indisposition to cherish it: such therefore should strive the more against it, and not give way to any sloth which they are able to resist. Though their bodies are like a dull or tired horse, they must use the rod and spur the more. Such heavy persons are more given also to sleep than others are; and yet they may resist it and rise early if they will, though they have a greater sluggishness than others to overcome. So though they are more indisposed to labour than more active persons are, yet if they will do their best, they may go as far as their strength of body will enable them. And this they should the rather strive to do (unless they have a disease that labour is hurtful to) because that custom doth much to the increasing or decreasing their bodily undisposedness, and labour is the most effectual means to cure them of that fleshly heaviness which unfitteth them for their labour [m].

2. Those that have been unhappily bred up in idleness, have great cause to repent of their sinful life that is past, and to be doubly diligent to overcome this sin: if their parents have so far been their enemies, they should not continue enemies to themselves. Though usually the children of the rich and proud have this for their peculiar, original sin, and are very unhappy in their parentage and education in comparison of the children of wise, and humble, and industrious parents, yet their own understanding and willingness, by the help of grace, may overcome it. If your parents had trained you up to live by stealing, could not you leave it if you will, when you come to know that God forbiddeth it? So, though they have bred you up in idleness, and done their part to undo you both in soul and body, to make your souls a sty for sin, and your bodies a skinful of diseases; yet if you will do your part you may be recovered, at least as to your souls; and custom may conquer the fruits of custom. You cannot do worse than to go on, and spend the rest of your life in sin. If you had been still-born or

[m] Platonem tradunt cum vidisset quendam aleis ludentem, increpasse: et cum ille; Quam me in parvis reprehendis? diceret, respondisse, At est consuetudo non parva res. Diog. Laert. in Plat.

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murdered in your infancy, it had been no sin for you to have lain idle in the common earth; but to teach a living soul to be idle, and to train up the living to a conformity to the dead, (save only that they eat, and spend, and sin, and carry their ornaments on their backs, when the dead have theirs for a standing monument,) this was great cruelty and treachery in your parents: but you must not therefore be as cruel and treacherous against yourselves [n].

3. Those that abound in wealth; and have no need to labour for any bodily provisions, should be especially watchful against this sin: necessity is a constant spur to the poor; except those that live upon begging, who are the second rank of idle persons in the land: but the rich and proud are under a continual temptation to live idly. For they need not rise early to labour for their bread: they need not work hard for food or raiment: they have not the cries of their hungry children to rouse them up: they have plenty for themselves and family without labour, and therefore they think they may take their ease. But it is a sad case with poor souls, when the commands of God do go for nothing with them: or cannot do as much to make them diligent as poverty or want could do: and when God's service seemeth to them unworthy of their labour, in comparison of their own. It may be, God may bring you unto a necessity of labouring for your daily bread, if you so ill requite him for your plenty. But it is better that your idleness were cured by grace, than by necessity: for when you labour only for your own supplies, your own supplies are your reward; but when you labour in true obedience to God, it is God that will reward you [o]. I do with very much love and honour think of the industrious lives of some lords and ladies that I know, who hate idleness and vanity, and spend their time in diligent labours suitable to their places. But it is matter of very great shame and sorrow, to think and speak of the lives of too great a number of our gallants: to how little pur-

[n] Callimachus, in Attila, reporteth that when certain players came before Attila, to shew the agility of their bodies in their exercises, he was offended to see such able, active bodies no better employed, and commanded them to be exercised in shooting and other military acts: which when they could not do, he commanded that they should have no meat but what they got by hunting at a great distance, and so exercised them till they became excellent soldiers. Page 353.

[o] Col. iii. 23, 24.

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pose they live in the world! If they take a true account of their lives (as God will make them wish they had done when he calls them to account) how many hours, think you, will be found to have been spent in any honest labour or diligent work that is worthy of a Christian, or a member of the commonwealth; in comparison of all the rest of their time, which is spent in bed, in dressing, in ornaments, in idle talk, in playing, in eating, in idle wanderings and visits, and in doing nothing, or much worse?[p] How much of the day doth idleness consume, in comparison of any profitable work! O that God would make such know in time, how dreadful a thing it is thus to imitate Sodom that was punished with the vengeance of eternal fire, instead of imitating Christ. As for idle beggars, they read not books, and therefore I shall not write for them: they are in this more happy than the idle gentry, that the law compelleth them to work, and leaveth them not to themselves.

4. Those persons that live in idle company have special cause to fear this sin: for such will entangle you in idleness, and greatly hinder you from conscionable diligence.

5. Those servants that live in great men's houses, and are kept more for pomp and state than service, having little to do, should especially take heed of the sin of idleness. Many such take it for their happiness to live idly, and take that for the best service where they have least work: but have you nothing to do for yourselves, for soul nor body? If you have leisure from your master's service, you should thankfully improve it in God's service and your own.

Direct. III. Settle yourselves in a lawful calling, which will keep you under a necessity of ordinary and orderly employment.' As we cannot so easily bring our minds to a close attendance upon God, in the week days when we have our common business to divert us, as we can do on the Lord's day which is purposely set apart for it, and in which we have the use of his stated ordinances to assist us; even so a man that is out of a stated course of labour, cannot avoid idleness so well as he that hath his ordinary time and

[p] Ni sis bonus aleator, probus chartarius, scortator improbus, potator strenuus, profusor audax, decoctor et conflator æris alieni, deinde scabie ornatus Gallica, vix quisquam te credet Equitem. Erasm. Colloq. p. 483. See more of this Chap. v. and read Luke xvi. and James v.

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course of business to keep him still at work. It is a dangerous life to live out of a calling.

Direct. IV. 'Take heed of excess of meat, and drink, and sleep:' for these drown the senses, and dull the spirits, and load you with a burden of flesh or humours, and greatly indispose the body to all diligent, useful labours. A full belly and drowsy brain are unfit for work. It will seem work enough for such, to carry the load of flesh or phlegm, which they have gathered. A pampered body is more disposed to lust and wantonness than to work.

Direct. V. 'A manlike resolution, is an effectual course against sloth.' Resolve and it will be done. Give not way to a slothful disposition. Be up and doing: you can do it if you will but resolve. To this end, be never without God's quickening motives (beforementioned) on your minds. Think what a sin and shame it is to waste your time; to live like the dead; to bury a rational soul in flesh; to be a slave to so base a thing as sloth; to neglect all God's work while he supporteth and maintaineth you, and looketh on; to live in sloth, with such miserable souls, so near to judgment and eternity. Such thoughts well set home will make you stir, when a drowsy soul makes an idle body.

Direct. VI. 'Take pleasure in your work, and then you will not be slothful in it.' Your very horse will go heavily where he goeth unwillingly, and will go freely when he goeth thither where he would be. Either your work is good or bad: if it be bad avoid it; if it be good why should you not take pleasure in it? It should be pleasant to do good.

Direct. VII. 'To this end be sure to do all your work as that which God requireth of you, and that which he hath promised to reward; and believe his acceptance of your meanest labours which are done in obedience to his will.' Is it not a delightful thing to serve so great and good a master, and to do that which God accepteth and promiseth to reward? This interest of God in your lowest, and hardest, and most servile labour, doth make it honourable, and should make it sweet.

Direct. VIII. 'Suffer not your fancies to run after sensual, vain delights; for these will make you weary of your callings.' No wonder if foolish youths be idle, whose minds are set upon their sports; nor is it wonder that sensual gen-

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tlemen live idly, who glut themselves with corrupting pleasures. The idleness of such sensualists is more inexcusable than other men's, because it is not the labour itself that they are against, but only such labour as is honest and profitable: for they can bestow more labour in play, or dancing, or running, or hunting, or any vanity, than their work required: and it is the folly and sickness of their minds that is the cause, and not any disability in their bodies: the busiest in evil, are slothfullest to good.

Direct. IX. 'Mortify the flesh, and keep it in an obedient dependance on the soul, and you will not be captivated by sloth.' For idleness is but one way of flesh-pleasing: he that is a sensual slave to his flesh, will please it in the way that it most desireth! One man in fornication, and another in ambition, and another in ease; but he that hath overcome and mortified the flesh, hath mastered this with the rest of its concupiscence.

Direct. X. 'Remember still that time is short, and death makes haste, and judgment will be just, and that all must be judged according to what they have done in the body; and that your souls are precious, and heaven is glorious, and hell is terrible, and work is various and great, and hindrances are many; and that it is not idleness, but labour that is comfortable in the reviews of time;' and this will powerfully expel your sloth.

Direct. XI. 'Call yourselves daily or frequently to account how you spend your time, and what work you do, and how you do it.' Suffer not one hour or moment so to pass, as you cannot give your consciences a just account of it.

Direct. XII. 'Lastly, watch against the slothfulness of those that are under your charges as well as against your own:' some persons of honour and greatness are diligent themselves, and bestow their time for the service of God, their king and country, and their souls and families (and I would we had more such): But if in the mean time, their wives and children and many of their servants spend most of the day and year in idleness, and they are guilty of it, for want of a thorough endeavour to reform it, their burden will be found greater at last than they imagined. In a word, though the labour and diligence of a believing saint, and

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not that of a covetous worldling, is it that tends to save the soul, and diligence in doing evil is but a making haste to hell; yet sloth in itself is so great a nourisher of vice, and deadly an enemy to all that is good; and idleness is such a course and swarm of sin, that all your understandings, resolution and authority, should be used to cure it in yourselves and others.

Tit. 3. *Directions against Sloth and Laziness in Things Spiritual: and for Zeal and Diligence.*

Zeal in things spiritual is contrary to sloth, and coldness, and remissness; and diligence is contrary to idleness. Zeal is the fervour or earnestness of the soul: its first subject is the will and affections, excited by the judgment; and thence it appeareth in the practice. It is not a distinct grace or affection, but the vigour and liveliness of every grace, and their fervent operations.

Direct. 1. 'Be sure that you understand the nature and use of zeal and diligence, and mistake not a carnal degenerate sort of zeal, for that which is spiritual and genuine.' 1. There is a zeal and activity merely natural, which is the effect of an active temperature of body. 2. There is an affected zeal which is hypocritical, about things that are good: when men speak, and make an outward stir, as if they were truly zealous, when it is not so. 3. There is a selfish zeal: when a proud and selfish person is fervent in any matter that concerneth himself; for his own opinions, his own honour, his own estate, or friends, or interest: or any thing that is his own. 4. There is a partial, factious zeal: when error, or pride, or worldliness hath engaged men in a party, and they think it is their duty or interest at least, to side with the sect or faction which they have chosen, they will be zealous for all the opinions and ways of their espoused party. 5. There is a superstitious, childish, carnal zeal, for small, indifferent, inconsiderable things: like that of the Pharisees (and all such hypocrites) for their washings, and fastings, and other ceremonious observances. 6. There is an envious, malicious zeal, against those that have the precedency, and cross your desires, or cloud your honour in the world, or that contradict you in your conceits

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and ways: such is that at large described, James iii. 7. There is a peevish, contentious, wrangling zeal, which is assaulting every man who is not squared just to your conceits. 8. There is a malignant zeal, against the cause and servants of the Lord, which carrieth men to persecute them. See that you take not any of these, or any such like for holy zeal.

If you should so mistake, these mischiefs would ensue: 1. Sinful zeal doth make men doubly sinful: as holy zeal is the fervency of our grace, so sinful zeal is the intention and fervency of sin. 2. It is an honouring of sin and satan: as if sin were a work, and satan a master worthy to be fervently and diligently followed. 3. It is the most effectual violent way of sinning, making men do much evil in a little time; and making them more mischievous and hurtful to others, than other sinners are. 4. It blindeth the judgment, and maketh men take truth for falsehood, and good for evil, and disableth reason to do its office. 5. It is the violent resister of all God's means; and teacheth men to rage against the truth that should convince them: it stops men's ears, and turns away their hearts from the counsel which would do them good. 6. It is the most furious and bloody persecutor of the saints, and church of Jesus Christ: it made Paul once exceeding mad against them, and "shut them up in prison, and punish them in the synagogues, and compel them to blaspheme, and persecute them even unto strange cities, and vote for their death [q]." Thus "concerning zeal he persecuted the church [r]." 7. It is the turbulent disquieter of all societies: a destroyer of love: a breeder and fomenter of contention; and an enemy to order, peace and quietness. 8. It highly dishonoureth God, by presuming to put his name to sin and error, and to entitle him to all the wickedness it doth. Such zealous sinners commit their sin as in the name of God, and fight against him ignorantly by his own (pretended or abused) authority. 9. It is an impenitent way of sinning: the zealous sinner justifieth his sin, and pleadeth reason, or Scripture for it, and thinketh that he doth well, yea, that he is serving God when he is murdering his servants [s]. 10. It is a multiplying sin, and maketh men exceeding desirous to have all others of the

[q] Acts xxvi. 10, 11. [r] Phil. iv. 6. [s] John xvi. 2. 10.

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sinner's mind: the zealous sinner doth make as many sin with him as he can.

Yea, if it be but a zeal for small and useless things, or about small controversies or opinions in religion. 1. It sheweth a mind that is lamentably strange to the tenor of the Gospel, and the mind of Christ, and the practice of the great substantial things. 2. It destroyeth charity and peace, and breedeth censuring and abusing others. 3. It dishonoureth holy zeal by accident, making the profane think that all zeal is no better than the foolish passion of deceived men. 4. And it disableth the persons that have it to do good; even when they are zealous for holy truth and duty, the people will think it is but of the same nature with their erroneous zeal, and so will disregard them.

The signs of holy zeal are these, 1. It is guided by a right judgment: It is a zeal for truth and good, and not for falsehood and evil. 2. It is for God, and his church or cause, and not only for ourselves. It consisteth with meekness, and self-denial, and patience, as to our own concernments, and causeth us to prefer the interest of God before our own[t]. 3. It is always more careful of the substance than the circumstances: it preferreth great things before small: it contendeth not for small controversies to the loss or wrong of greater truths; it extendeth to every known truth and duty; but in due proportion; being hottest in the greatest things, and coolest in the least. It maketh men rather zealous of good works, than of their controverted opinions. 4. Holy zeal is always charitable: it is not cruel and bloody, nor of a hurting disposition[u], but is tender and merciful, and maketh men burn with a desire to win and save men's souls, rather than to hurt their bodies[x]. Zeal against the sin is conjunct with love and pity to the sinner[y]. 5. Yet it excludeth that foolish pity which cherisheth the sin[z]. 6. True zeal is tender of the churches unity and peace: it is not a dividing, tearing zeal: it is first "pure and then peaceable, gentle and easy to be entreated, full of mercy and good fruits[a]." 7. True zeal is impartial, and is as hot against our own sins, and our children's and other re-

[t] Numb. xii. 3. Exod. xxxii. 19. Gal. iv. 12. Acts xiii. 9. 12.
[u] Luke ix. 55. [x] 1 Cor. xiii. [y] 2 Cor. xii. 21.
[z] Rev. ii. 2. 1 Kings xv. 13. [a] James iii. 17.

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lations' sins, as against another's. 8. True zeal respecteth all God's commandments, and is not hot for one, and contemptuous of another. It aimeth at perfection; and stinteth not our desires to any lower degree. It maketh a man desirous to be like to God, even holy as he is holy. It consisteth principally in the fervour of our love to God: when false zeal consisteth principally in censorious wranglings against other men's actions or opinions: it first worketh towards good, and then riseth up against the hindering evil. 9. It maketh a man laborious in holy duty to God, and diligent in all his work; and lieth not only in the heat of the brain, or rigid opinions, or heat of speech. 10. It is not a sudden flash, but a constant resolution of the soul: like the natural heat, and not like a fever, (though the feeling part is not still of one degree) therefore it concocteth and strengtheneth, when false zeal only vexeth and consumeth.

Direct. II. 'When you are thus acquainted with the nature of true zeal, consider next of its excellency and singular benefits, that there may be a love to it, and an honour of it in your hearts.' To that end consider of these following commendations of it.

1. Zeal being nothing but the fervour and vigour of every grace, hath in it all the beauty and excellency of that grace, and that in a high and excellent degree. If love to God be excellent, then zealous, fervent love is most excellent.

2. The nature of holy objects are such, so great and excellent, so transcendent and of unspeakable consequence, that we cannot be sincere in our estimation and seeking of them, without zeal. If it were about riches or honours, a cold desire and a dull pursuit might serve the turn, and well beseem us; but about God, and Christ, and heaven, such cold desires and endeavours are but a contempt. To love God without zeal, is not to love him, because it is not a loving him as God. To seek heaven without zeal and diligence is not to seek it, but contemn it. To pray for salvation without any zeal, is but hypocritically to babble, instead of praying; for no desire of Christ, and holiness, and heaven is saving, but that which preferreth them before all the treasures and pleasures of the world; and that which doth so, hath sure some zeal in it; so that some zeal is essential to every grace, as life and heat are to a man.

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3. The integrity and honesty of the heart to God consisteth much in zeal. As he is true to his friend that is zealous for him, and not he that is indifferent and cold. To do his service with zeal is to do it willingly, and heartily, and entirely. To do it without zeal is to do it heartlessly, and by the halves, and to leave out the life and kernel of the duty; it is the heart that God doth first require.

4. Zeal is much of the strength of duty; and maketh it likeliest to attain its end. The prayer of the faithful that is effectual must be "fervent[t]." Zeal must make us importunate suitors that will take no denial if we will speed. "The kingdom of heaven suffereth violence, and the violent take it by force[u]." We must "strive to enter in at the strait gate, for many shall seek to enter and not be able." Not every one that striveth is crowned, nor every one that runneth wins the prize; but he that doth it effectually so as to attain. No wonder if we be commanded to love God with all our heart, and soul, and might, which is a zealous love: for this is it that overcometh all other love, and will constrain to dutiful obedience. As experience telleth us, it is the zealous and diligent preacher that doth good, when the cold and negligent do but little: so it is in all other duties; the diligent hand maketh rich, and God blesseth those that serve him heartily with all their might.

5. Zeal and diligence take the opportunity, which sloth and negligence let slip. They are up with the sun; and "work while it is day:" they "seek the Lord while he may be found, and call upon him while he is near:" they know the day of their visitation and salvation: they delay not, but take the "accepted time." When the slothful are still delaying and trifling, and hear not God's voice while it is "called to-day," but "harden their hearts," and sleep with their "lamps unfurnished," and knock not till the "door be shut." They stand and look upon their work when they should do it: they are never in readiness, when Christ and mercy are to be entertained: they are still putting off their duty till some other time; till time be done, and their work undone, and they are undone for ever.

6. Zeal and diligence are the best improvers of time and mercy: as they delay not but take the present time, so they

[t] James v. 16. [u] Luke xviii. 1. 8. &c.

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loiter not, but do their work to purpose. As a speedy traveller goeth farther in a day, than a slothful one in many: so a zealous, diligent Christian will do more for God and his soul in a little time, than a negligent dullard in all his life. It is a wonder to think what Augustine and Chrysostom did among the ancients! What Calvin, and Perkins, and Whitaker, and Reignolds, and Chamier, and many other reformed Divines have done in a very little time! And what Suarez, and Vasquez, and Jansenius, and Tostatus, and Cajetan, and Aquinas, and many other Papists have performed by diligence! When millions of men that have longer time, go out of the world as unknown as they came into it; having never attained to so much knowledge as might preserve them from the reproach of brutish ignorance, nor so much as might save their souls from hell: and when many that had diligence enough to get some laudable abilities, had never diligence enough to use them to any great benefit of others or themselves. Zeal and diligence are that fruitful, well-manured soil, where God soweth his seed with best success; and which returns him for his mercies an hundred fold; and at his coming giveth him his "own with usury[z]?" But sloth and negligence are the grave of mercies, where they are buried till they rise up in judgment against the despisers and consumers of them. Aristotle and Plato, Galen and Hippocrates, improvers of nature, shall condemn these slothful neglecters and abusers of nature and grace: yea their oxen and horses shall be witnesses against many that served not God with any such diligence, as these beasts served them: yea, many gallants of great estates never did so much service for the common good in all their lives as their very beasts have done. Their parts, their life, and all are lost by them.

7. Zeal and diligence are the victorious enemies of sin and satan. They bear not with sin: they are to it as a consuming fire is to the thorns and briars. Zeal burneth up lust, and covetousness, and pride, and sensuality. It maketh such work among our sins, as diligent weeders do in your gardens; it pulleth up the tares, and burneth them. It stands not dallying with sin, nor tasting or looking on the bait, nor disputing with, and hearkening to the tempter;

[z] Matt. xxv. 27, 28.

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but casteth away the motion with abhorrence, and abstaineth from the very appearance of evil, and hateth the garment spotted by the flesh, and presently quencheth the sparks of concupiscence: it chargeth home, and so resisteth the devil that he flieth. When sloth and negligence cherish the sin, and encourage the tempter, and invite him by a cold resistance. The vineyard of the sluggard is overgrown with nettles: his heart swarmeth with noisome thoughts and lusts, and he resisteth them not, but easily beareth them. If he feel sinful thoughts possessing his mind, he riseth not up with zeal against them: he hath not the heart to cast them out, nor make any effectual resistance: he famisheth his soul with fruitless wishes, because his hands refuse to labour. Negligence is the nurse of sin.

8. Zeal and diligence bear down all opposition against duty with power and success. Those impediments which stop a sluggard, are as nothing before them. As the cart wheels which go slowly are easily stopt by a little stone or any thing in their way; when those that are in a swifter motion easily get over all. The lion that is in the sluggard's way, is not so much as a barking whelp in the way of a diligent, zealous Christian. The cold doth not hinder him from ploughing. A very scorn or mock, or threatening of a mortal man, will dismay and stop a heartless hypocrite; which do but serve as oil to the fire, to inflame the courage of the zealous so much more. The difficulties which seem insuperable to the slothful, are small matters to the zealous: he goeth through that which the slothful calls impossible. And when the slothful sits still and saith, 'I cannot do this or that,' the zealous, diligent Christian doth it.

9. Zeal and diligence take off the toil and irksomeness of duty, and make it easy. As a quick-spirited, diligent servant maketh but a pleasure of his work, which a lazy servant doth with pain and weariness: and as a mettlesome horse makes a pleasure of a journey, which a heavy jade goeth through with pain: so reading, and hearing, and prayer are easy to a zealous soul, which to another are an unwelcome task and toil.

10. Zeal is faithful, and constant, and valiant, and therefore greatly pleaseth God: it sticks to him through persecution: the fire consumeth it not: many waters quench it

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not. But others are false-hearted: and those that have but a cold religion will easily be drawn or driven from their religion. They are so indifferent that a little more of the world put into the balance, will weigh down Christ in their esteem. The hopes or fears of temporal things prevail with them, against the hopes and fears of things eternal. No wonder therefore if God disown such treacherous servants, and turn them away as unworthy of his family.

Direct. III. 'Let the great motives of holy zeal and diligence be set home and printed on your hearts[x]:' and often read them over in some quickening books, that you may remember them, and be affected with them. I have given you so many of these moving, exciting considerations, in the third part of my "Saints' Rest," and my "Saint or Brute," and "Now or Never," and in my sermon against "Making Light of Christ," that I shall be but very brief in them at present.

1. When you grow cold and slothful, remember how great a master you serve: should any thing be done negligently for God? And remember how good a master you serve! For whom you are certain that you can never do too much; nor so much as he deserveth of you; nor will he ever suffer you to be losers by him.

2. Remember that he is always present: in your converse with others, in your prayers, your reading, and all your duties: and will you loiter in his sight? when a very eye-servant will work while his master standeth by.

3. One serious thought of the end and consequence of all thy work, one would think should put life into the dullest soul! Say to thy sleepy, frozen heart, Is it not heaven that I am seeking? Is it not hell that I am avoiding? And can I be cold and slothful about heaven and hell? Must it not go with me for ever according as I now behave myself? And is this the best that I can do for my salvation? Is it not God that I have to please and honour? and shall I do it slothfully?

4. One thought of the exceeding greatness of our work, one would think should make us be zealous and diligent! To think what abundance of knowledge we have to get! and how much of every grace we want! and how much means

[x] Read before Chap. v. the cont. Direct. for Redeeming Time.

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we have to use? and how much opposition and many temptations to overcome! The humble sense of the weakness of our souls, and the greatness of our sins, should make us say, that whatever the rich in grace may do, it is labour that becomes the poor.

5. To remember how short our time of working is, and also how uncertain! How fast it flieth away! how soon it will be at an end! And that all the time that ever we shall have to prepare for eternity is now! and that shortly there will be no praying, no hearing, no working any more on earth!. To look into the grave, to go to the house of mourning; to consider that this heart hath but a little more time to think, and this tongue but a little more time to speak, and all will end in the endless recompence; methinks this should quicken the coldest heart!

6. To remember how many millions are undone already by their sloth and negligence! how many are in hell lamenting their slothfulness on earth, while I am hearing, or reading, or praying to prevent it, one would think should waken me from my sloth. What if I saw them, and heard their cries! would it not make me serious? What if one of them had time, and leave, and hope again as I have? would he be cold and careless?

7. To think how many millions are now in heaven, that all came thither by holy zeal and diligence, and are now enjoying the fruit of all their labour and sufferings! To think of the blessed end of all their pains and patience, and how far they are now from repenting of it! methinks should stir us up to zeal and diligence.

8. To foresee what thoughts all the world will have of holy diligence at last! how the best will wish they had been better, and had done much more for God and their salvation! And how the worst will wish, when it is too late, that they had been as zealous and diligent as the best! How earnestly they will then knock and cry, "Lord, open to us," when it is all in vain! and say to the watchful, diligent souls, "Give us of your oil, for our lamps are gone out[y]." To think how glad the most ungodly would then be, if they might but have "died the death of the righteous, and their latter end might be as his[z]!" And what heart-tearing grief

[y] Matt. xxv.

[z] Numb. xxiii. 10.

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will seize upon them for ever, to think how madly they lost their souls, and sluggishly went to hell to spare their pains of that sweet and holy work that should have prevented it! Will not such forethoughts awaken the most sluggish, stupid souls, that will but follow them till they can do their work?

9. Remember that thou must be zealous and diligent in this or nothing: for there is nothing else that is worth thy seriousness, in comparison of this. To be earnest and laborious for perishing vanities, is the disgrace of thy mind, and will prove thy disappointment, and leave thee at last in shame and sorrow: when holy diligence will recompence all thy pains.

10. Remember also that thou hast been slothful and negligent too long! And how dost thou repent of thy former sloth, if thou wilt be as slothful still? Art thou grieved to think how many duties slothfulness hath put by, and how many it hath murdered, and frustrated, and made nothing of, and how much grace, and mercy, and comfort, it hath already deprived thee of? and how much better thy case were, if thou hadst lived in as much holy diligence as the best thou knowest! And yet wilt thou be slothful still?

11. Remember that thou hast thy life, and health, and wit, and parts, for nothing else but by thy present duty to prepare for everlasting joys: that all God's mercies bind thee to be diligent; and every ordinance, and all his helps and means of grace, are given to further thee in the work; and sun, and moon, and air, and earth, and all, attend thee with their help. And yet wilt thou be cold and slothful, and frustrate all these means and mercies?

12. Remember how diligent thy enemy is: satan "goeth about even night and day, like a roaring lion seeking to devour!" And wilt thou be less diligent to resist him?

13. Think what an example of diligence Christ himself hath left thee! And how laboriously blessed Paul and all the holy servants of Christ did follow their Master's work! Did they pray, and watch, and work as slothfully as thou dost?

14. Remember how hot and earnest thou wast formerly in thy sin! and wilt thou now be cold and negligent in thy duty, when God hath set thee in a better way?

15. Observe how eager and diligent worldlings are for the world, and flesh-pleasers for their sports and pleasures, and proud persons for their greatness and honour, and ma-

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lignant persons to oppose the Gospel of Christ, and their own and other men's salvation: look on them; and think what a shame it is to thee to be more cold and remiss for God.

16. Observe how an awakening pang of conscience, or the sight of death when it seems to be at hand, can waken the very wicked to some kind of serious diligence at the present; so that by their confessions, and cries, and promises, and amendments, while the fit was on them, they seemed more zealous than many that were sincere. And shall not saving grace do more with you, than a fit of fear can do with the ungodly?

17. Remember of how sad importance it is, and what it signifieth to be cold and slothful! If it be predominant so as to keep thee from a holy life, it is damnable. The spirit of slumber is a most dreadful judgment. But if it do not so prevail, yet, though thou be a child of God, it signifieth a great debility of soul, and foretelleth some sharp affliction to befal thee, if God mean to do thee good by a recovery. The decay of natural heat is a sign of old age, and is accompanied with the decay of all the powers. And sicknesses and pains do follow such decays of life. And as you will make your horse feel the rod or spur when he grows dull and heavy, expect when you grow cold and dull, to feel the spur of some affliction, to make you stir and mend your pace.

18. Remember that thy sloth is a sinning against thy knowledge, and against thy experience, and against thy own covenants, promises, and profession; and therefore an aggravated sin. These and such like serious thoughts, will do much to stir up a slothful soul to zeal and diligence.

Direct. IV. 'Drown not your hearts in worldly business or delights: for these breed a loathing, and averseness, and weariness of holy things.' They are so contrary one to the other, that the mind will not be eagerly set on both at once; but as it relisheth the one, it more and more disrelisheth the other. There is no heart left for God, when other things have carried it away.

Direct. V. 'Do all you can to raise your hearts to the love of God, and a delight in holy things, and then you will not be slothful, nor weary, nor negligent.' Love and delight are the most excellent remedy against a slow, unwilling kind of duty. Know but how good it is to walk with God, and do his work, and thou wilt do it cheerfully.

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Direct. VI. 'A secret root of unbelief is the mortal enemy of zeal and diligence: labour for a well-grounded belief of the word of God and the world to come, and stir up that belief into exercise, when you would have your slothful hearts stirred up.' When there is a secret questioning in the heart, What if there should be no life to come? What if the grounds of religion be unsound? This blasteth the vigour of all endeavours, and inclineth men to serve God only with hypocritical halving and reserves; and maketh men resolve to be no further religious, than stands with present, fleshly happiness.

Direct. VII. 'Take heed of debauching conscience by venturing upon doubtful things, much more, by known and wilful sin[b].' For when once conscience is taught to comply with sin, and is mastered in one thing, it will do its duty well in nothing, and zeal will quickly be extinct: diligence will die when conscience is corrupted or fallen asleep.

Direct. VIII. 'Live in a constant expectation of death.' Do not foolishly flatter yourself with groundless conceits, that you shall live long. There is a great power in death to rouse up a drowsy soul, when it is taken to be near. And a great force in the conceit of living long, to make even good men grow more negligent and secure.

Direct. IX. 'Live among warm and serious Christians; especially as to your intimate familiarity[c].' There is a very great power in the zeal of one to kindle zeal in others; as there is in fire to kindle fire. Serious, hearty, diligent Christians, are excellent helps to make us serious and diligent. He that travelleth with speedy travellers, will be willing to keep pace with them; and tired sluggards are drawn on by others: when he that travelleth with the slothful will go slowly as they do.

Direct. X. Lastly, 'Be oft in the use of quickening means: live, if you can attain it, under a quickening, zealous minister.' There is life in the Word of God, which when it is opened and applied livelily will put life into the hearers. Read the holy Scriptures, and such lively writings as help you to understand and practise them. As going to the fire is our way when we are cold, to cure our benumbedness, so reading over some part of a warm and quickening

[b] Rom. xiv. 21, 22. 1 Cor. v. 6. Eph. iv. 29, 30.

[c] Prov. xxii. 24, 25. xxvii. 17. Heb. iii. 13. x. 24, 25. Rom. xv. 14.

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book, will do much to warm and quicken a benumbed soul: and it is not the smallest help to rouse us up to prayer or meditation, and put life into us before we address ourselves more nearly unto God. I have found it myself a great help in my studies, and to my preaching; when studying my own heart would not serve the turn, to awake me to serious fervency, but all hath been cold and dull that I have done, because all was cold and dull within, I have taken up a book that was much more warm and serious than I, and the reading of it hath recovered my heat, and my warmed heart hath been fitter for my work. Christians, take heed of a cold, and dull, and heartless kind of religion; and think no pains too much to cure it: death is cold, and life is warm; and labour itself doth best excite it.

PART II.

Directions about Sports and Recreations, and against Excess and Sin therein.

Direct. 1. 'If you would escape the sin and danger, which men commonly run into by unlawful sporting, under pretence of lawful recreations; you must understand what lawful recreation is, and what is its proper end and use.' No wonder else if you sin, when you know not what you do!

No doubt but some sport and recreation is lawful, yea needful, and therefore a duty to some men. Lawful sport or recreation is the use of some natural thing or action, not forbidden us, for the exhilarating of the natural spirits by the fantasy, and due exercise of the natural parts, thereby to fit the body and mind for ordinary duty to God. It is some delightful exercise.

1. We do not call unpleasing labour by the name of sport or recreation; though it may be better and more necessary. 2. We call not every delight by the name of sport or recreation: for eating and drinking may be delightful, and holy things and duties may be delightful; and yet not properly sports or recreations. But it is the fantasy that is chiefly delighted by sports.

Qual. 1. All these things following are necessary to the lawfulness of a sport or recreation, and the want of any one

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of them will make and prove it to be unlawful. 1. The end which you really intend in using it, must be to fit you for your service to God; that is, either for your callings, or for his worship, or some work of obedience in which you may please and glorify him, "Whether ye eat or drink, or whatever you do, do all to the glory of God." It is just to your duty, as the mowers whetting to his scythe, to make it for to do his work.

Qual. II. 2. Therefore the person that useth it, must be one that is heartily devoted to God, and his service, and really liveth to do his work, and please and glorify him in the world: which none but the godly truly do! And therefore no carnal ungodly person, that hath no such holy end, can use any recreation lawfully: because he useth it not to a due end. For the end is essential to the moral good of any action; and an evil end must needs make it evil. "Unto the pure all things are pure (that is, all things not forbidden), but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience are defiled."

Quest. 'But must all wicked men therefore forbear recreation? *Answ.* 1. Wicked men are such as will not obey God's law if they know it; and therefore they inquire not what they should do, with any purpose sincerely to obey. But if they would obey, that which God commandeth them is immediately to forsake their wickedness, and to become the servants of God, and then there will be no room for the question. 2. But if they will continue in a sinful, ungodly state, it is in vain to contrive how they may sport themselves without sin. But yet we may tell them that if the sport be materially lawful, it is not the matter, that they are bound to forsake, but it is the sinful end and manner. And till this be reformed they cannot but sin.

Qual. III. 3. A lawful recreation must be a means fitly chosen and used to this end. If it have no aptitude to fit us for God's service in our ordinary callings and duty, it can be to us no lawful recreation. Though it be lawful to another that it is a real help to, it is unlawful to us.

Qual. IV. 4. Therefore all recreations are unlawful, which are themselves preferred before our callings, or which are used by a man that liveth idly, or in no calling, and hath no ordinary work to make him need them. For these are no fit means, which exclude our end, instead of furthering it.

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Qual. v. 5. Therefore all those are unlawful sports, which are used only to delight a carnal fantasy, and have no higher end, than to please the sickly mind that loveth them.

Qual. vi. 6. And therefore all those are unlawful sports, which really unfit us for the duties of our callings, and the service of God; which, laying the benefit and hurt together, do hinder us as much or more than they help us! which is the case of all voluptuous wantons.

Qual. vii. 7. All sports are unlawful which take up any part of the time, which we should spend in greater works: such are all those that are unseasonable (as on the Lord's day without necessity, or when we should be at prayer, or any other duty): and all those that take up more time than the end of a recreation doth necessarily require (which is too common).

Qual. viii. 8. If a recreation be profane, as making sport of holy things, it is a mocking of God, and a villany unbeseeming any of his creatures, and laying them open to his heaviest vengeance. The children that made sport with calling the prophet "bald-head" were slain by bears[e].

Qual. ix. 9. They are unlawful sports which are used to the wrong of others: as players that defame and reproach other men: and hunters and hawkers that tread down poor men's corn and hedges.

Qual. x. 10. It is sinful to make sport of other men's sinning, or to act it ourselves so as to become partakers of it; which is too common with comedians, and other profane wits.

Qual. xi. 11. Unclean, obscene recreations are unlawful. When filthiness or wantonness is represented without a due expression of its odiousness; or with obscene words or actions. "But fornication, and all uncleanness or covetousness, let it not be once named among you as becometh saints, neither filthiness, nor foolish talking, nor jesting[f]."

Qual. xii. 12. Those sports are unlawful, which occasion the multiplying of idle words about them; and engage the players in foolish, needless, unprofitable prating.

Qual. xiii. 13. And those sports are sinful, which plainly tend to provoke ourselves or others to sin: as to lust, to swearing, and cursing, and railing, and fighting, or the like.

Qual. xiv. 14. Those also are sinful, which are the ex-

[e] 2 Kings ii. 23. [f] Ephes. v. 3.

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ercise of covetousness, to win other men's money of them: or that tend to stir up covetousness in those you play with.

Qual. xv. 15. Cruel recreations also are unlawful: as taking pleasure in the beholding of duellers, fighters, or any that abuse each other; or any other creatures that needlessly torment each other.

Qual. xvi. 16. Too costly recreation also is unlawful: when you are but God's stewards and must be accountable to him for all you have, it is sinful to expend it needlessly on sports.

Qual. xvii. 17. Unnecessary recreations forbidden by our lawful governors are unlawful. If they were before lawful to thee, yet now they are not; because your king, your pastor, your parents, your masters, have power to rule and restrain you in such things; and you must obey them.

Qual. xviii. 18. Lastly, if you have the choice of divers recreations before you, you must choose the fittest: and if you choose one that is less fit and profitable, when a fitter might be chosen, it is your sin: though that which you choose were lawful, if you had no other.

By all this it is easy to judge of our common stage-plays, gaming, cards, dice, and divers other such kind of sports. If they have but any one of these evil qualifications they are sinful. And when they are used without very many of them. 1. They are too commonly used by men that never intended to fit themselves for their work and duty by them: yea by men that live not at all to the pleasing and glorifying God, and know not what it is to be obediently addicted to his service: yea by men that live not in any constant, honest labour, but make a very trade of their recreations, and use them as the chief business of the day.

2. They are sports unfit for the ends of lawful recreation, as will easily appear to the impartial[s]. For it is either your bodies or your minds that need most the recreations: either you are sedentary persons, or have a calling of bodily labour: if you are sedentary persons (as students, scribes, and divers others), then it is your bodies that have most need of exercise and recreation, and labour is fitter for you than sport; or at least a stirring, labouring sport. And in this case to sit at cards, or dice, or a stage-play, is, instead of exercising your bodies, to increase the need of exercising them: it

[s] Tanto cum strepitu ludi spectantur et artes. Hor.

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stirreth not your parts; it warmeth not your blood; it helpeth not concoction, attraction, assimilation, &c. It doth you much more harm than good, as to your very health. But if you are hard labourers, and need rest for your bodies and recreation for your minds; or are lame or sickly that you cannot use bodily exercise, then surely a hundred profitable exercises are at hand which are more suitable to your case. You have books of necessity to read (as the Word of God): and books of profit to your souls, and books that tend to increase your knowledge in common things; as history, geography, and all arts and sciences! And should not these be any of them pleasanter than your dice, and cards, and plays?

3. At least it is plain that they are not the fittest recreations for any man that intends a lawful end. If you are students, or idle gentlemen, is not walking, or riding, or shooting, or some honest, bodily labour rather, that joineth pleasure and profit together, a fitter kind of exercise for you? Or if you are labouring persons, and need only pleasure for your minds, should you not take pleasure in God, in Scripture, in holy conference, meditation, or good books? Or if indeed you need a relaxation from both these, have you not profitable history or geography to read? Have you not herbs, and flowers, and trees, and beasts, and birds, and other creatures to behold? Have you not fields, or gardens, or meadows, or woods to walk into? Have you not your near relations to delight in; your wives, or children, or friends, or servants? May you not talk with good, and wise, and cheerful men, about things that are both pleasing and edifying to you? Hath God given you such a world of lawful pleasures, and will none of them, nor all of them serve your turns, without unlawful ones, or at least unfit ones (which therefore are unlawful): all these are undoubtedly lawful; but cards, and dice, and stage-plays are, at best, very questionable: among wise and learned men, and good men, and no small number of these, they are condemned as unlawful[h]. And should one that feareth God and loveth his salvation, choose so doubtful a sport, before such abun-

[h] Among the Ep. of Bonifac. Mog. there is a council held under Carloman, king of France, which saith in the king's name, 'Nec non et illas Venationes et sylvaticus vagationes cum canibus omnibus, servis Dei interdiximus. Similiter ut accipitres et falcones non habeant.' And sure these are better than cards and dice, which yet some priests now use too much.

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dance of undoubtedly lawful ones? If you be so proud or rash as to reply, 'Why should I leave my sport for another man's conceits or judgment?' I will tell thee that which shall shame thy reply, and thee if thou canst blush. 1. It is not some humourous, odd fanatic that I allege against thee, nor a singular divine; but it is the judgment of the ancient church itself. The fathers and councils condemn Christians and ministers especially, that use 'spectacula' 'spectacles,' or behold stage-plays and dicing. 2. Even the oldest canons of our own Church of England forbid dicing to the clergy, which is because they reputed it evil, or of ill report. 3. Many laws of religious princes do condemn them. 4. Abundance of the most learned, holy divines condemn them. 5. The most sober and learned of the Papists condemn them. 6. And how great a number of the most religious ministers and people are against them, of the age and place in which you live, you are not ignorant. And is the judgment of the ancient church, and of councils, and fathers, and of the most learned Protestants and Papists, and the most religious people, besides many ancient laws and canons of no force with you in such a case as this? Will you hold to a thing confessedly unnecessary, against the judgment of so many that account them sinful? Are you and your playfellows more wise and learned than all these? Or is it not extremity of pride, for such unstudied, empty men to prefer their sensual conceits, before such a concurrent stream of wiser and more ponderous judgments? Read but Dr. J. Reignolds's Treatise against Stage-plays, against Albericus Gentilis, and you will see what a world of witnesses are against you. And if the judgment of Voetius, Amesius, and other learned men against all lusory lots be of no authority, at least it should move you that even Mr. Gataker and others, that write for the lawfulness of them in that respect (as lusory lots) do yet lay down the rest of the requisites to make them lawful, which utterly condemn our common use of cards and dice, much more our gamesters: so that all the sober divines that ever I read or heard, condemn all these: and are you wiser than all of them?

4. Besides this, your consciences know that you are so far from using them to fit you for your callings, that you either live idly out of a calling, or else you prefer them before your callings: you have no mind of your work, because

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your mind is so much upon your play: you have no mind of your home or family, but are weary of your business, because your sports withdraw your hearts: and you are so far from using them to fit you to any holy duty, that they utterly unfit you, and corrupt your hearts with such a kind of sensual delight, as makes them more backward to all that is good; insomuch that many of you even grow so desperate as to hate and scorn it. This is the benefit it bringeth you.

5. And you cannot but know what a time-wasting sin it is. Suppose the game were never so lawful; is it lawful to lay out so many hours upon it? as if you had neither souls, nor bodies, nor families, nor estates, nor God, nor death, nor heaven to mind?

6. And how much profaneness, or abuse of others is in many of your stage-plays? How much wantonness and amorous folly, and representing sin in a manner to entice men to it, rather than to make it odious, making a sport and mock of sin; with a great deal more such evil! And your cards and dice are the exercise usually of covetousness, the occasion of a great deal of idle talk, and foolish babble about every cast and every card: and ofttimes the occasion of cursing, and swearing, and railing, and hatred of those that win your money, and oft it hath occasioned fighting, and murder itself. And even your huntings are commonly recreations so costly[1], as that the charge that keepeth a pack of hounds, would keep a poor man's family that is now in want: besides the time that this also consumeth.

So that the case is clear, that our gamesters, and licentious, sportful gallants, are a sort of people that have blinded their minds, and seared their consciences, and despise the laws and presence of God, and forget death and judgment, and live as if there were no life to come, neglecting their miserable souls, and having no delight in the Word or holy worship of God, nor the forethoughts of eternal joys, and therefore seek for their pleasure in such foolish sports, and spend those precious hours in these vanities, which God knows, they had need to spend most diligently, in repenting of their sins, and cleansing their souls, and preparing for another world.

If yet any impenitent gamester or idle time-waster shall

[1] It is one of the Roman laws, 12. tab. Prodigo bonorum suorum administratio interdicta esto.

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reply, 'I will not believe that my cards, or dice, or plays are unlawful. I use them but to fit me for my duty. What! would you have all men live like hermits or anchorites without all pleasure?' I answer you but by this reasonable request: will you set yourselves as dying men in the presence of God, and the sight of eternity, and provide a true answer to these few Questions; even such an answer as your consciences dare stand to at the bar of God?

Quest. I. Dost thou not think in thy conscience that thy Maker, and Redeemer, and his work and service, and thy family and calling, and the forethoughts of heaven, are not fitter matters to delight a sober mind, than cards or stage-plays? And what can it be but a vain and sinful mind that should make these toys so pleasant to thee, and the thoughts of God and heaven so unpleasant?

Quest. II. Doth not thy conscience tell thee, that it is not to fit thee for thy calling or God's service that thou usest these sports, but only to delight a carnal fantasy? Doth not conscience tell thee, that it is more the pleasure than the benefit of it to thy soul or body that draws thee to it? Dost thou work so hard, or study so hard all the day besides, as to need so much recreation to refresh thee?

Quest. III. Doth not thy conscience tell thee, that if thy sensual fantasy were but cured, it would be a more profitable recreation to thy body or mind, to use some sober exercise for thy body, which is confined to its proper limits of time; or to turn to variety of labour, or studies, than to sit about these idle games?

Quest. IV. Dost thou think that either Christ or his apostles used stage-plays, cards, or dice; or ever countenanced such a temper of mind as is addicted to them? Or was not David as wise as you, that took up his pleasure in the Word of God, and his melodious praise?

Quest. V. Doth not your conscience tell you, that your delight is more in your plays and games than it is on God? And that these sports do no way increase your delight in God at all, but more unfit and indispose you? And yet every "blessed man's delight is in the law of the Lord, and in it he meditateth day and night." And do you do so?

Quest. VI. Do you bestow as much time in praying and reading the Word of God, and meditating on it, as you do in your sports and recreations? Nay, do you not shuffle this

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over, and put God off with a few hypocritical, heartless words, that you may be at your sports, or something which you love better?

Quest. VII. Doth not conscience tell thee, that this precious time might be much better spent, in the works that God hath appointed thee to do? And that thy sinful soul hath need enough to spend it in far greater matters? Doth it become one that hath sinned so long, and is so unassured of pardon and salvation, and near another world, and so unready for it, to sit at cards or be hearing a stage-play, when he should be making ready, and getting assurance of his peace with God?

Quest. VIII. Wouldst thou be found at cards, or plays when death cometh? If it were this day, hadst thou not rather be found about some holy, or some profitable labour?

Quest. IX. Will it be more comfort to thee when thou art dying, to think of the time which thou spentest in cards, and plays, and vanity, or that which thou spentest in serving God, and preparing for eternity?

Quest. X. Darest thou pray to God to bless thy cards, and dice, and plays to the good of thy soul or body? Would not thy conscience tell thee, that this were but a mocking of God, as praying for that which thou dost not intend, and which thy pleasures are unfit for? And yet no recreation is lawful, which you may not thus lawfully pray for a blessing on.

Quest. XI. If you were sure yourselves that you sin not in your games or sports, are you sure that your companions do not? that they have no lust or vanity of mind at stage-plays, no covetousness, or sinful pleasure, or passion at cards or dice? If you say, 'We are not bound to keep all other men from sin,' I answer, You are bound to do your best towards it: and you are bound not to contribute willingly to their sin: and you are bound to forbear a thing indifferent, though not a duty, to avoid the scandalizing or tempting of another. If Paul would never eat flesh while he lived rather than make a weak person offend, should not your sports be subject to as great charity? He saith, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy weak brother stumbleth, or is offended, or made weak[1]." *Object.* 'Then we must give over our meat,

[1] Rom. xiv. 21. 1 Cor. viii. 13.

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and drink, and clothes, and all.' *Answ.* It followeth not that we must forsake our duty to prevent another man's sin, because we must forsake our pleasure in things indifferent. If you knew what sin is, and what it is to save or lose one's soul, you would not make a sport of other men's sin, nor so easily contribute to their damnation, and think your sensual pleasure to be a good excuse. In such cases, "we that are strong ought to bear the infirmities of the weak, (that is, to compassionate them as we do children in their weakness) and not to please ourselves (to their hurt). Let every one of us please his neighbour, for his good to edification (that is, prefer the edifying of another's soul, before the pleasure of your bodies). For even Christ pleased not himself.——" If Christ lost his life to save men from sin, will not you lose your sport for it?

Quest. XII. What kind of men are they that are most addicted to thy games and plays, and what kind of men are they that avoid them, and are against them? Are there not more fornicators, drunkards, swearers, cursers, coveters of other men's money, and profane neglecters of God and their souls among gamesters and players, than among them that are against them? Judge by the fruits.

And what I say to idle gamesters, is proportionably to be said to voluptuous youths, that run after wakes, and May-games, and dancings, and revellings, and are carried by the love of sports and pleasure, from the love of God, and the care of their salvation, and the love of holiness, and the love of their callings; and into idleness, riotousness, and disobedience to their superiors. For the cure of this voluptuousness (besides what is said Chap. iv. Part 9.) consider:

1. Dost thou not know that thou hast higher delights to mind? And are these toys beseeming a noble soul, that hath holy and heavenly matters to delight in?

2. Dost thou not feel what a plague the very pleasure is to thy affections? how it bewitcheth thee, and befooleth thee, and maketh thee out of love with holiness, and unfit for any thing that is good?

3. Dost thou know the worth of those precious hours which thou playest away? hast thou no more to do with them? Look inwards to thy soul, and forward to eternity, and bethink thee better.

4. Is it sport that thou most needest? Dost thou not

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more need Christ, and grace, and pardon, and preparation for death and judgment, and assurance of salvation? Why then are not these thy business?

5. Hast thou not a God to obey and serve? and doth he not alway see thee? and will he not judge thee? alas! thou knowest not how soon. Though thou be now merry in thy youth, and thy "heart cheer thee, and thou walk in the ways of thy heart, and the sight of thy eyes, yet know thou that for all these things God will bring thee into judgment [m]."

6. Observe in Scripture what God judgeth of thy ways. "We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures [n]."——" "Fly youthful lusts: but follow after righteousness, faith, charity, peace with them that call on the Lord out of a pure heart [o]." "Lovers of pleasure more than lovers of God [p]."

7. You are but preparing for your future sorrow, either by repentance or destruction: and the greater is your pleasure now, the greater will be your sorrow and shame in the review.

Having spoken this much for the cure of sinful sports, I proceed to direct the more sober in their recreations.

Direct. II. 'When you understand the true nature and use of recreations, labour to be acquainted just how much, and what sort of recreation is needful to yourselves in particular.' In which you must have respect, 1. To your bodily strength. 2. To your minds. 3. To your labours. And when you have resolved on it, what and how much is needful and fit, to help you in your duty, allow it its proper time and place, as you do your meals, and see that you suffer it not to to encroach upon your duty.

Direct. III. 'Ordinarily join profit and pleasure together that you lose no time.' I know not one person of an hundred, or of many hundreds, that needeth any game at all: there are such variety of better exercises at hand to recreate them. And it is a sin to idle away any time, which we can better improve! I confess my own nature was as much addicted to playfulness as most: and my judgment alloweth me so much recreation as is needful to my health and labour (and no more). But for all that I find no need of any game to recreate me. When my mind requireth re-

[m] Eccles. xi. 9. [n] Tit. iii. 3.
2 Tim. ii. 22. Read 1 Pet. iv. 1—4. 2 Pet. iii. 3. [p] 1 Tim. iii. 4.

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creation, I have variety of recreating books and friends, and business to do that. And when my body needeth it, the hardest labour that I can bear is my best recreation: walking is instead of games and sports: as profitable to my body, and more to my mind: if I am alone, I may improve that time in meditation: if with others, I may improve it in profitable, cheerful conference. I condemn not all sports or games in others, but I find none of them all to be best for myself: and when I observe how far the temper and life of Christ and his best servants was from such recreations, I avoid them with the more suspicion. And I see but few but distaste it in ministers (even shooting, bowling, and such more healthful games, to say nothing of chess and such other, as fit not the end of a recreation). Therefore there is somewhat in it that nature itself hath some suspicion of. That student that needeth chess or cards to please his mind, I doubt hath a carnal, empty mind: If God and all his books, and all his friends, &c. cannot suffice for this, there is some disease in it that should rather be cured than pleased.. And for the body, it is another kind of exercise that profits it.

Direct. IV. 'Watch against inordinate, sensual delight, even in the lawfullest sport.' Excess of pleasure in any such vanity, doth very much corrupt and befool the mind. It puts it out of relish with spiritual things; and turneth it from God, and heaven, and duty.

Direct. V. 'To this end keep a watch upon your thoughts and fantasies, that they run not after sports and pleasures.' Else you will be like children that are thinking of their sport, and longing to be at it, when they should be at their books or business.

Direct. VI. 'Avoid the company of revellers, gamesters, and such time-wasters.' Come not among them, lest you be ensnared. Accompany yourselves with those that delight themselves in God.

Direct. VII. 'Remember death and judgment, and the necessities of our souls.' Usually these sports seem but foolishness to serious men; and they say of this mirth, as Solomon, "it is madness." And it is great and serious subjects which maketh serious men. Death and the world to come, when they are soberly thought on, do put the mind quite out of relish with foolish pleasures.

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Direct. VIII. 'Be painful in your honest callings.' Laziness breedeth a love of sports; when you must please your slothful flesh with ease, then it must be further pleased with vanities.

Direct. IX. 'Delight in your relations and family duties and mercies.' If you love the company and converse of your parents, or children, or wives, or kindred as you ought, you will find more pleasure in discoursing with them about holy things or honest business, than in foolish sports. But adulterers that love not their wives, and unnatural parents and children that love not one another, and ungodly masters of families, that love not their duty, are put to seek their sport abroad.

Direct. X. 'See to the sanctifying of all your recreations:' when you have chosen such as are truly suited to your need; and go not to them before you need, nor use them beyond your need. See also that you lift up your hearts secretly to God, for his blessing on them; and mix them all along as far as you can with holy things; as with holy thoughts or holy speeches. As for music, which is a lawful pleasure, I have known some think it profaneness to use it privately or publicly with a psalm, that scrupled not using it in common mirth: when as all our mirth should be as much sanctified as is possible. All should be done to the glory of God: and we have much more in Scripture for the holy use of music (public and private), than for any other use of it whatever. And it is the excellency of melody and music, that they are recreations which may be more aptly and profitably sanctified by application to holy uses, than any other. And I should think them little worth at all, if I might not use them for the holy exhilarating or elevating of my soul, or affecting it towards God, or exciting it to duty.

Direct. XI. 'The sickly and the melancholy (who are usually least inclined to sport) have much more need of recreation than others, and therefore may allow it a much larger time than those that are in health and strength.' Because they take it but as physic to recover them to health, being to abate again when they are recovered.

Direct. XII. 'Be much more severe in regulating yourselves in your recreations, than in censuring others for using some sports which you mislike.' For you know not

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perhaps their case, and reasons, and temptations: but an idle, time-wasting, sensual sporter, every one should look on with pity as a miserable wretch.

PART III.

Directions against Apparel, and against the Sin therein committed.

Direct. I. 'FITNESS is the first thing to be respected in your apparel to make it answer the end to which it is appointed.' The ends of apparel are, 1. To keep the body warm. 2. To keep it from being hurt. 3. To adorn it soberly so far as beseemeth the common dignity of human nature, and the special dignity of your places. 4. To hide those parts, which nature hath made your shame, and modesty commandeth you to cover.

The fitness of apparel consisteth in these things: 1. That it be fitted to your bodies (as your shoe to your foot, your hat to your head, &c.) 2. That it be suited to your sex; that men wear not apparel proper to women, nor women that which is proper to men. 3. That it be suited to your age: the young and the old being usually hereby somewhat distinguished. 4. That it be suited to your estate, or not above it. 5. That it be suited to your place or office. 6. That it be suited to your use and service. As, 1. To cover your nakedness so far as health, or modesty, or decency require. 2. To keep you from cold. 3. And from hurt in your labour (as the shoe doth the foot, the glove the hand, &c.) 4. For sober ornament, as aforesaid.

Direct. II. 'Among the ends and uses of apparel the greatest is to be preferred: the ornament being the least, is not to be pretended against any of the rest.' Therefore they that for ornament, 1. Will go naked, in any part which should be covered; or 2. Will go coldly to the hurt and hazard of their health (as our semi-Evites, or half-naked gallants do). 3. Or will either hurt our bodies (as our strait-laced fashionists), or disable themselves from their labour, or travel, or fit exercise, lest they should be hurt by their clothes which are fitted more to sight than use, all these cross the ends of clothing.

Direct. III. 'Affect not singularity in your apparel; that is, to be odd and observably distinct from all those of your

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own rank and quality: unless their fashions be evil and intolerable (in pride, immodesty, levity, &c.), and then your singularity is your duty.' An unnecessary affectation of singularity sheweth, 1. A weakness of judgment. 2. A pride of that which you affect. 3. And a placing of duty in things indifferent. And on the contrary, an imitating of proud, or immodest fashions, 1. Encourageth others in the sin. 2. Sheweth a carnal, proud, or temporizing mind, that will displease God himself to humour men, and avoid their contempt and disesteem.

Direct. IV. 'Run not into sordid vileness, or nastiness, or ridiculous, humourous, squalid fashions, under pretence of avoiding pride.' For, 1. This will betray a great weakness of judgment. 2. It will make your judgment, to men that discern it, the more contemptible and useless to them in other things. 3. It will harden them in the excess while they think nothing but humour, folly or superstition doth reprove them. 4. You sin by dishonouring human nature. God hath put a special honour upon man, and would have us do so ourselves: and therefore hath appointed clothing since the fall: as nakedness, so over-sordid, or ridiculous clothing, wrongeth God in his creature.

Direct. V. 'But be much more suspicious of pride and excess in apparel as the more common and dangerous extreme.' For nature is incomparably more prone to this, than the other: and many hundreds, if not thousands sin in excess, for one that sinneth in the defect: and this way of sinning is more perilous. Here I shall shew you, 1. How pride in apparel appeareth. 2. What is the sinfulness of it.

1. Pride appeareth in apparel, when the matter of it is too costly. 2. When in the fashion you are desirous to be imitating those that are above your estate or rank; and when you so fit your apparel, as to make you seem some higher or richer person than you are. 3. When you are over curious in the matter, shape or dress, and make a greater matter of it than you ought: as if your comeliness were a more desirable thing than it is, or as if some meanness or disliked fashion were intolerable. 4. When your curiosity taketh up more time in dressing you, than is due to so small a matter, while far greater matters are neglected. 5. When you make too great a difference between your private and your public habit: going plain when no strau-

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gers see you, and being excessively careful when you go abroad, or when strangers visit you. These shew that pride which consisteth in a desire to appear either richer or comelier than you are.

Besides these, there is a pride which maketh men desirous to seem more learned than they are: which sheweth itself in affecting as the titles, so the habits of the learned: which hath some aggravations above the former.

And there is a pride which consisteth in a desire to seem more grave and reverend than you are: thus Christ blameth the Pharisees' affectation of long garments: when you shall wear a habit of more gravity than you have, it is hypocrisy.

And there is a pride which consisteth in a desire to seem more mortified than you are, and more holy: and so to affect those discriminating vestments which signify more of these than you have, is proud hypocrisy: and thus vile clothing is often the effect of pride. And if men fall into that sort of pride, as to desire to be noted as most mortified persons, this is as suitable a badge for them, as bravery is for those that are proud of their comeliness, and grave clothing of those that are proud of their gravity.

Quest. 1. 'But may we as easily discern this sort of pride in clothing as the other?' *Answ.* No: because the mean, and plain, and cheap clothing is commonly worn by persons really mortified and sober, and necessarily by the poor, and grave clothing by persons that are really grave: and therefore we are bound to judge them to be that, which they seem by their apparel to be, unless by some other evidences than their apparel, their pride and hypocrisy appear: but when we judge a person vain that weareth vain clothing, and proud of their comeliness that are inordinately careful in setting it out, we judge but according to the first and proper signification of their clothing. Hypocrisy is a thing unseen to man. It is the visible signs according to their proper significations that we must judge by. And therefore when we see persons wear vain and curious attire, we may judge thereby that they are vain and curious: and if we be mistaken, it is long of them that signified it: and when we see persons wear grave or humble clothing, we must judge by it that they are grave and humble, till the contrary appear.

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Quest. II. 'But how else will pride of gravity or mortifiedness appear?' *Answ.* When they boast of these in themselves, and are insolent in censuring and reproaching those that differ from them; when their discourse is more against those fashions which they avoid, than against any faults of their own; when they affect to be singular in their apparel, even from the grave and humble persons of their rank: but especially when they make a noise and stir in the world with their fashions, to be taken notice of, and to become eminent, and persons talked of and admired for their mortified garb. Thus many sects amongst the Popish friars go by agreement or vow in clothes so differing from all other persons in seeming humility and gravity, which must be the badge of their order in the eye of the world, that the boast and affectation is visible and professed. And thus the Quakers that by the notoriety of their difference from other sober persons, and by their impudent bawling in the streets and churches, and railing against the holiest and humblest ministers and people that are not of their sect, and this in the face of markets and congregations, do make a plain profession or detection of their pride. But where it is not openly revealed, we cannot judge it.

Quest. III. 'Is it not lawful for a person that is deformed, to hide their deformity by their clothing? And for any persons to make themselves (by clothing, or spots, or painting) to seem to others as comely and beautiful as they can?' *Answ.* The person, and the matter, and the end and reasons, the principle and the probable consequents, must all be considered for the right answering this question. It is lawful to some persons, by some means, for good ends and reasons, when a greater evil is not like to follow it, to hide their deformities, and to adorn themselves so as to seem more comely than they are: but for other persons, by evil means, for evil ends and reasons, or when it tendeth to evil consequents, it is unlawful. 1. A person that is naturally deformed, may do more to hide it by their ornaments, than one that hath no such deformity may do to seem more comely: because one aspireth no higher than to seem somewhat like other persons; but the other aspireth to seem excellent above others. And a person that is under government, may do more in obedience to their governors, than any other may do that is at their own choice. 2. If the matter of their or-

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nament be but modest, decent clothing, and not immodest, insolent, luxurious, vain or against nature, or the law of God or man, it is in that respect allowable. But so is no cover of deformity by unlawful means. 3. It may be lawful, if also it be to a lawful end, as to obey a governor, or only to cover a deformity, so as not unnecessarily to reveal it: but it is always sinful, when the end is sinful. As (1.) If it be to seem extraordinarily beautiful or comely, when you are not so; or if it be to be observed or admired by beholders. (2.) If it be to tempt the beholder's minds to lustful or undue affections. (3.) If it be to deceive the mind of some one you desire in marriage: for in that case, to seem by such dissembling to be what you are not, is the most injurious kind of cheat, much worse than to sell a horse that is blind or lame, for a sound one. (4.) If it be to follow the fashions of proud gallants, that you may not be scorned by them as not neat enough; all these are unlawful ends and reasons. 4. So also the principle or mind that it cometh from, may make it sinful: as (1.) If it come from a lustful, wanton mind. (2.) Or if it come from an over great regard of the opinion of spectators; which is the proper complexion of pride[r]. A person that doth it not in pride, is not very solicitous about it: nor makes any great matter of it whether men take him to be comely or uncomely; and therefore he is at no great cost or care to seem comely to them. If such persons be deformed, they know it is God's work, and not their sin; and it is sin that is the true cause of shame: and all God's works are good, and for our good if we are his children. They know that God doth it to keep them humble, and prevent that pride, and lust, and wantonness which is the undoing of many: and therefore they will rather be careful to improve it, and get the benefit, than to hide it and seem comelier than they are. 5. Also the consequents concur much to make the action good or bad: though that be not your end, yet if you may foresee, that greater hurt than good may follow, or is like to follow, it will be your sin. As (1.) If it tend to the ensnaring the minds of the beholders in procacious, lustful, wanton pas-

[r] Laertius saith, that when Crœsus sat in all his ornaments and glory on his throne; he asked Solon, An pulchrius unquam spectaculum viderit? Illumque dixisse: Gallos gallinaceos, phasianos, et pavones. Naturali enim eos ornatu et incredibili speciositate vestiri. Diog. Laert. lib. i. sect. 51. p. 31.

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sions, though you say, you intend it not, it is your sin, that you do that which probably will procure it, yea, that you did not your best to avoid it. And though it be their sin and vanity that is the cause, it is nevertheless your sin to be the unnecessary occasion. For you must consider that you live among diseased souls! And you must not lay a stumbling-block in their way, nor blow up the fire of their lust, nor make your ornaments their snares; but you must walk among sinful persons as you would do with a candle among straw or gunpowder; or else you may see the flame which you would not foresee, when it is too late to quench it. But a proud and procacious, lustful mind is so very willing to be loved, and thought highly of, and admired, and desired, that no fear of God, or of the sin and misery of themselves or others will satisfy them, or take them off. (2.) Also it is sinful to adorn yourselves in such fashions, as probably will occasion pride or vanity in others, or seem to approve of it. When any fashion is the common badge of the proud and vain sort of persons of that time and place, it is sinful unnecessarily to conform yourselves to them; because you will harden them in their sin, and you join yourselves to them, as one of them by a kind of profession. As when spotted faces (a name that former ages understood not) or naked breasts, or such other fashions, are used ordinarily by the vain, and brain-sick, and heart-sick, proud and wanton party, it is a sin (unnecessarily) to use them. For (1.) You will hinder their repentance. (2.) And you will hinder the great benefit which the world may get, by their vain attire: for (though it be no thanks to them that intend it not, yet it is a very great commodity that cometh to mankind by these people's sin: that fools should go about in fool's-coats, and that empty brains, and proud and wanton hearts should be so openly detected in the streets and churches: that sober people may avoid them; and that wise, and chaste, and civil people may not be deceived by such in marriage to their undoing: as the different clothing of the different sexes is necessary to chastity and order; so it is a matter of great convenience in a commonwealth, that sots, and swaggerers, and phrenetics, and idiots, and proud, and wanton, lustful persons should be openly distinguished from others: as in a plague-time the doors of infected houses are marked with a 'Lord have

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have mercy on us.' And the wisest magistrate knew not how to have accomplished this himself by a law, as the wretches themselves do by their voluntary choice: for if it were not voluntary, it would be no distinguishing badge of their profession. Now for any honest, civil people to join with them, and take up their livery, and the habit of their order, is to profess themselves such as they, and so to encourage and approve them, or else to confound the proud and humble, the vain and sober, the wanton and the chaste, and destroy the benefit of distinction.

By this you may see, that it is not so much the bare fashion itself that is to be regarded, as the signification and the consequents of it. The same fashion when used by sober persons, to better signification and consequents may be lawful, which otherwise is unlawful. Therefore those fashions that can hardly ever be supposed to have a good signification and consequents, are hardly ever to be supposed lawful.

Note also, that any one of the aforesaid evils maketh a fashion evil, but it must be all the requisites concurrent that must prove your fashions good or lawful.

Quest. IV. 'Is it not sometimes lawful to follow the fashions?' *Answ.* It is always lawful to follow the sober fashions of sober people; but it is not lawful to follow the vain, immodest, ill-signifying fashions of the riotous, proud and wanton sort: unless it be in such cases of necessity as David was in, when he behaved himself like a madman, or as Paul when he told them that he was a Pharisee, to escape in a persecution, or from thieves or enemies. 2. Or unless for a time it prove as conducible to the good of others, as Paul's circumcising Timothy was, or his becoming all things to all men, that he might win some [t]. But to follow ill-signifying fashions, unnecessarily, or for carnal ends, to avoid the disesteem or evil speeches of carnal persons, or to seem to be as fine as they, this is undoubtedly a sin.

Direct. VI. 'Be sure to avoid excess of costliness in your apparel.' Remember that you must answer for all your estates. And one day it will prove more comfortable to find on your accounts 'So much a year laid out in clothing the naked,' than 'So much a year in bravery or curiosity for yourselves or your children.' Costly apparel devoureth that which would go far in supplying the necessities of the poor.

[t] Phil. iii. 10. Rom. xii. 2. Eph. v. 11.

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Direct. VII. 'Be sure you waste not your precious time in needless curiosity of dressing.' I cannot easily tell you how great a sin, and horrible sign of folly and misery, it is in those gallants that spend whole hours, yea, most part of the morning, in dressing and neatifying themselves, before they appear to the sight of others: so that some of them can scarce do any thing else before dinner time, but dress themselves. The morning hours that are fittest for prayer, and reading the Word of God, are thus consumed. They spend not a quarter so much time in the serious searching and adorning of their souls, nor in any holy service of God; but God, and family, and soul, and all is thus neglected.

Direct. VIII. 'Next to the usefulness of your apparel for your bodies and labours, let your rule be to imitate the common sort of the grave and sober persons of your own rank.' Not here and there one that in other things are sober, who themselves follow the fashions of the proud and vain; but the ordinary fashion of grave and sober persons. For thus you will avoid both the levity of the proud, and the needless singularity of others.

Direct. IX. 'Regard more the hurt that your fashion may do, than the offence or obloquy of any.' For proud persons to say you are sordid, or not fine enough, and talk of your coarse attire, is no great disgrace to you, nor any great hurt: but it is a greater disgrace to be esteemed proud. It signifieth an empty, childish mind, to be desirous to be thought fine: it is not only pride, but the pride of a fool, distinct from the pride of those that have but manly wit. And you ought not thus to disgrace yourselves, as to wear the badge of pride and folly, any more than an honest woman should wear the badge and attire of a whore. Moreover, mean apparel is no great temptation to yourselves or others to any sin: but proud and curious apparel doth signify and stir up a lustful or proud disposition in yourselves; and it tempteth those of the same sex to envy and to imitate you, and those of the other sex to lust or wantonness. You spread the devil's nets (even in the churches, and open streets, and meetings) to catch deluded, silly souls. You should rather serve Christ with your apparel, by expressing humility, self-denial, chastity, and sobriety, to draw others

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to imitate you in good, than to serve the devil, and pride, and lust by it, by drawing men to imitate you in evil.

Direct. x. 'Remember what a body it is that you so carefully and curiously adorn:' well is it called by the apostle a "vile body[t]." What a silly, loathsome lump of dirt is it! What a thing would the pox, or leprosy, or almost any sickness make it appear to be! What loathsome excrements within, are covered by all that bravery without! Think what it is made of, and what is within it, and what it will turn to? How long it must lie rotting in a darksome grave, more loathsome than the common dirt; and then must turn to common earth. And is purple and silk[u], and a curious dress beseeming that body that must shortly have but a winding-sheet, and must lie thus in the grave, and it is to be feared the soul for this pride lie in hell[x]? Is all this cost and curiosity comely for one that knoweth that he is returning to the dust?

Direct. xi. 'Remember that you have sinful souls, that have continual cause of humiliation, and that have need of more care and adorning than your bodies. And therefore your apparel should express your humiliation, and shew that you take more care for the soul.' How vile should that sinner be in his own eyes, who knoweth what he hath done against God! What mercy he hath sinned against! What a Saviour he hath slighted! What a Spirit of grace he hath resisted! and what a glory he hath undervalued and neglected! He that knoweth what he is, and what he hath done, and what he hath deserved, and in what a dangerous case his soul yet standeth, must needs have his soul habituated to a humble frame. Every penitent soul is vile in its own eyes, and doth loathe itself for its inward corruptions and actual sins: and he that loatheth himself as vile, will not be very desirous to have his sinful, corruptible body seem fine, nor by curious ornaments to attract the eyes of vain spectators. How oft have I seen proud, vain gallants suddenly cast off their bravery, and gaudy, gay attire, and clothe themselves in plainness and sobriety, as soon as God hath but opened their eyes, and humbled their souls for sin, and made them better know themselves, and brought them home by true repentance! So that the next week they have not seemed the same persons. And this was done by mere hu-

[t] Phil. iii. 21. [u] Luke xix. 19. [x] Luke xvi. 23. 25.

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miliation, without any arguments against their fashions and proud attire[y]. As old Mr. Dod said, when one desired him to preach against long hair: "Preach to them once Christ and true repentance, and they will cut their hair without our preaching against it." As pride would be seen in proud apparel; so humility will appear in a dress like itself, though it desire not to be seen. Mark 1 Pet. iii. 3—5. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: (that is, curious dressing or adorning the body beyond plain simplicity of attire:) but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price. For after this manner (that is, with inward holiness and outward plainness,) in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." O that God would print those words upon your hearts! "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble[z]." Plainness among Christians is a greater honour than fine clothing[a]. "In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works[b]." I entreat those that are addicted to bravery or curiosity, to read Isa. iii. from verse 16. to the end.

Direct. XII. 'Make not too great a matter of your clothing, but use it with such indifferency as a thing so indifferent should be used.' Set not your hearts upon it. For that is a worse sign than the excess in itself. "Take no thought wherewith ye shall be clothed: but remember how God clothes the lilies of the field[c]." If you have "food and raiment, be therewith content[d]," though it be never so plain.

Direct. XIII. 'Be not too censorious of others for different fashions of apparel.' Be as plain and modest yourselves as you can; but lay no great stress on the fashions of others than there is cause. If they be grossly impudent

[y] And no wonder, when the light of nature reduced the serious sort of philosophers to so plain a garb; as Socrates, Zenocrates, with almost all the Stoics and Cynics, and many of the Academics and Pythagoreans.

[z] 1 Pet. v. 5. [a] James ii. 2—5. [b] 1 Tim. ii. 9, 10.

[c] Matt. vi. 28. [d] 1 Tim. vi. 8.

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disown such fashions and seek to reform them: but to carp at every one that goeth finer than yourselves, or to censure them as proud, because their fashions are not like yours, may be of worse signification than the fashions you find fault with. I have oft observed more pride in such censures, than I could observe in the fashions which they censured. When you have your eye upon every fashion that is not according to your breeding, or the custom of your rank or place, and are presently branding such as proud or vain, it sheweth an arrogant mind, that steppeth up in the judgment-seat, and sentenceth those that you have nothing to do with, before they are heard, or you know their reasons. Perhaps their fashion was as common among the modest sort where they have lived, as your fashion is among those that you have conversed with. Custom and common opinion do put much of the signification upon fashions of apparel.

I should next have given you special Directions about the using of your estates; about your dwellings; about your meat and drink; and about your honour or good name. But being loath the book should prove too tedious, I shall refer you to what is said before, against Covetousness, Pride, and Gluttony, &c., and what is said before and after, of Works of Charity and Family Government*.

As to sacred habits, and the different garbs, laws, and orders of life, diet, &c., of those called religious orders among the Papists, regular and secular, whether and how far such are lawful or sinful, they are handled so largely in the controversies of Protestants and Papists, that I shall pass them by. Only remembering the words of the clergy of Ravenna to Carolus Junior, king of France, inter Epist. Hincmari Rhemensis, 'Discernendi à plebe vel cæteris sumus, doctrina non veste, conversatione non habitu, mentis puritate non cultu. Docendi enim potius sunt populi, quam ludendi, nec imponendum est eorum oculis, sed mentibus præcepta sunt infundenda.'

* Of the proportion of our Estates to be given, see my Letter to Mr. Gouge.

END OF THE THIRD VOLUME.

R. EDWARDS, CRANE COURT, FLEET STREET, LONDON.

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